



# EPIGRAPHIA INDICA

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# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA

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VOL. XV. 1919-20.

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EDITED BY

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*The names of contributors are arranged alphabetically.*

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# ADDITIONS AND CORRECTIONS.

Page 10, l 7,—for bright read dark

„ 35, text l 15,—for vibhu Pēyīya-Sāhamīya— read vibhu-Pēyīya-Sāhamīya—H K S

„ 37, v. 11,—Delete the beginning of the translation up to the first quotation marks and read 'The terrible prowess of Lord Pēyīya-Sāhamī is like the heat &c &c' Cancel at the end what follows the word 'world', changing the comma after 'world' into a full stop—H K S

„ 70, text l 4,—for 'and antara' read 'in permanence,' and delete note 1

„ 72, n. 2,—for a preferable interpretation of *Śennir-velṭi* see *South-Indian Inscriptions*, Vol III, p 392, and f n 1—H K S

„ 76, l. 10 from the top,—add before the sentence 'Then comes etc' 'The attribute *anatarata bhāgini*, here given to Akkā-dēvi, is elsewhere applied only to queens, &c, below, p 102, l 12 f'.—H K S

„ 80, ll 12-13,—for The shops . . immunity read The shops, houses, and ponds of the land of Kaṇṇambāḍu included in their four boundaries, are allowed immunity—H K S

„ 85, trans l. 7,—for adorned .. Sarasvatī read who is the earring-ornament of Sarasvatī—H K S

„ 89, text l 37,—for Taddevādi-dēvamg- read Tad-dēva-dēvamg.—H K S

„ 93, trans of v 14,—for 'if they . . enjoyment' read 'if the company of fair women (i.e. temple servants) should be neglectful and not attend the three occasions of service (bhōga ?)'—H K S

„ 134, l 10,—for 'by destroying' read 'while retaining'—H K S

„ 249, l 16 from the top,—for Daiṇ read Daiṣi

„ 256, l 38 „ } for bright read dark

„ 258, l 20 of trans } for bright read dark

„ 261, l 14 from top and following,—for Sātikanī and Sātavāhana read Śātakarni and Śātavāhana

„ 282, text l 13,—for °hūva read °bhūva

„ 285, v 6,—for 'fire and heat' read 'hot prowess' [The translation as it is, is not intelligible. The poet means to say that King Viṇayasēna being both famous and powerful was made up, as it were, of the cool rays of the Moon and the hot rays of the Sun—H K S]

„ 288, l 28,—for p 3 n 3 read p 289, n 2

„ 315, col 5, l 8,—for Uṣa read Uśah (Uśah)

Rao Bahadur R. Narasimhaiah, M A, has very kindly favoured me with the following corrections to my papers on the inscriptions of Mādugūḥāl and Kulēnūri —

Page 319, text l 2,—divide bhōgi vibhūḥṣanan-ādam, without alteration. Ādam is the adverb, meaning "to a great degree"

„ „ „ l 4,—divide Sōmanathan=ileyam, "may Sōmanātha be protecting the earth"

„ 320 „ ll. 15f, - divide chāl-āḍar-al-āl-cuṇi, "the Pāṇchāḍa became feeble, the Chōḍa escaped death by becoming his servants' servant"

„ „ „ ll. 19f,—divide Nalan=itam Bahi-rājan=itam... Māmdhētan=itam, 'people said that he was Nala etc

„ „ „ l. 22,—correct māleyam to mūleyam, "bone"

„ 325, v. 14,—translate bemna bīvan=maḍ-etti "lifting the skin (or tendons) of the back", cf benna bāvan etti.

„ 331, text l 1,—The symbol at the beginning appears to stand for śrī

„ „ „ l 9,—read kalaldud-, "became enacuted"

„ „ „ l 10,—divide bignitt=an-vaṇṇam, "the terrified host of foes."

„ „ „ l. 11,—Correct chammadike to chammatike





# EPIGRAPHIA INDICA

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## VOLUME XV

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### No. 1 —NEULPUR GRANT OF SUBHAKARA : THE 8TH YEAR

By R. D. BANERJI, M A

This copper-plate was brought to me for decipherment in March 1914 by Munshi Muhammad Husain, Zamindar of Darppan in the Cuttack District of Orissa, and the late Babu Byōmakēśa Mustāṭṭhi, Assistant Secretary, Baugiya Sāhitya Parishad. I was informed by Munshi Muhammad Husain, the present owner of the plate, that it had been found among some old records of his family. The Muhammadan Zamindars of Darppan in the Cuttack District are, I am informed, descended from a very old royal family of Orissa, they were formerly Hindus, but were converted after the Muhammadan conquest of the country. Though at present Muhammadans, they are still known as the Rajas of Darppan.

The inscription on the copper-plate brings to light a new dynasty of kings of Orissa, who professed Buddhism. With the exception of the Pālas of Bengal, I do not think that we know of any other dynasty of which all the kings professed the Buddhist faith. Northern Indian dynasties, so far as we know, were mostly Hindu, and in no case do we find that all kings were of the Buddhist faith. The kings of the dynasty to which Harshavardhana of Kanauj belonged were partly Hindus and partly Buddhists. The kings of the new dynasty are all Buddhists. Buddhist kings of hitherto known dynasties are found to have called themselves *Parama-saṅgata*, "devout (worshipper) of the Sugata", but those of the new dynasty coined fresh titles for themselves, e.g. "*Parama-tāthāgata*," the meaning of which is the same as that of the preceding one. Another interesting point of the new inscription is the mention of the name Uttara-Tōsalī. The name Tōsalī is met with for the first time in the Orissa edicts of Aśoka. It is also to be found in a later inscription, the Patnakella grant of Śivarāja,<sup>1</sup> where Southern Tōsalī is mentioned. Here the place where the kings of the new dynasty reigned is mentioned as Uttara-Tōsalī, "the northern part of Tōsalī."

The record is incised on a single plate of copper, oblong in shape, measuring  $1\frac{1}{2}$   $5\frac{1}{4}$ " in length and  $7\frac{1}{4}$ " to  $7\frac{3}{4}$ " in breadth. There is a projection on one side, to which the seal is attached. The seal is thick, circular in shape, and its diameter is 2". The impression is also circular and has a border of two concentric circular lines. The area is divided into two unequal parts. The upper part, which is the larger of the two, bears the figure of a bull couchant on a short pedestal. The lower part evidently bore the name of the king.

*Śīr-Subhā[kara]-dēvasya*

but the letters are almost illegible. The plate has thirty-four lines in writing, of which the first side has nineteen lines and the second side fifteen. The last five lines have been very

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<sup>1</sup> See *ante*, Vol. IX, pp 286-87

carelessly incised and are full of mistakes. The plate was prepared by welding several thin sheets of copper together. In the course of time two of them have become separated, and this has destroyed the first few letters and syllables of lines 15-17 on the first side. I was informed that the plate was put into fire by the local goldsmith, in order to clean it, and the corrosive action has destroyed several letters on the first side and has made the last half of the lines on the first side less intelligible. With the exception of these damaged parts, the writing on the plate is in a fairly good state of preservation.

The letters vary from  $\frac{3}{16}$ " to  $\frac{1}{16}$ " in size, and on the whole the work has been neatly done by the mason. The characters belong to the 8th century A.D., and we find many forms which are later than those used in the Ganjam grant of Śaśānka. *Ya* is bipartite throughout. The difference between *ha* and *bha* is very slight. *Sa* still retains the old Kshana form. On these grounds it appears that the inscription can be assigned to the latter half of the 8th century A.D. This remark will apply only to the first twenty-nine lines of the record, which are carefully and neatly incised. The remaining fifteen lines are very carelessly written and full of mistakes. This is an example of Kāyastha-nāgarī. Many later forms found in this portion indicate that this is current hand of the period, showing the forms used by scribes, while the script used in the first twenty-nine lines is the epigraphical script. We find the later form of *sa* in *śata*, l. 30, from which the central cross-bar has disappeared. Another intermediate form of the palatal sibilant is to be found in *śāṅka* (l. 31) and again in *āyuhś=chalā* (l. 33). The later Nāgarī or Bengali form of *U* is to be found in *uktañ=cha* (l. 31). The form of *a* in *abhūd* in l. 1 is much later than that of *ā* in *ākshēptā* (l. 32). Some peculiar forms are to be found in the epigraphic script used in this plate, e.g. *Nri* (?) and *pha* of *Nṛigatāpha* (l. 2), the form of *u* in *guna* (l. 4). The doubling of consonants with the superscript and subscript *r* is optional, and the sign of *avagraha* is nowhere used. The language of the grant is Sanskrit, for the most part correct. The majority of grammatical mistakes are to be found in ll. 30-34.

The record refers to the reign of a prince named Śubhākara-dēva, who is entitled *Mahārāja*, indicating that he did not claim Imperial dignity, who meditated on the feet of his father and mother, who was a devout worshipper of the Sugata, i.e. Buddha (*parama-saugata*). He had obtained birth from the king (*nara-pati*) Śivakara-dēva, who was a devout worshipper of the Tathāgata (*parama-tāthāgatō*), who was the son of Kshēmankara-dēva, also called *Nri*(?)*gatāpha*, a devout worshipper (*paramōpāsaka*). The grant was issued from the royal residence or camp at Śubhadēva-pātaka, on the 23rd day of Margaśīrsha, in the 8th year of the king's reign, and it records the grant of two villages named *Parvata-drōṇī-Kōmparāka* and *Dandānkryōka*, in the *viśhaya*s of *Pāñchāla* and *Vubhyudaya* in Northern Tōsalī, which is evidently the *Bhukti*, to the hundred Brāhmins named in detail by the same grant. The officers mentioned in the grant are *mahāsāmanta*, *mahārāja*, *rājaputra*, *antaranga*, *hamār* (*āmātya*), *uparika*, *viśhaya-pati*, *tādāyuktaka*, *dāndapāsika* and *sthānāntarika*. The two villages were combined under a new designation *Salōna-purādhivāsa*.

In the first line the kings mentioned in the grant are said to have been descended from the family of the Earth (*bhaum-ānvayād*). Most probably they also claimed descent from *Naraka*, like the early kings of Kāmarūpa. This is supported by the fact that the first king has a surname which has a distinctly non-Aryan sound, e.g. *Nri*(?)*gatāpha*. Three kings of this dynasty are mentioned:—

Kshēmankara-dēva  
or  
Nṛigatāpha  
|  
Śivakara-dēva  
|  
Śubhākara-dēva

I have found two inscriptions of a king named Śāntikara-dēva in Orissa. One is in the Gaṇeśa-gumpha in Khandagiri in the Puri District, and the other in a small cave near Aśoka's rock inscription at Dhauli in the same district. The Khandagiri inscription has already been published above<sup>1</sup>. Most probably this Śāntikara-dēva belonged to the same family as Śubhākara-dēva.

I edit the record from the original plate

### TEXT

- 1 Ōm<sup>2</sup> Svasti | Jaya-skandhāvārāt Śubhadēvapātakāt | Abhūd=bhūpati[r\*] Bhaum-  
ānvayād=anvad<sup>3</sup>-avāpta-janmā śarad-amala-śāśadhara-kara-nikara-yaśō-rāśi-dhavalita-  
dg-ā-
- 2 -nanah pratāpa-dahana-dagdh-ārāt-indhanah sva-dharmm-ārōpita-varnn-āsramah param-  
ōpāsakō Nṛi(?)gatāpha(?)-nāmā śrī-Kshēmankara-dēvah [\*] Śrī-bhara-saha-  
śavda<sup>4</sup>-gita-mahimā kāra-
- 3 -n-ānurūpa<sup>5</sup>-kāya-janmatō-pi tathāvidha ēva tad-ātmajaḥ parama-tāthāgatō  
narapatih Śrī-Śivakara-dēva-nāmā [\*] Tatō-pi lav(b)dha-prasavah prasamit-ānuchit-  
ādhipaty-ābhi-
- 4 -lāshi-durvritta-dāyāda-jan-ādhiyamāna-jagad-upaplavah guṇa<sup>6</sup>-vinaya-nidhiḥ prajā-  
pālana-tatpa[rah] parama-saugatō mātā-pitri-pād-ānudhyātā
- 5 Mahārāja-Śrī-Śubhākara-dēvah kuśali | Uttara-tōsalyām | vaittamāna-bhaviṣhyan-  
mahāsāmanta-mahārāja-rājaputtr-ānta[ra]nga-kumāryōparika-vishayapati-
- 6 -tādāyuktaka-dāndapāśika-sthānāntarikān=anyān=api rāja-pād-ōpajivinaś=chāta-bhata-  
vallabha-jātiyām(u)=Pāñchāla-Vubhyudaya-vishayayōh | Mahāma-
- 7 -hattara-vrihadbhōgi(ka)-pustapāl-ādy-adhikaranam yath-ārham=mānayati samājñā-  
payati vōdhayati cha Viditam=astu bhavatām=etad-vishaya-dvaya-samvaddha-pa-
- 8 -rvvata-drōṇi-Kōmpāraka-grāma-Dandānkīyōka-grāman s-ōparakarō[au] s-ōddēśō[au]  
sarvva-pidā-varjitāv=anikritya Salōna-purādhivāsa iti nāma-dhēyan=kṛi-
- 9 -tvā mātā-pittrōr=ātmanah sarva-satvānāñ=ch=ā-chandr-ārka-kshiti-sama-kālam=pun-  
y-ābhivridhdhayē nānā-gōttra-charan[ē]bhyaś=chāturvidya-vahmanēbhya<sup>7</sup> yath-  
ānukramēna
- 10 Vāhriccha-bhatta-Kēśava-dēva | bhatta-Purushōttama | Vānmana-svāmī | Sampūr-  
na-svāmī | Gōshthadēva-svāmī | bhatta-Ravikara-dēva | bhatta-chaturthada-Sāyakara-  
dēva | bhatta-chaturtha-
- 11 -d=Ōdyōtakara-dēva | bhatta-Prabhākara | bhatta-Bhāskara | bhatta-Haridēva |  
bhatta-Vāsudēva | bhatta-Śatadamana | Purushōttama-svāmī | Pradyōta-svāmī |  
Mahāva(ba)la-svā-
- 12 -mī | Narasimha-svāmī | Trivikramachandra-svāmī | Paśupāla-svāmī | Padma-  
nābha-svāmī | Gōvarddhana-svāmī | Śrīdhara-svāmī | Madhu-dikshita | Rīsabha-  
svāmī | Agnihō-
- 13 -trīś=Chand[ra]dēva<sup>9</sup> | Agnihōtri-Śrīdhara | bhatta-Paritōsha | Bhavadēva-svāmī |  
Vāsudēva-svāmī | Utpala-svāmī | bhatta-Jivātmana | bhatta-Varadēva | bhatta-  
Kāmadēva | Kē-

<sup>1</sup> See ante, Vol XIII, pp 160 ff, No 13

<sup>2</sup> This is superfluous

<sup>3</sup> Read °rūpaḥ

<sup>4</sup> Read Brāhmanēbhya

<sup>5</sup> Read Agnihōtri-Chandradēva

<sup>6</sup> Expressed by a symbol

<sup>7</sup> Read śabda

<sup>8</sup> Read guṇa

<sup>9</sup> Read Rīśabha

- 14 -śava-svāmi | Mahādēva-svāmi | Gōshthabhūti-svāmi | Prabhākara-svāmi | Gōvar-  
ddhana-svāmi | Śa(?)śichandra-svāmi | bhatta-Śrīdharabhūti | bhatta Lōkabhūti |  
chhātra-Vishṇu-svāmi |
- 15 — — midēva-svāmi<sup>1</sup> | Sānga-svāmi | Sambhu-svāmi | Ttrivikrama-svāmi | bhatta  
Narakadēva | Dūrvva-svāmi | Mādhava-svāmi | Vāmana-svāmi | Ū(?)rṇā-svāmi |  
Ēvam Vājasaneyi-Śrī-bhatta-
- 16 [Sarvanā]ga<sup>2</sup> | bhatta-Vishnuvarddhana | Śāntivarddhana | Sthiravarddhana |  
Vrishabhavarddhana | Śubhalakshana | Harighōsha | bhatta-Śakradatta |  
Pramōda-svā[mi\*] | Purandara-svā[mi\*] | Dāmōdara-svā[mi\*] | Narada-
- 17 -tta-svā[mi\*] | [Harshada]tta-svā[mi\*] | Vatsadatta-svā[mi\*] | bhatta-Divākara |  
bhatta-Dinakara | bhatta-Dēvakunda | Harikunda | Dēūkkā-svā[mi\*] |  
Gōmichandīa-svā[mi\*] | Vasubhadra-svā[mi\*] | Rishikēśa<sup>3</sup> | Janārdhana-svā[mi\*] |  
Vēda-
- 18 -śarma-svā[mi\*] | Śrīdhara-svā[mi\*] | Purushōttama-svā[mi\*] | bhatta-Yajña-svā[mi\*] |  
Dadi-svā[mi\*] | bhatt=Ōdayakunda | vatu-Dāmōdara | Śubhākara-svā[mi\*] |  
bhatta-Purushōttama | Ēdu-svā[mi\*] | Prithivī-svā[mi\*] | Thirō-svā[mi\*]<sup>4</sup>
- 19 Dhruvadēva-svā[mi\*] | chhātra Nārāyana-svā[mi\*] | Kumārabhūti-svā[mi\*] | bhatta-  
Gōvinda | Gōshthadēva-svā[mi\*] | Dūrvvākūta-svā[mi\*] | Rishināga-svā[mi\*]<sup>5</sup> |  
bhatta-Manōratha | Gāda-svā[mi\*] | Sthāvira-svā[mi\*] | bhatta-Sudarśana |

## Second side

- 20 bhatta-Gādadēva | Sthiradēva-svā[mi\*] | Vra(Bra)hma-svā[mi\*] | Ēvam Chhāndīśa<sup>6</sup>  
bhatt=Āparadēva | Rudradēva-svā[mi\*] | Mahādēva-svā[mi\*] | Agnihōttri-  
Mādhava-svā[mi\*] | Daddā-svā[mi\*] | Bhanda-svā[mi\*] | Śitikantha-svā[mi\*] |  
Vana-
- 21 -māla-svā[mi\*] | Kēśava-svā[mi\*] | Sanka-svā[mi\*] | Keshirōda<sup>7</sup>-svā[mi\*] |  
Rishi-svāgni<sup>8</sup> | Mandaradēva-svā[mi\*] | Madhusūdāna-svā[mi\*] | Haradēva-svā[mi\*] |  
Śrīdhara-svā[mi\*] | bhatta-Mahādēva | bhatta-Tribhuvana | bhatta-Janā-
- 22 -rddana | bhatta-Bhavadēva | Nannākōnā-svā[mi\*] | bhatta-Kāhnadēva | bhatta-  
Gōvindadēva | Śōbhanadēva | Vōvā-svā[mi\*] | dvitiya Vōvā-svā[mi\*] |  
Vellu-svā[mi\*] | Chachchā(?)-svā[mi\*] | Utpaladēva-svā[mi\*] |
- 23 Kūmma-svā[mi\*] | Vrishabha-svā[mi\*] | Pruvadēva-svā[mi\*]<sup>9</sup> | Guhadēva-svā[mi\*] |  
Ēdu-svā[mi\*] | Mādhavadēva-svā[mi\*] | Gōvindadēva-svā[mi\*] | Kā[hna]-svā[mi\*]  
Valabhadra-svā[mi\*]<sup>10</sup> | Rishibha-svā[mi\*]<sup>11</sup> | Rishikēśa-svā[mi\*] |
- 24 Dhulāvrīta svā[mi\*]<sup>12</sup> | Ēdudhara-svā[mi\*] | Bhāskara-svā[mi\*] | Gōrakshita-svā[mi\*] |  
Paduma-svā[mi\*] | Dāmu-svā[mi\*] | Rishi-svā[mi\*] | [Dūrvva]-svā[mi\*] |  
Śankarabhūti-svā[mi\*] | chhātra-Vāsudēva-svā[mi\*] | Agni-
- 25 -hōttri-Bhāyā-svā[mi\*] | Ēvam Atharva<sup>13</sup>-bhatta-purōhita-Bhavadēva | bhatta-  
Daddō | Arḡgundā-svā[mi\*] | bhatta-Daddā-svā[mi\*] | Dāmōdara-svā[mi\*] |  
Nārāyana-svā[mi\*] | Val[ī\*]abha-svā[mi\*]<sup>14</sup> | Va(Ba)labhadra-svā[mi\*] |

<sup>1</sup> The first two syllables of the name have been destroyed<sup>2</sup> Read Śarvanāga<sup>3</sup> Read Sthira-svāmi.<sup>4</sup> Read Chhāndāsa<sup>5</sup> Read Rishi-svāmi<sup>6</sup> Read Balabhadra-svāmi<sup>7</sup> Read Dhulāvrīta-svāmi.<sup>8</sup> This may also be read Vrishabha-svāmi.<sup>9</sup> Read Rishikēśa-svāmi<sup>10</sup> Read Rishināga<sup>11</sup> Read Keshirōda.<sup>12</sup> Read Dhruvadēva svāmi.<sup>13</sup> Read Vrishabha-svāmi<sup>14</sup> Read Atharva

a-svā[mī\*] |  
 a-svā[mī\*] |  
 mī\* [ ]  
 a-svā[mī\*] |  
 lādharma-svā-  
 \*] | Bhava-

i-svā[mī\*] |  
 ā-svā[mī\*] |  
 adita-Daddā-

andikāpati-  
 svā[mī\*]<sup>5</sup> |

Stad=ēshās=  
 Samvat 8

adibhīh [i\*]  
 ānd=aphala-

m=vaisha<sup>10</sup>-

tāny=ēva

chyatē [i\*]

ūtako=ttira

Bhōgi[ka]-

[n\*]a[m\*]

here was a  
 worshipper,  
 s were fuel  
 with his  
 ed birth in  
 kara-dēva,  
 ed by the  
 was verily  
 him was  
 of Buddha  
 o had the

that the king  
 superfluous



16 [Sarvanā  
Vrisha

Piama

17 -tta-svā[

bhatta

Gōmic

Vīda-

18 -śarma-s

Dadī-

bhatta-

19 Dhruva-

Gōvin-

bhatta-

20 bhatta-G

bhatt-

Mādha-

Vana

21 -māla-sv

Rishi

Śīdh-

22 -rddana

Gōvin-

Vellu

23 Kūrm-

Ēdu-

Vala-

24 Dhulāv-

Padu-

Śank-

25 -hōttri-

Dadd-

Nārā-

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

<sup>1</sup> The fire

<sup>2</sup> Read S

<sup>4</sup> Read S

<sup>6</sup> Read C

<sup>8</sup> Read A

<sup>10</sup> Read L

<sup>12</sup> Read L

<sup>14</sup> This m

- 26 Padmañābha-svā[mī\*] | Vuddhu-svā[mī\*] | Dhāñi-svā[mī\*] | Indrasārma-svā[mī\*] |  
Hansadēva-svā[mī\*] | Bhāva-svā[mī\*] | Pushya-svā[mī\*] | Bhūmidēva-svā[mī\*] |  
Mērudēva-svā[mī\*] | Bhavadēva-svā[mī\*] | apara-Va(Ba)labhadra-svā[mī\*] [|]
- 27 apara-Bhavadēva-svā[mī\*] | Ghadī(?)svā[mī\*] | Gōvinda-svā[mī\*] | Sōma-svā[mī\*] |  
Varppata-svā[mī\*] | Gayādhara-svā[mī\*] | Haladhara-svā[mī\*] | Mālādhara-svā-  
[mī\*] | Kēśavavivma-svā[mī\*]<sup>1</sup> | Mahadhara-svā[mī\*]<sup>2</sup> | Vōvā-svā[mī\*] | Bhava-
- 28 -[sv]ā[mī\*] | Śī(Śī)tala-svā[mī\*] | Chandra-svā[mī\*] | Dāmō[da\*]ra-svā[mī\*] |  
Mēru-svā[mī\*] | Bhāda-svā[mī\*] | Sāgara-svā[mī\*] | Ādhaladaddā-svā[mī\*] |  
Dhruva-svā[mī\*] | Kakkā-svā[mī\*] | Madhusūdana svā[mī\*] | Avadita-Daddā-  
svā[mī\*] | apara-Śī(Śī)ta-
- 29 -la-svā[mī\*]<sup>3</sup> | bhattaputtra-Madhusūdana | bhattaputtra-Śivadēva | handikāpati-  
Pushya-svā[mī\*] | Āpa-svā[mī\*] | Prithivī-svā[mī\*]<sup>4</sup> | Jīvānanda(?)svā[mī\*]<sup>5</sup> |  
Varuna-svā[mī\*] | Rishi svāmibhyah ekattia<sup>6</sup> Vra(Biā)hma-
- 30 -na-śata-dvayāya tāmrapattēn=ākaratvēn=āsmābhi[h\*] pratipādītō | Stad=ēshās=  
padatti<sup>7</sup> dharmma-gauravā[t\*] bhavadbhih paripālānīy=ēti | Samvat 8  
Mārgga vadī 20, 3 |
- 31 Uktañ=cha dharmma-śāstrē Vahibhihr=vasudhā<sup>8</sup> dattā rājabhih Sagar-ādibhih [|\*]  
yasya yasya yadā bhūmis=tasya tasya tadā phalam | (||) Mā bhūd=aphala-  
śankā vah para datt=ēti
- 32 pā[r]thivā<sup>9</sup> [|\*] svadānāt=phalam=ānautyam paradatt-ānupālānē | (||) Shashtamm=vaisha<sup>10</sup>-  
sahasrāni svargē mōdati bhūmidah [|\*] ākshēptā tānumantā<sup>11</sup> cha tāny=ēva
- 33 narakam vasūt | (||) Va(Ba)hun=ātra kim=uktēna samkshēpād=īdam=uchyatē [|\*]  
svalpam=āyuhś=chalā<sup>12</sup> bhōgā dharmmō lōka-dvaya(yē)=kshayah | (||) Dūtakō=ttra  
Mahāksha-patalā-
- 34 -dhikaran-ādhikrta-Samudradattah | Lakhita[m] Mahākshapatalika-Bhōgī[ka]-  
Vrahmadatt[ē]na | Tāpita[m] Pēttapāla-Nārāyanēna | Utkrīn[u\*]a[m\*]  
Tatthakāra-Ēdadat[t]ēna [|\*]

## TRANSLATION.

(Ll 1-30) Om! Hail, from the victorious camp at Śubhadēva-pātaka There was a King, the illustrious Kshēmankara-dēva, also named Nri(?)gatāpha, the devout worshipper, who established the four castes (*varṇa-śāstram*) in their proper duties, whose enemies were fuel burnt by the fire of his prowess, who caused the cardinal points to become white with his fame, which was as a mass of the pure autumn moon-rays, and who had obtained birth in the race of Naraka (*Bhauṇa*)<sup>13</sup> His son was the king named the illustrious Śivakara-dēva, a devout worshipper of Buddha (*parama-tāthāgata*), whose greatness was celebrated by the title Śrī-bhara-saha, "Capable of bearing the weight of Śrī (Lakshmi) and who was verily such on account of his birth with a body suitable as a cause thereof" From him was born the Mahārāja, the illustrious Śubhākara-dēva, the devout worshipper of Buddha (*parama-saṅgata*), who meditated on the feet of his father and mother, who had the

<sup>1</sup> Read *Kēśavavimba-svāmī*<sup>2</sup> Read *Śītala-svāmī*<sup>3</sup> Read *Jīvānanda-svāmī*<sup>4</sup> Read *Tad=ēshā pradattīr=*<sup>5</sup> Read *pārthivāh*<sup>6</sup> Read *tv=anumantā*<sup>7</sup> The word *anvad* [for *anvag*?] in the text is most probably superfluous. If not, it would mean that the king had obtained birth after the race of Naraka, an expression which is not very clear. In that case *da* is superfluous.<sup>8</sup> Read *Mahādihara svāmī*<sup>9</sup> Read *Prithivī-svāmī*<sup>10</sup> *Kāyastha nāgarī* begins from this word<sup>11</sup> Read *Bahubhihr=vasudhā*<sup>12</sup> Read *varsha-*<sup>13</sup> Read *āyuhś=chalā*



protection of the subjects as his highest aim, who was a mine of good conduct and (good) qualities, who had pacified the affliction of the world caused by the doings of his kinsmen, who were desirous of undue influence or power. He, being in good health, honours, informs and orders the present and future *Mahasāmantas*, *Mahārājas*, etc in Northern Tōsali, and the *Mahāmahattaras*, *Brihadbhōgikas*, *Pustapālas* and other officers in the *vishayas* of Pāñchāla and Vubhyudaya, "Let it be known to you that the villages of *parvata-drōṇi-Kōmparāka* and *Dandākiyōka*, situated in these two *vishayas*, with *uparikara*, *uddēsa*, minus all oppressions, having been combined and named *Salōnapurā-dhivāsa*, have been granted by us by this copper-plate free from taxes (*akaratvēna*), for the increase of the merits of our own self, as well as that of our father, mother and all created beings, as long as the sun, moon and earth will last, to *Brāhmanas* of various *gōtras* and *charanas*, well versed in the four *Vēdas*—in the following order :—of the *Rīgvēda*; *bhatta Kēśavadēva*, . . . (l 10); and of the *Yajurveda* (*Vājasaneyi*, l. 15) . . .; and of the *Sāmavēda* (*Ohhāṇḍasa*, l 20) . . .; and of the *Atharvavēda* (l. 25) . . . in all two hundred *Brāhmanas*

(Ll 30-3) The year 8, the 23rd day of the dark half of *Mārgga* (*Agrahāyana*).

This donation is out of respect for religion to be preserved by you, and it is said in the *Dharmasāstras* :—

[Here follow four of the customary admonitory verses.]

(Ll 33-34) The *dūtaka* in this was the *Mahākshapaṭalādhikaranādhikṛita* *Samudradatta*. It was written by the *Mahākshapaṭalika Bhōgi(ka)* *Vrahmadatta*; heated by the *Pēṭṭapāla Nārāyana*; and incised by the *Tatṭhahāra Ēśadatta*

#### LIST OF DONEES.

A	Daddā-svāmin, Avadita.
Ādhakadaddā-svāmin.	Daddā-svāmin, Bhaṭṭa
Āpa-svāmin	Daddō, Bhatta
Aparadēva, Bhatta	Daḍi-svāmin
Ārggundā-svāmin	Dāmōdara-svāmin (3)
B	Dāmōdara, Vatu.
Bhāda svāmin	Dāmu-svāmin
Bhanda-svāmin	Dēūkkā-svāmin.
Bhāskara, Bhaṭṭa	Dēvakunda, Bhaṭṭa.
Bhāskara-svāmin	Dhāñi-svāmin.
Bhava-svāmin	Dhruva-svāmin
Bhāva-svāmin	Dhruvadēva-svāmin.
Bhavadēva, Bhaṭṭa	Dhūlāyṛita-svāmin.
Bhavadēva Purohita, Bhaṭṭa.	Dinakara, Bhaṭṭa
Bhavadēva-svāmin (2)	Divākara, Bhaṭṭa
Bhayyā-svāmin, Agnihōtri.	Dūrvva-svāmin (2).
Bhūmidēva-svāmin.	Dūrvvākūṭa-svāmin.
C	E
Chachchā-svāmin	Ēḍu-svāmin (2).
Chandra-svāmin.	Ēndhara-svāmin.
Chandradēva, Agnihōtri	G
D	Gāda-svāmin
Daddā-svāmin	Gāḍadēva, Bhaṭṭa.

Gayādhara-svāmin  
 Ghāḍī-svāmin,  
 Gōmichandra-svāmin.  
 Gōrakshita-svāmin  
 Gōshthabhūti-svāmin  
 Gōshthadēva-svāmin (2).  
 Gōvarddhana-svāmin.  
 Gōvinda, Bhatta  
 Gōvinda-svāmin.  
 Gōvindadēva, Bhatta  
 Gōvindadēva-svāmin.  
 Guhadēva-svāmin

## H

Haladhara-svāmin.  
 Hansadēva-svāmin.  
 Haradēva-svāmin  
 Haridēva, Bhatta  
 Harighōsha.  
 Harikunda.  
 Harshadatta-svāmin.

## I

Indrasārma-svāmin.

## J

Janārdana, Bhatta.  
 Janārdana-svāmin.  
 Jivamanda-svāmin  
 Jivātmana, Bhatta

## K

Kāhna-svāmin  
 Kāhnadēva, Bhatta.  
 Kakkā-svāmin  
 Kāmadēva, Bhatta  
 Kēśava-svāmin (2).  
 Kēśavadēva, Bhatta.  
 Kēśavavimva-svāmin  
 Kshirōda-svāmin  
 Kumārabhūti-svāmin.  
 Kūrmma-svāmin.

## L

Lokabhūti, Bhatta.

## M

Mādhava-svāmin,  
 Mādhava-svāmin, Agnihōtri.  
 Mādhavadēva-svāmin.  
 Madhu-dikshita  
 Madhusūdana-svāmin (2).  
 Madhusūdana, Bhatta-putra.  
 Mahādēva, Bhatta  
 Mahādēva-svāmin (2).  
 Mahāva(ba)la-svāmin  
 Mahādhara-svāmin  
 Mālādhara-svāmin  
 Mandaradēva-svāmin  
 Manōratha, Bhatta  
 Mēru-svāmin  
 Mērudēva-svāmin

## N

Nanpākōnā-svāmin  
 Naradatta-svāmin  
 Narakadēva, Bhatta  
 Narasimha-svāmin.  
 Nārāyana-svāmin  
 Nārāyana-svāmin, Chhāttia.

## P

Padmanābha-svāmin (2)  
 Paduma-svāmin  
 Paritōsha, Bhatta.  
 Paśupāla-svāmin  
 Prabhākara, Bhatta  
 Piabbākara-svāmin  
 Pradyōta-svāmin  
 Pramōda-svāmin  
 Prithivī-svāmin (2)  
 Purandara-svāmin  
 Purushōttama, Bhatta (2)  
 Purushōttama-svāmin (2).  
 Pūrvvadēva-svāmin  
 Pushya-svāmin  
 Pushya-svāmin, Haṇḍikāpati.

## R

Ravikaradēva, Bhatta.  
 Rishabha-svāmin (2).

Rishī-svāmin (3).  
Rishikēśa-svāmin (2).  
Rishināga-svāmin  
Rudradēva-svāmin.

## S

Sāgaia-svāmin  
Śakradatta, Bhatta.  
Śambhu-svāmin.  
Sampūrnna-svāmin.  
Sānga-svāmin  
Sanka-svāmin  
Śankaia-svāmin  
Śankarabhūti-svāmin  
Śāntivarddhana  
Śa(?)śichandra-svāmin  
Śarvanāga, Śrībhata  
Śatadamana, Bhatta  
Śāyakaradēva, Bhatta  
Śitala-svāmin (2)  
Śitikantha-svāmin  
Śivadēva, Bhatta-putra  
Śobhanadēva  
Soma-svāmin  
Śrīdhara, Agnihōtri  
Śrīdhara-svāmin (3)  
Śrīdharabhūti Bhatta  
Sthāvara-svāmin  
Sthira-svāmin  
Sthiradēva-svāmin  
Sthiravarddhana  
Śubbākara-svāmin  
Śubhalakshana  
Sudaisana, Bhatta

## T

Tribhuvana, Bhatta

Trivikrama-svāmin  
Trivikramachandra-svāmin.

## U

Udayakunda, Bhatta  
Udyōtakara-dēva  
Ū(?)rṇṇā-svāmin.  
Utpala-svāmin.  
Utpaladēva-svāmin

## V

Va(Ba)labhadra-svāmin (2).  
Vallabha-svāmin  
Vāmana-svāmin.  
Vanamāla-svāmin  
Vāmana-svāmin.  
Varadēva, Bhatta  
Varppata-svāmin  
Varuna-svāmin  
Vasubhadra-svāmin.  
Vāsudēva, Bhatta  
Vāsudēva-svāmin  
Vāsudēva-svāmin, Chhāttra.  
Vatsadatta-svāmin  
Vēdaśarma-svāmin  
Vellu-svāmin  
Viśnu-svāmin, Chhāttra  
Viśnuvarddhana, Bhatta  
Vōvā-svāmin (3)  
Vra(Bra)hma-svāmin  
Vrīshabha-svāmin  
Vrīshabhavarddhana  
Vuddhu-svāmin

## Y

Yajña-svāmin, Bhatta

## No 2—SRISAILAM PLATES OF VIRUPAKSHA SAKA-SAMVAT 1388

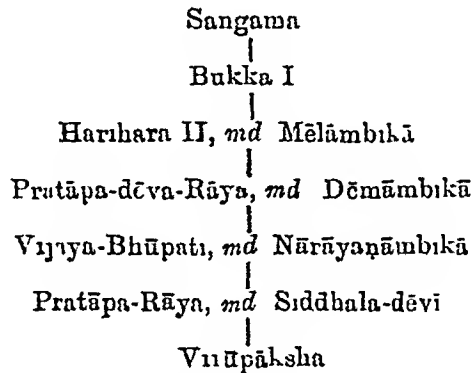
By T A GOPINATHA RAO, M A, TRIVANDRAM

The inscription edited below is engraved upon a set of three copper-plates, which was kindly lent to me by my old class-mate, Mī Kōkā Rangasāmi Naidu of Kurnool. He informs me that this grant was secured by him from a *dharma-kartā* of the famous temple of Mallikārjuna on the Śrīsailam hill. The set is bound by a ring made of a heavy rod of copper about three-quarters of an inch in thickness; the diameter of the ring itself is about four inches. The ring is sealed with a pretty cast of a seated Nandi, Śiva's bull. Below the bull of the seal and in front of the pedestal on which it is seated are representations

of the sun and the moon, and on its proper right a short dagger, one of the emblems of the Vijayanagara dynasty. It is not quite certain whether there existed on the proper left of the bull a figure of a boar, another of the emblems of the same dynasty, for just where we should look for this figure the ring is slit from the seal. Whether the ring was purposely cut by any one, or whether the split was due to defective soldering, is not patent, therefore, if we take it that the ring was unskilfully cut, it is not possible to say whether the figure of the boar was dislodged from its position. The edges of the plates are made thicker to protect the writing from the damage which it would otherwise have suffered by the plates rubbing against each other. The preservation of the inscription is very good, but the engraver has not done his duty properly: numerous errors, corrections and a few interlineations are noticeable in the document. The first side of the first plate and the second side of the third plate, the two outermost sides of the set, were originally left unengraved, but the present owner has had the word *Śrimalātukū* and the letter *a* engraved for his reference in modern Telugu characters. The numerals *one*, *two* and *three* are engraved on the right of the ring-holes of the second side of the first plate, the second side of the second plate and the first side of the third plate respectively. The size and shape of the plates are exactly similar to those of other plates of the Vijayanagara dynasty.

The alphabet of the inscription is Nandi-nāgaī, and that of the sign-manual of the king at the end is Telugu-Kannada. The language of the record is Sanskrit, with the exception of the portion giving the details of the boundary, which is in Kannada. The Nandi-nāgaī of the present document offers no peculiarities worth noticing. The uniform use of the *anusvāra* in places where the corresponding *nasals* of the consonants *ka*, *cha*, etc., should occur is a feature which this record has in common with others of this dynasty.

The grant, after invoking Śiva, Gaṇipati and Viṣṇu, opens out with the genealogy of the first Vijayanagara dynasty, which is traced from the moon. In the Lunar race was born Yādu; from his lineage was descended Saṅgama, and the regular historical genealogy is given as follows:—



Concerning the various royal personages mentioned above the record supplies a certain amount of enlogy. For instance, Saṅgama is said to have conquered his enemies, who were a scourge to the world, to have been learned in all arts and charitable in disposition. Harihara appeared as though he combined the aspects of Hari and Hara in protecting the world, he had performed all the sixteen *mahādānas*. His son Pratāpa-dēva-Rāya was so powerful, indeed, that the Turushkas were dried up in the fire of his prowess, while the other hostile kings fled to the forests and hid themselves therein. Concerning Pratāpa-Rāya, the son of Vijaya-Bhūpati, the record states that he obtained the Ghanādri *vājya* from his elder brother Virūpāksha is said to have secured the throne by his own prowess. He conquered his foes with his sword and possessed all sources of happiness. He defeated the Suratrāṇa and drove

out the Āndhras. He bore the *birudas* 'Hindārāya-suratrāna' and 'lion to the elephants, the hostile kings'.

The king Virūpāksha granted the village of Śirumanātukūru, situated in Kaṁ nādu, a sub-division of the Pratāpagiri rājya, under the name of Virūpāksha-pura to the god Mallik-ārjuna, who is pleased to be seated with his consort Pārvati on the hill Śīparvata, for his daily offerings, for the monthly and other periodic festivals and for feeding ascetics. The grant was made on the Pañchamī tithi of the bright fortnight of the month Kārttika, in the year Pārthiva, which corresponded to the Śaka year 1388, which is expressed by bhū (1), guna (3), ashṭa (8) and vasu (8), in the presence of the god Virūpāksha, on the bank of the river Tungabhadra, on the occasion of his own coronation. Dewan Bahadur L. D. Swamikannu Pillai, M. A., LL. B., is pleased to supply me with the following note regarding the date: "A. D. 1465-66 was Pārthiva and Kārttika Śukla Pañchamī in that year fell on Thursday, 24th October, A. D. 1465; the tithi ended at 42½ ghatikās after sunrise, Lanka time. But there is no internal check (such as vāra and nakshatra for verifying the date) "

Of the kings of the first dynasty of Vijayanagara every one knows that Harihara was the founder of the kingdom. There are no less than three hypotheses regarding the inauguration of the new kingdom. The first, or the current, hypothesis is propounded in two inscriptions,<sup>1</sup> they state that Harihara I was a chieftain reigning over Navakhandā with Kuñjarakōṇa (Ānegundi) as his capital, and that he subsequently founded the city of Vidyānagara on the advice of Vidyāranya and was crowned in Ś. 1258 in the presence of the god Virūpāksha. The second hypothesis is that given by Ferishta, according to him Ballāla Dēva, the rājā of the Carnatic, having heard from Krishna Naig [Krishna Nāyaka], the son of the king of Warangal, that the Muslims had formed a design to extirpate all the Hindus, determined to strengthen his position and fortify his frontiers by entering into a combination with Krishna Naig and other princes. Accordingly he built the strong city of Beejanagar, so named after his son Beeja. Thus, according to Ferishta, Beejanagar had already existed, it did not come into being at the bidding of the sage Vidyāranya. The third hypothesis is found in a manuscript work named *Rājahalanirṇaya*. Though this work is not of any historical value, it is nevertheless noteworthy, as it puts forth a new view concerning the formation of the kingdom of Vijayanagara. It states that, when the 'Suratrāna' conquered the country of Vira-Rudra and killed him, Harihara and Bukka, two brothers who were the keepers of the treasury of the vanquished Hindu king, fled away from the country and took service under another king, named Rāmanātha. When Rāmanātha also was killed by the army of the 'Suratrāna,' these brothers were taken prisoners. But the 'Suratrāna,' finding them good and capable fellows, deputed them for the conquest of the king Ballāla. After one unsuccessful attempt they gained a complete victory over Ballāla and took possession of the Karnāṭa country. Then the incident of a hare chasing the dogs of Harihara and the founding of the city of Vidyānagara with the assistance of the sage Vidyāranya are mentioned. From this account it is quite patent that, when Alā-ud-dīn Khilji took the Kākatiya king of Warangal, Harihara and Bukka took service under the Dēvagiri prince Rāmanātha (Rāmachandra) and were eventually instrumental in Alā-ud-dīn Khilji's conquest of the Hoysala kingdom. Whatever may be the value of the narrative, we see from inscriptions that Harihara came into possession of the Hoysala country even during the lifetime of Ballāla III. It might be argued that he ruled over it as a responsible officer of the Hoysala king, while Ballāla himself retreated to the mountain fastnesses of Tiruvannāmalai for safety. Such a supposition looks rather improbable, for, if from his position at Vijayanagara, the frontier of the kingdom, he

<sup>1</sup> *Nellore Inscriptions* by Lutterworth and Venugopal Chetti, pp. 109-124, and No. 70, Bg., Kolar, Ep. Carn.

was able to maintain his position against the Musalmans, he could have induced his master Ballāla to reside in his capital Dvārasamudra, which is situated at a distance of some days' march from Vijayanagara. There appears to be a greater likelihood of the brothers Harihara and Bukka having helped the Musalmans in order first to gain the Karnāta kingdom for them and then to usurp it for themselves, as the *Rājukālanirnaya* has it. Ferishta is certainly wrong, when he says that Beejanagai existed long before Harihara is said to have constructed it; for, inscriptions uniformly mention the fact that the early kings of Vijayanagara were ruling at *Hosapattana*, the new city, which could be no other than Vijayanagara, their *haḷepattana* (old city and residence) being Ānegundi.

Again Vidyāranya, who rose to prominence only in the reigns of Bukka I and his son Harihara II, cannot be the person who advised Harihara I to construct the city of Vijayanagara. It was more likely at the advice of Vidyāranya's guru Vidyātirtha that Harihara I built the city of Vidyānagara.<sup>1</sup>

A futile attempt was made by Mr Venkayya to trace the origin of the Vijayanagara dynasty.<sup>2</sup> Harihara II had a son named Virūpaksha. In certain inscriptions and in the Sanskrit drama called the *Nārāyaṇvīlāsa* the latter is said to be the son of Harihara II by his queen Mallā-dēvi, who is said to be the daughter of a Rāma-dēva, whom Mr Venkayya identifies with the Dēvagiri Yādava king Rāma-dēva, inferring that, having strengthened his friendship with the Dēvagiri king by this marriage, Harihara I then established the Vijayanagara kingdom. Rāmachandra of Dēvagiri lived between Ś. 1193 and 1231, Harihara II, one of the younger sons of Bukka I, reigned between Ś. 1298 and 1326, just about a hundred years after Rāmachandra. Consequently, the surmise is quite unjustifiable.

If we can believe the two documents referred to at the beginning, and there does not appear anything substantial against their genuineness, Harihara I was crowned in Ś. 1258. So far as we know, the latest date of his reign is Ś. 1268, which is also the date of the earliest inscriptions of Bukka I. So he must have reigned for ten years. His first younger brother, Kampa I, had predeceased him some time before Ś. 1268.<sup>3</sup> He was governing the eastern portion of the kingdom and held the title "the lord of the eastern and the western oceans." His son, Sangama II, succeeded him in the capacity of governor of the eastern quarters under Bukka I, who by virtue of his seniority ascended the throne of Vijayanagara after the demise of Harihara I.

The reign of Bukka I is the most eventful one in the history of the first dynasty of Vijayanagara. During Harihara's reign the kingdom was of comparatively small extent. Owing to the splendid campaigns of prince Kampana, the elder (or II) son of Bukka I, the Mulbāgal province was first conquered in Ś. 1282, immediately, in the year Ś. 1283, followed the reduction and subjugation of the kingdom of the Diāvida king, of the Śambuva-Rāyar dynasty which ruled over practically the whole of Tondai-mandalam with either Padaivīdu or Viriñchipuram as its capital. In the year Ś. 1293 the Musalman settlements near Śrīrangam (more precisely at Samayavaram, otherwise known as Kannanūr) and at Madura were destroyed and the kingdom extended as far south as Madura, that is, the kingdom assumed now an imperial size. "No. 18 of 1899 (of the Madras Epigraphist's Collection), which is dated in Śaka-Samvat 1287 (= A.D. 1365-66), reports that Kampana Udayar, son of Bukkana Udayar, became 'permanent on his throne after taking possession of the Rājagambhīra rājya.'" Mr. Venkayya attempts, in his *Annual Report on Epigraphy* for the year 1899, to identify the Rājagambhīra rājya with the Pāndya country, one of whose prominent kings was Jatāvarman Kulaśēkhara Pāndya, surnamed

<sup>1</sup> See R. Narasimhāchārya's paper entitled *Mādhavācharya and his younger brothers*, *Ind. Ant.*, Vol. XLV, pp. 17 ff.

<sup>2</sup> *Ep. An. Rep.* for 1899, p. 22, para. 55.

<sup>3</sup> See the introduction to *Madhūrāvijaya*, p. 32.

Rājagambhira It has been shown by me elsewhere that Rājagambhira rājya is the Padaiviṇḍu rājya<sup>1</sup> of the Śambuva-Rāyars, and Venkayya's identification therefore should be abandoned.

Messrs Venkayya and Sewell give different initial and final dates for the reign of Bukka I<sup>2</sup> The former has Ś. 1274-1298, while the latter has Ś 1265-1301<sup>3</sup> From a list of all the known inscriptions of the Vijayanagara dynasty, made in strict chronological order for this purpose, I find that the reign of Bukka I extended from Ś. 1268 to 1298. His death took place on a Sunday, the Uttara-Phalgunā nakshatra, in the dark fortnight of the month Phālguna of the year Nala, corresponding to Ś 1298, the inscription mentions the event in these words,

“ . . . Śiva-sāyijyam prāptasya mahārājādhirājasya  
rāja-paramēśvarasya sva-pituh Śrī-Vīra-Buḥka-Rājasya . . . .”

On this occasion 10 villages were clubbed together and granted under the name of Bukkarāja-puram by his son Harihara II<sup>4</sup>

Bukka I had at least eight sons, namely Sangama (III), Hūrē Kampana (II), Chikka Kampana (III), Virūpāksha or Udayagiri Virūpāksha, born of Mallā-dēvī, Rājendra Odeya; Bhāskara or Bhavadūra, Harihara II, by his queen Gaurāmbikā (alias Honnāyī?), and Mallinātha Udaiyar Virupā-dēvī, a daughter of Bukka I, was married to a Brāhmana named Brahma or Bommanna Odeya, who held the position of governor of the Āraga and other rājyas. The members of his family became in a way the hereditary governors of the Āraga rājya. The illustrious Hūrē Kampana (II) died even before his father, in the year Ś 1296<sup>5</sup> So he did not succeed to the throne of Vijayanagara Harihara II succeeded his father in the year Ś 1298

It is not out of place to mention here a few hitherto unnoticed political events of the reign of Harihara II The first is the rising of the Konkānikas in Ś 1301 They seem to have rebelled perhaps to gain their freedom Bāchappa Odeya, son of Vira-Vasanta Mādhava-Rāya, appears to have played the chief part in the quelling of this rebellion, as evidenced by his *biruda* ‘Sapta-konkana-dhūli-paṭṭa’ and ‘Konkana-pratishth-āchārya.’ His other *birudas*, ‘Kadamba-sūre-kāra’ and ‘Kadambapura-jana-pratipālaka,’ suggest that, in connection perhaps with the expedition to quell the Konkānika rebellion, Bāchappa plundered the town of Kadambapura and afforded the people of that place protection when they submitted to him<sup>6</sup>

The second important event is the taking of the fort at Ādhavani (Adoni) which was captured and possessed by the Musalmans Harihara's nephew, Channappa Odeya the son of Mallappa Odeyaru (brother of Harihara II), was in charge of the Ādhavani *durga* The Turushkas captured it and took firm possession of it Channappa conquered the Musalmans, and regained the fort and presented it to his king Harihara once again. The king immediately granted to him the governorship of the place The fact is mentioned thus.—“*Yavana-karād apakrishya Channappō kshativalayam . . . .*” and ‘*Harihara-Rāyaru sthira-rājyavannu māḍuttiddalli tamma voda-huttida śrī-vīra-Mallappa Vadeyara lumāranu Ādavaniya-durgavannu rājyavannu sādhasi Harihara-Rāyarige kottu . . . .*’

In the year Ś 1313, Pramōdūta-Prajōtpati (Pramōda-Prajāpati), there occurred one of the most severe famines that have devastated any extensive portion of India The whole of the Bāhmani and the Vijayanagara kingdoms were so badly affected that “innumerable human skulls were rolling on the ground and paddy could not be had even at the rate of ten *nālīs* a

<sup>1</sup> See Introduction to the *kāvya* called *Madhurāvijaya*, pp 23-24.

<sup>2</sup> *Ep An. Rep* for 1907, p 86, para. 61.

<sup>3</sup> *A Forgotten Empire*, p 27.

<sup>4</sup> No. 46, Yd, My, *Ep Carn*

<sup>5</sup> *South-Indian Inscriptions*, Vol I, p 103, No 72.

<sup>6</sup> No 152, Sb, Sh, *Ep Carn.*, and No 71, Hl, Sh., *Ep Carn.*

<sup>7</sup> No 43, Kg, Im., *Ep Carn*

*panam*''<sup>1</sup> The famine was due to the want of the seasonal rains It is stated that, to mitigate the horrors of the famine, Sultan Mahmood of the Bāhmani kingdom on his own account kept 10,000 bullocks constantly going to and from Malwa and Guzerat for grain, which was sold out to people at a cheap rate<sup>2</sup> What arrangements were made by the Vijayanagara king to alleviate the sufferings of their subjects is not known

The fourth important event of the reign of Harihara II is the battle of Rangini between the Hindu and the Musalman states of Vijayanagara and Bijāpur. In an inscription dated Ś 1317<sup>3</sup> we are told that Chennaya Nāyaka, the son of Mahāsāmantādhipati Gōpaya Nāyaka, died of wounds received in the battle with the Turushkas, while taking Rangini from them If the death took place immediately after the battle, this must have been fought in Ś 1317. Another record<sup>4</sup> states that one of the *burūdas* of Bāchappa Nāyaka, mentioned above, is *Rangini-pratāpa*, from which we have to infer that he displayed great valour in the battle of Rangini. This latter inscription is also dated Ś 1317 Perhaps during the last years of the peaceful Sultan Mahmood the Hindus tried to regain a few of their possessions lost in the previous reigns, and succeeded in wresting Rangini from the Musalmans

Harihara II died in Ś 1326, corresponding to the cyclic year Tārana, on a Monday, the *daśamī tithi* of the bright fortnight of the month Bhādrapada, Harihara II breathed his last, after a reign of 28 years It is recorded thus<sup>5</sup>.—

*Tārana-varishē varishē*

*Māsi Nabhasyē tithau daśamyām cha*

*Vārē Saurē Pitribhē*

*Nivānam piāpa Hariharādhisah.*

The dates assigned by Messrs Venkayya and Sewell to this event, namely Ś 1324 and 1321, are both untenable<sup>6</sup>

On the death of Harihara II there was evidently a dispute in the succession I have shown in *Epigraphia Indica*, Vol VIII,<sup>7</sup> that Bukka II ascended the throne first, but seems to have been deposed by his brother Virūpāksha, eventually however he succeeded in getting back the kingdom In the above inscriptions, if the facts are arranged in chronological order, we see—

- (1) Bukka II on the throne on the Kārttika Śu 1 of the year Tārana, Ś 1326 (No 11, Tirthahalli Tk, Shimoga Dt, *Epigraphia Carnatica*) as the sovereign of the whole kingdom reigning at the capital city of Vijayanagara and granting lands to temples
- (2) Again, a fortnight after, in Kārttika Śu 15, he is seen granting a village to Brāhmanas (No 25, Koppa Tk, Kadur Dt, *Ep Carn*)
- (3) A little after the latter date, on Mārgaśīrsha bahula 13th, Virūpāksha, with imperial titles, is seen ruling the kingdom at Vijayanagara and making a grant of an *agrahāra*, meanwhile the Śaka year had passed on from 1326 to 1327 (No 196, Tirthahalli Tk, Shimoga Dt, *Ep Carn*)
- (4) Lastly, Bukka II is restored to sovereignty some days before Śrāvana Śu 1, Pārthiva Ś 1327, that is, not more than 8 months after the last mentioned date (No 19, Malavalli Tk, Mysore Dt, *Ep Carn*)

<sup>1</sup> No 239 of 1906 of the Madras Epigraphist's Collection, see *Ep An Rep* for 1907, p 82, para 53

<sup>2</sup> See Scott's translation of Fērīšta, p. 56

<sup>3</sup> No 71, H1, Sh, *Ep Carn*

<sup>4</sup> *Ep An Rep* for 1907, p 86, para 61.

<sup>5</sup> No 44, Tp, Tm, *Ep Carn*

<sup>6</sup> No 129, T1 Sh, *Ep. Carn*

<sup>7</sup> *Sorakkāvūr Plates of Virūpāksha*, pp 298-306



The bloody deeds of Viñūpāksha, as narrated in the *Prapannāmrita*, are stated by me in my paper on the *Dalarāy Agrahānam Plates of Venkatapati-dēva-Rāya*.<sup>1</sup> Bukka's reign did not last long, he must have died a little before, or on, the Friday, which was also the 10th *tithi* of the dark fortnight of the month Kārttika in the year Vyaya, Ś 1328. Thus the reign of Bukka II extended hardly to two years.

The coronation of Dēvarāya I took place on the date given above for the death of Bukka II. The event is described thus —“*sōyam rājādhirāja-srī-Dēvarāja-mahā-nripāh | pattābhishēka-samayē (datta=vān puram uttamam) ||*” (No 133, Hassan Tk., Hassan Dt., Ep. Carn.). The reign of Dēvarāya I extended from Ś 1328-1343.

One hitherto unnoticed incident in the reign of Dēvarāya is the revolt of a Bēdar chief named Bōleya Mummeya Nāyaka. It is thus described in No 29, Nagar Taluka Shimoga District, Ep. Carn. —“A leading man there, Bōleya Mummeya Nāyaka, having slaughtered all over the country, carried off prisoners, and was causing many and great disturbances and families in the kingdom,—the king being anxious about the disturbances thus created, gave an order to Viranna, son of Bommanna, who was governing the Araga rājya, saying ‘the Bēda must be brought to proper order’ Viranna Odeya, raising the army and coming against the Bēda, gave order to the chief men at Ānevari-nādu to join him with as many horses and foot soldiers. A large number presented themselves with sufficient forces before Viranna. Addressing these, Viranna said, ‘We are not breakers of our word. Gundappa Dandanāyaka, the great minister of Vira-pratāpa Harihara-rāya-Mahārāja, has conferred upon us the title *Mūvara-rāyara-ganda*. We desire that this name should be sung in songs after the victory we gain over this Bēda.’ An attack was made against the Bēdar chief, in which one of the chiefs on the side of Viranna died. The immediate purpose of the inscription is to record this date and the immolation of his wife on the death of her husband. We are not informed as to the result of the battle. Perhaps we have to presume that success attended the arms of Viranna.”<sup>2</sup>

In one inscription Dēvarāya is said to have possessed a striking resemblance to his father Harihara, just like an image in a mirror to the original.<sup>3</sup>

The latest known date of the reign of Dēvarāya I is Ś 1342, Sārvari.<sup>4</sup> The earliest inscription of Vijaya-Bhūpati, the son and successor of Dēvarāya I, is dated Ś 1343, Sārvari.<sup>5</sup> Hence it should be presumed that Dēvarāya I died some time between Ś 1342 and 1343. Harihara-Rāya III, another son of Dēvarāya I, makes a grant of a village as an *agrahāra* to Brāhmins for the spiritual advantage of his deceased father in the year Ś 1344, Śubhakṛt, on the full moon *tithi* of the month Śrāvana, when there occurred a lunar eclipse. The passage runs thus —*tamma tands Dēvarāja-mahārāyarige śāśtata-punya-lōka-prāpti-arthatāg*.<sup>6</sup> This also clearly bears out the truth of the statement that the death of Dēvarāya I took place within or about one year before Ś. 1344.

Vijaya-Bhūpati was known by the names Vijaya-Rāya and Vijaya- or Vira-Bukka-Rāya (III). The earliest date for the king Dēvarāya II, the son and successor of Vijaya-Bhūpati-Rāya, is Śubhakṛt, Ś 1345, that is, the reign of Vijaya-Bhūpati-Rāya did not extend over even a year, very likely he ruled for six months. Nuniz, who wrote from information which he got at a very late period of the history of Vijayanagara, states that Vijaya-Bhūpati reigned for six years. Evidently he must have entered *years* in the place of *months*, for we saw above that the reign of Vijaya-Bhūpati could not have exceeded 6 or 7 months. Mr. Venkayya, placing reliance on the statement of Nuniz, writes: “Thus the interval between the latest known date of Dēvarāya I (A.D. 1417-18) and the accession of Dēvarāya II is about 2 years. It is therefore difficult to explain how Vira-Vijaya (Vijaya-Bukka or Vira-Bukka).

<sup>1</sup> *Ep. Ind.*, Vol. XII, p. 162

<sup>4</sup> *Ep. Carn.*, No 80, Mi, My

<sup>2</sup> *Ep. Carn.*, No 29, Nr, Sh

<sup>5</sup> *Ep. Carn.*, No 79, An., Bn

<sup>3</sup> *Ep. Carn.*, No 70, Sh, Sh

<sup>6</sup> *Ep. Carn.*, No 24, Gu, My

could have reigned six years as stated by Numiz. Still more inexplicable is Mr Rice's inscription, according to which Vira-Vijaya was the sovereign in Śaka-Samvat 1344, i.e. one year after the accession of his son Dēvarāya II. It may, of course, be supposed that Vira-Vijaya was consecrated king while his father was still alive and reigning, and the same might have been the case with Dēvarāya II. . . . It may, therefore, be questioned if, during all the period of six years mentioned by Numiz, Vijaya was actually reigning at the capital Vijayanagara.<sup>1</sup> Against this surmise, we may remark that there is no precedent in the history of the first Vijayanagara dynasty for anointing a person before the death of his predecessor and that the guess is made on the supposition that Numiz's statement is correct. As Numiz remarks, Vijaya did during his reign nothing which is worth mentioning.

Dēvarāya II is known by the various names, Prādha-Dēvarāya, Abhinava vira-Dēvarāya, Vira-pratāpa-Dēvarāya, Kumāra-Dēvarāya and 'Dēvarāya who was pleased to witness the elephant hunt'. His reign commenced, as already stated, in Ś 1345, Śobhakrit, and it was a comparatively peaceful one, hence he was able to perform a large number of *mahādānas*, as laid down in the *Dāna-khanda*. The *Kalpalatā-mahādāna* was performed in Ś 1348,<sup>2</sup> the *Gōsahasra mahādāna* in Ś 1349<sup>3</sup> and the *Ratnadhenu-* and *Hēmāsvaratha-mahādānas* in Ś 1356.<sup>4</sup>

The chief governors of the provinces during his reign were as follows — Śiḡirīnātha-dēva Odeyar of the Sankappa-Rāyappānvaya and his son Rāyappa Odeya were the governors of the Āragarāja, Gōparāja, who was the king's confidant and nephew by his sister Harimā, governed the Tēkal nāḡu (near Mulvāyil); Pradhāni Irugappa and Pradhāni Mallarasa Odeya were successively governors of the Gutti-Gōve rāja, while the Tamil country, with Marakatanagara as capital, was administered by Śrīgiri-bhūpāla, the king's brother.

The important advisers of the king were the brothers Lakkanna and Mādanna Dandanāyakas.

In one record it is stated that Dēvarāya II [in the inscription Pratāpa-Rāja — H K S] "received the throne from his elder sister," and the words employed in it are —

*niy-āgrajā-prāptam anādi-rājyam sādhihrit-arthi-viāja-pārijātaḥ*  
*tasya Simhala-dēv-iti bhāryā sarva-guṇ-āśrayā,*<sup>5</sup>

whereas the wording of this passage in the document under consideration runs as follows —

*niy-āgrajāt prāpta-Ghanādri-rājyah sādhihritārthi jana pārijātaḥ*  
*tasya Siddhala-dēv-iti bhāryā lakshana-samyutā*

In the first inscription the name of the queen of Dēvarāya II is given, or has been read by Mr. L. Rice, as Simhala-dēvī, whereas the second inscription reads distinctly Siddhala-dēvī. Under what circumstances Dēvarāya II got the Ghanādri kingdom from his elder brother, and who this elder brother was, is not known, nor is it plain why this fact is not mentioned in records belonging to the reign of Dēvarāya II himself, but is found in those of his successors only, again, the reason for mentioning, long after he ruled over the whole empire and died, his obtaining the Ghanādri rāja, a portion only of his vast empire, is also not patent. Further researches alone could throw light on these points.

It is believed by Drs Kielhorn and Hultzsch and Mr Venkayya<sup>6</sup> that Dēvarāya II had a younger brother named Pratāpa-Dēvarāya, that he governed the Marakatanagara prānta, that in Ś 1346 (expressed by the chronogram *tatvālōka*) he made a certain grant and that he

<sup>1</sup> *Ep An Rep* for 1907, pp 82 83, para 54

<sup>2</sup> *Ep Carn*, No 11, Tm, Tm

<sup>3</sup> C P No 20 of 1905, Madras Epigraphist's Collection, see *Ep An Rep* for 1906, p 9

<sup>4</sup> C P No 19 of 1905, *ibid*, see *Ep An. Rep* for the same year, p 9

<sup>5</sup> *Ep Carn*, No 121, Ml, My.

<sup>6</sup> See *Ep Ind*, Vol III, p 86, *List of S Indian Inscriptions*, No. 487, and *Ep An Rep* for 1904, p 13, para 22, *ibid* for 1906, p 82, para 45

died in Ś 1368, Kshaya-samvatsara. There is no ground for believing these conclusions, which are based exclusively upon only one document, the Satyamangalam plates. Excepting this solitary record, there is none which bears out the conclusions; there are a large number of inscriptions which give the genealogy of Dēvarāya II, in none of which is he said to have had a younger brother named Pratāpa-Dēvarāya. The following are the reasons against the tenability of those conclusions —

1 No other inscription beside the Satyamangalam plates mentions a younger brother of Dēvarāya II, named Pratāpa-Dēvarāya II. Evidently the engraver of this grant has miswritten the expression *pratāpa-Dēvarāyēna* instead of *pratāpa-Dēvarāyasya* (in l 36)

2 In many inscriptions belonging to Dēvarāya II he is referred to as Vira-pratāpa-Dēvarāya, and it is unlikely that his younger brother also bore the same name

3 In the same Śaka year 1346 (which is also expressed by the same chronogram *tatvālōka*), and during the same cyclic year Kiōdhi-samvatsara, there lived and governed the province of Marakatanagara *prānta* another younger brother of Dēvarāya II, named Śrīgiri-Bhūpāla<sup>1</sup>. This overlapping of the governorship of the same province by the two younger brothers of Dēvarāya seems to have driven Mr Venkayya to identify Pratāpa-dēva-Rāya, the imaginary younger brother, with Śrīgiri-Bhūpāla, the real brother of Dēvarāya II<sup>2</sup>

4 Both Dēvarāya II and his so-called younger brother Pratāpa-Dēvarāya died in the year Ś 1368, Kshaya-samvatsara (*vide* No 425 of Kielhorn's Inscriptions of S India)

If, as has been surmised by Mr. Venkayya, Pratāpa-dēva-Rāya be the same as Śrīgiri-Bhūpāla and this younger brother was the assassin of Dēvarāya II (as recorded by Abdur Rassak), Pratāpa-dēva-Rāya *alias* Śrīgiri-Bhūpāla should have been slain on the day he attempted the life of Dēvarāya II that is, in A D 1442, for we are told by Abdur Rassak that this event took place some time between November 1442 A D and April 1443 A D. Dēvarāya died in Ś 1368 (1446 A D), that is, he survived this event by three years. So it is impossible for both Dēvarāya II and his brother Pratāpa-dēva-Rāya to have died in the same year. Nuniz has it that the king Dēvarāya II died in six months from the effects of the wounds inflicted by the villain. Nuniz is certainly incorrect in his statement, for Abdur Rassak had audience with the king in December A D 1443, more than six months after this dastardly attempt on the life of the king. From a number of inscriptions we learn that Vijaya-Rāya II *alias* Immadi Dēvarāya or Mallikārjuna had already succeeded to the throne and was ruling as emperor at Vijayanagara in Ś 1368, Kshaya-samvatsara<sup>3</sup>—a fact which corroborates my conclusion that Dēvarāya II died in the year Ś 1368, Kshaya

An aggressive war against Vijayanagara was waged by Alā-ud-dīn in A D 1435, according to Ferishta. And Abdur Rassak states that Dannaik (that is, Lakkanna Dandanāyaka) "departed on an expedition to the kingdom of Kulburga, of which the cause was that the king of Kulburga, Sultān Alā-ud-dīn Ahmad Shāh, upon learning the attempted assassination of Deo Rai, and the murder of the principal officers of State, was exceedingly rejoiced, and sent an eloquent deputy to deliver this message: 'Pay me 700,000 *varāhas*, or I will send a world-subduing army into your country and will extirpate idolatry from its lowest foundations'"<sup>4</sup>. The expedition of the Dannaik might perhaps be in retaliation for the previous incursions of Alā-ud-dīn into the Vijayanagara territory

Dēvarāya II was succeeded by his son Mallikārjuna, otherwise known also as Vijaya-Rāya II, Immadi Dēvarāya and Prandha Dēvarāya, in the year Ś 1368, Kshaya. He was born to Dēvarāya II by the grace of the god Mallikārjuna of Śrīparvata (that is, Śrīsaīlam) and was therefore named after that god<sup>5</sup>. His mother was Ponnala-dēvī. The chief minister and

<sup>1</sup> *Ep Ind*, Vol VIII, pp 303 ff

<sup>2</sup> *Ep Ca n*, No 107, Sr., My

<sup>3</sup> *Ep Carn*, No 65, Nr Sh

<sup>4</sup> *Ep An Rep* for 1906, p 82, para 45

<sup>5</sup> *A Forgotten Empire*, p 75.

councillor of the king was Timmanna Dandanāyaka. Early in his reign, Ś 1371, Mallikāṛjuna made a *mahādāna*<sup>1</sup> About this time the Sāluvas were getting to be powerful We hear of Sāluva Śnumallaya-dēva Mahārāya, son of Mallagangaya-dēva Mahārāya, making grants to the god Vēṅkatēśa at Tirumala (Tirupati) in Ś 1371<sup>2</sup> Again, in the south Sāluva Tirumallaya-dēva Mahārāya is found remitting a number of taxes on a group of villages in favour of temples<sup>3</sup> He is son of Sāluva Gunduāya Udayar and brother of Sāluva Narasimha, the usurper There was already in Ś 1381 trouble in connection with Sāluva Narasimha-dēva, which necessitated the stay of the king with his trusted minister Timmanna Dandanāyaka, in Penugonda, the head-quarters of the province administered by Narasimha<sup>4</sup>

In the beginning of the reign of Mallikāṛjuna, according to the Sanskrit drama *Gaṅgādāsa-patāpa-ulāsa*, the city of Vijayanagara was besieged by the allied forces of the Gajapati and the Sultan of the South, who had been defeated on a previous occasion. It is stated that Mallikāṛjuna routed the enemy so thoroughly that the two allied kings just escaped with their lives Mr Venkayya surmises that the Gajapati must be king Kapilēśvara of Orissa, who reigned from A D 1434-1470<sup>5</sup>

In the year Ś 1386 a son was born to Mallikāṛjuna; the inscription in which this fact is mentioned states that a grant was made on the day of giving a name to the child (*nāma-karanam*)<sup>6</sup>, however, it does not mention what name was given to the child

Mallikāṛjuna appears to have died in the year Ś 1387, Vyaya-samvatsara, leaving behind an infant son not more than twelve months old Virūpāksha, according to the document under consideration, ascended the throne by the prowess of his arms, in the year Ś 1388 He was the son of Dēvarāya II by his queen Siddhala-dēvī Evidently there must have been, regarding the accession to the throne, some dissension in the kingdom between the party representing the infant son of Mallikāṛjuna and Virūpāksha, and in it Virūpāksha may have slain a number of persons, including perhaps the child of Mallikāṛjuna, this sanguinary act is perhaps glorified by him as "the prowess of his arms" in acquiring the throne

In the reign of Virūpāksha Sāluva Narasimha was practically independent, and his subordinates offered donations to temples for his merit It is mentioned in the *Sāluvābhyudaya* that Sāluva Narasimha is said to have stationed his reserve army (*mūlabala*) at Chandragiri, and with a select few to have conquered Kalinga, then he turned towards the south and subjugated all the princes of the Chōla-dēśa, the Pāndya king is said to have sued for peace, and the kings of Ceylon and other islands were anxious to secure his friendship He also defeated two Śabara chiefs, the dependents of a Bhindurāya He then proceeded to Benares, the kings of the several countries on his way became his tributaries Accompanied by these kings, Narasimha visited Vētipura and Benares At Benares all the kings assembled and anointed Narasimha as 'Emperor of the World' This ceremony was conducted in the temple of the god Viśvanātha Then he returned homewards, visiting Venkatādrī and presenting the god Venkatēśa with very costly ornaments

From the above it becomes clear that Narasimha was enlisting the sympathies of all the kings in and out of the Empire of Vijayanagara, which must have alarmed the adherents of the ruling sovereign of the Empire and made them protest against his insubordination to the king Sāluva Narasimha may have gone on a pilgrimage to Benares as a diplomatic move, and his admirers may have crowned him there as "Emperor of the World." Virūpāksha may have enjoyed some amount of peace in his kingdom during the absence of Sāluva Narasimha But in Ś 1407 Sāluva Narasimha was in real possession of the throne of Vijayanagara, No 54 of Tumkur *tāluk* distinctly states that *Rājādhirāja-rajaparamēśvara-prauḍha*.

<sup>1</sup> *Ep. Carn.*, No 11, Sr, My

<sup>2</sup> No 23, pp. 117-119 of *S I I*, Vol II

<sup>3</sup> *Ep. An. Rep* for 1900, p 82, para 47.

<sup>4</sup> No 252 of 1904 of the Madras Epigraphist's collection.

<sup>5</sup> *Ep. Carn.*, No 12 Md, My, and No 59, Md, My.

<sup>6</sup> *Ep. Carn.*, No. 20c, Tl, Sh.

*prātāpa-Narasiṅga-rāya* was reigning in Ś 1408 at Viḍyanagari, seated on the diamond throne.<sup>1</sup> Thus ended the first Vijayanagara dynasty.

A good deal of theorising regarding a number of so-called successors of Mallikārjuna and Virūpākṣa is seen in the *Annual Reports* of the Madras Epigraphist.<sup>2</sup> It is said therein that Mallikārjuna may have had a son named Immadi Prandha-dēva-Rāya, another named Virūpākṣa and so on. There is absolutely no place for any of these, since the whole period is properly covered by the reigns of the kings enumerated above. It is to be feared that there may be mislections in the inscriptions relied upon by the Epigraphist, which would appear to have misled him into untenable theorising.

The immediate object of the grant is the gift of the village of Śīrumanṭakāru to the god Mallikārjuna of Śrīgiri, that is, Śrīśailam, with which it was intended that the various items of the expenses of the temple (such as the *aṅga*, *raṅga*, etc.), of the fortnightly and monthly festivals (*utsavas*) and the feeding of mendicants should be met. The year, month and other astronomical details given fix the moment of the coronation of Virūpākṣa. The beneficiary in this grant appears to be one Śrīlīṅga-chakrāśvara, an ascetic who is said in the document to have been then living in Benares with the divine *canas* of Kailāsa and the *qanas* on earth beginning with Mahan (?) and who was feeding the mendicants who visited Śrīśailam. For a long time past the *Jaṅgamas*, or *Langāyat* priests, would seem to have been connected with the temple of Śrīśailam. The earliest inscriptions in the Śrīśailam temple belong to the reign of the Kākatiya Prātāparadra Mahārāja, and are dated Ś 1231 and 1235.<sup>3</sup> The earlier of the two mentions the country in which Śrīśailam is situated as the *Kam nāḍu*, the same as the *Kamnnāḍu* of our inscription; the other states that "Īśvarāchārya of Arasa maṭha and Ārūdhya Preggaḍa gave a deed of declaration in the presence of all the great Mūhūrvaras of Śrīkailāsa (i.e. Śrīśailam), who had met together in the *mūḷa-mandapa* of the Virabhadra temple attached to the Gaṇa maṭha for the purpose of managing the affairs of the temple of Mallikārjuna-dēva", and feeding of lay devotees and ascetics was even in those days very much cared for. In Ś 1379 a certain Dōmarasavve, a servant of the palace of Vir-prātāpa Prandha-dēva-Rāya, made arrangement for the feeding of five *Jaṅgamas* daily.<sup>4</sup> There are some other inscriptions which also mention donations made by people for feeding *Jaṅgamas*.<sup>5</sup> No. 44 of 1915 of the Madras Epigraphist's collection refers to five *Jaṅgama mathas* in Śrīśailam, the names of which are gathered to be Sārauga maṭha, Gaṇa maṭha, Arasa maṭha, Kala maṭha and Basava maṭha. Another inscription of the Śrīśailam temple, dated Ś 1440, 'registers that a certain Parvatayya' (he belongs to the Sālva lineage) and his wife, were 'adherents of Siddhabhikshāvṛitti Ayyangāru'.<sup>6</sup> From the predominance of the *Jaṅgama* element in the inscriptions we may assert, as has already been done above, that *Jaṅgamas* played a very important part in the temple of Śrīśailam. The Siddhabhikshāvṛitti Ayyangāru mentioned above would in all likelihood be the Śrīlīṅga-chakrāśvara alias Siddhabhikshāvṛitti Ayya referred to in our record. Perhaps he was granted the privilege of supervising the objects of the gift and also utilizing a portion of the income for feeding, under his auspices, a number of ascetics. The Kurnool District Manual states that even to-day the *pūjās* are done to the god Mallikārjuna by the *Jaṅgamas*. The author of the Manual writes, "In 1840, when the Government ceased their connection with the temples, the pagoda was handed over to Śrī Śankarāchārya as its warder. This priest now leases the revenues and does not keep the temple buildings in good order. The *pūjārīs* are *Jaṅgamas*".<sup>7</sup> He also states that there is at present a *Jaṅgama* high priest of Śrīśailam, who is said to keep some inscriptions (copper-plates?)<sup>8</sup>

<sup>1</sup> *Ep. Carn.*, No. 54, Tm, Tm

<sup>2</sup> See *Ep. Ind.*, Vol. III, p. 36, and footnote 8 thereon; *Ep. An. Rep.* for 1910, p. 113, para. 53, *Ep. An. Rep.* for 1891-92, p. 9; *Ep. An. Rep.* for 1911, p. 84, para. 52.

<sup>3</sup> Nos. 27 and 36 of 1915 of the Madras Epigraphist's collection

<sup>4</sup> Nos. 33, 36, etc. of 1915, *ibid*

<sup>5</sup> *Kurnool District Manual* by Narahari Gopalakrustnamah Chetty, pp. 144-145

<sup>6</sup> No. 22 of 1915, *ibid*

<sup>7</sup> No. 12 of 1915, *ibid*

<sup>8</sup> *Ibid*, p. 183

The boundaries of Śīrumanātkūr, which in the Kannada portion is called simply Ātukūru, granted to the god Mallikāṛjuna are given as follows —

On the east—Gollala Pinnāpuram (due east of Ātmakūr)

Anantapura (south-east of A )

Brāhmala Pinnāpura (east of A )

Do Anantapura (south-east of A )

Karivena *śīmē* (south-west of A )

Duddiyāla *śīmē* (is west of A )

Nandikunta *hola* (is north-west of A )

Nētipala *hola*

Rāmāpurada *hola* (north-east of A )

Indrēśvarada *hola*

Nakūdi Pōturājupalli *hola*

and on the north-east—Peñjara-maḍngu

The following table gives the situation and identification of all the places mentioned in this inscription :—

Name as found in the Inscription	Modern name	District	Taluka
Kam nādu . . .	Portion of the Kurnool District surrounding Śrīparvatam		
Pratāpagiri rājyam	Ditto	ditto	ditto
Śrīparvatam	Śrīsaḷam	Kurnool	Nandikotkūr
Śrīgiri			
Anantapura and Brāhmala Anantapura	Brahma Anantapura	Ditto	Ditto
Pinnāpura and Brāhmala Pinnāpura	Pinnāpura	Ditto	Ditto
Karivena . . .	Karivena	Ditto	Ditto
Duddiyāla . . .	Dudyāla	Ditto	Ditto
Nandikunta . . .	Nandikunta	Ditto	Ditto
Rāmāpura . . .	Rāmāpura	Ditto	Ditto
Indrēśvara . . .	Indrēśvara	Ditto	Ditto
Ātukūru . . .	Ātmakūru	Ditto	Ditto
Tungabhadra . . .	The river which marks the northern boundary of the Madras Presidency		
Virūpāksha's temple . . .	A famous temple, the presiding deity of which is Śrī Virūpāksha, the family god of the Vijayanagara kings, situated in Hampi on the banks of the Tungabhadra		

I am not able to identify Nētipala *hola*, Pōturājupalli and Peñjara-maḍngu

The engraver of the grant was the smith Viraṇāchārya, son of Muddanāchārya, who was also entitled to two shares in the grant. The record ends, as usual, with imprecatory verses and the sign-manual of the king, Śrī Virūpāksha, in Telugu-Kannaḍa characters

## TEXT.

[Metres vv. 1 to 3, *Anushtubh*; v 4, *Śārdūlavikrīḍita*; vv. 5 and 6, *Anushtubh*, v 7, *Upajāti*, v 8, *Anushtubh*; v. 9, *Upajāti*; v 10, *Śārdūlavikrīḍita*; vv 11 and 12, *Anushtubh*, v. 13, *Upajāti*, vv. 14 and 15, *Anushtubh*, v. 16, *Upajāti*; v 17, *Anushtubh*, vv 18 and 19, *Upajāti*; vv 20 to 27, *Anushtubh*; vv 28 and 29 *Śārdūlavikrīḍita*; vv 30 to 37, *Anushtubh*, vv 33 to 44, *Anushtubh*, v. 45, *Śālinī*.]

First Plate Second Side.<sup>1</sup>

- 1 श्रीगणाधिपतये नमः ॥[\*] नमस्तु<sup>2</sup>गशिरथुंविचंद्रचामरचार-
- 2 वे । चैलोक्यनगरारभमुल्लंभाय<sup>3</sup> संभवे<sup>4</sup> ॥[१\*] मदामोर्दभ्रम-
- 3 झृंगनिवारणकरोज्ज्वलः<sup>5</sup> [१\*] अव्याहणपतिर्विश्वं विश्वविघ्ननि-
- 4 वारण<sup>6</sup> ॥[२\*] अत्युज्ज्वलमुदारागं वृष्टिकाय विभर्ति यः । स(ः) पा-
- 5 यादखिलं विश्वं विश्वुरेप(ः) सनातनः ।[३\*] अस्ति श्रीकमलाल-
- 6 यानुजतया दीव्यन् नभोमंडले नक्षत्राधिपति प्रभा-
- 7 भिरनिश टिङ्गडलोत्तासक्त । 'द्वोरावधिप्रभवः कला-
- 8 निधिरिति ख्यातः सुधाशुः स्वयं<sup>7</sup> मौलौ यस्य<sup>8</sup> विभूषणत्व-
- 9 मगमच्छंभीर्भवानीपतिः ।[४\*] तस्यान्वये ह<sup>9</sup> सजातो यदु-
- 10 नाममहीपतिः । तदंशजेन भूरिषा वासुदेवेन पालि-
- 11 ता ॥[५\*] [अ]भूदस्मिन्महावंशे प्रभूतभुजविक्रमः । संजातल-
- 12 क्ष्मीसंपन्न मगमो नाम भूपतिः ॥[६\*] विजित्य शत्रून्खिलान् ज-
- 13 गद्रुहः (॥) स मोदते<sup>10</sup> वीरविलाससत्रयः । समस्तविद्यानि-
- 14 पुणः प्रतापो धर्मेकभूः[\*] सर्वकलासु कोविदः ।[७\*] अभूदस्मा-
- 15 न्नह्यभूपाद्भुक्करायमहीपतिः [१\*] प्रचंडतरदोर्दंडखडिता<sup>11</sup>-
- 16 रातिविक्रमः ॥[८\*] कर्णाटलक्ष्मी[\*]<sup>12</sup> सविलासमास यस्मिन् महीपे
- 17 महनीयकोत्तौ<sup>13</sup> [१\*] भूमिस्तयैवाप वसुंधरात्वं स्थिरेति नाम
- 18 प्रथम गुणोच्चैः ।[९\*] क्षोणोपालनमेव कर्तुमनिशं जातौ त्रिलोका-
- 19 धिपावेकौभूय च बुक्करायर्नुपतौ<sup>14</sup> पोतांबरेशावुभौ<sup>15</sup> [१\*] नाम्ना
- 20 चापि तयोः प्रसिद्धिमगमद्भुवत्तमः श्रीयुतः सर्वा सागरमे-
- 21 खलां भुवर्हिमां<sup>16</sup> सपालयन् दीव्यति ।[१०\*] राजा हरिहराख्योसौ

महादा-

<sup>1</sup> From the impressions and the originals

<sup>2</sup> The *anusṭubh* is used instead of the *varga-pañchama*, as in other inscriptions

<sup>3</sup> Read 'मूलसभाय'

<sup>4</sup> Read 'संभवे'

<sup>5</sup> Read मदामोर्द 'उज्ज्वल', also अत्युज्ज्व<sup>6</sup> at beginning of v 3

<sup>6</sup> Read 'जासहन् । चीरात्रि'.

<sup>7</sup> Read स्वयं

<sup>8</sup> Read यय

<sup>9</sup> Read हि

<sup>10</sup> The present tense is here employed instead of the past.

<sup>11</sup> Read 'खडिता'

<sup>12</sup> Read कर्णाट'.

<sup>13</sup> Read 'कोत्तौ'

<sup>14</sup> Read 'नुपतौ'

<sup>15</sup> Read पोतांबरेश

<sup>16</sup> Read भुवर्हिमा



- 22 नानि षोडश । विधाय लक्ष्मोसंपन्नो भाति सर्वगुणाश्रयः । [११\*]  
 23 तस्य मेलांबिकाजाने[.] प्रादुराशो[त्\*] यसोधनः<sup>1</sup> । प्रतापदेव-

*Second Plate, First Side*

- 24 रायाख्य(ः)स्तनयो विनयान्वितः । [१२\*] प्रताप[व]न्हो<sup>2</sup> परिजृम्भमाणै<sup>3</sup> शुष्का  
 25 स्तुरुष्का अपि यस्य राज्ञः । रिपुक्षितींद्रा(ः)द्राश्च निरस्तधैर्याः कांता-  
 26 रवत्सोककृतात्मरक्षाः । [१३\*] तस्य देमांबिकाभर्तुः पुत्र शुचृनिषु-<sup>4</sup>  
 27 दनः । विद्याविन[य\*]संपन्नो<sup>5</sup> (f)वीरो विजयभूपतिः । [१४\*] तस्य नारा-  
 28 यणीदेव्यां<sup>6</sup> उत्पन्नः सुभलक्षणः<sup>7</sup> । प्रतापराय इत्याख्यां-<sup>8</sup>  
 29 मगमत्त<sup>9</sup> पार्थिवोत्तमः । [१५\*] गुणैरणे<sup>10</sup>कैरवनीतकेस्मिन्<sup>11</sup>  
 30 विराजमानः सुकृताप्तकीर्ति<sup>12</sup> । निजाग्रजात् प्राप्तघनाद्रि-  
 31 राज्यः सार्थोक्तार्थी जनपारिजातः ॥ [१६\*] तस्य सिद्धलदेवो-  
 32 ति भार्या लक्षणसंयुता [१\*] लक्ष्मीनारायणस्येव<sup>13</sup> जाता हि ज-  
 33 गदंबिका । [१७\*] तस्यां सिव<sup>14</sup> प्रादुरभूद्गुणाढ्यो नान्मां<sup>15</sup> विरूपा-  
 34 क्ष इति प्रसिद्धः । राजाधिराजः क्षितिपालमौलि(ः)वृंदा-  
 35 न्यभूर्धि<sup>16</sup> करुणैकसिंधुः । [१८\*] निज(प्रत)प्रतापादधिगत्य  
 36 राज्यं समस्तभाग्यै[ः\*] परिसेव्यमानः । खड्गाग्रतः सर्व-  
 37 रिपून्विजित्य स मोदते वीरविलासभूमिः । [१९\*] खिलीकृतसुर-  
 38 त्राणो द्रावितांघ्रमहीपतिः । हिंदुरायसुरत्राणेविराज-<sup>17</sup>  
 39 भुजगोन्नतः । [२०\*] वैरिराजगजेंद्राणा पचास्यः परभितिकृत्<sup>18</sup> । [श]-  
 40 तृ<sup>19</sup>पद्मसुधाभान् इ<sup>20</sup>त्यादिविरुदोन्नतः । [२१\*] तुंगभद्रासरितोरे<sup>21</sup> वि-  
 41 रूपाक्षस्य सन्निधौ<sup>22</sup> । पित्र्य<sup>23</sup> सिंहासनं प्राप्य पालयन्नवनीमिमां<sup>24</sup> । [२२\*]

पु-

- 42 ख्यश्चोकाग्रगंख्येसी<sup>25</sup> विरूपाक्षक्षितिश्वरः [१\*] धर्मस्थानगतै[ः\*] सद्भिः सं-  
 43 युतो धरणीसुरैः ॥ [२३\*] शालिवाहननिर्णीतशक्रवर्षक्रमागते । वक्ष<sup>26</sup>-  
 44 ष्टगुणभूयुक्ते पार्थिवाख्ये च वल्हरे । [२४\*] कार्तिकाख्ये च मासेस्मि-

<sup>1</sup> Read प्रादुरासौद्यज्ञो

<sup>4</sup> Read पुत्रशत्रुनिषूदन

<sup>7</sup> Read ग्रम<sup>०</sup>

<sup>10</sup> Read ०रनेकै<sup>०</sup>

<sup>18</sup> Read लक्ष्मोर्ना<sup>०</sup>

<sup>28</sup> Read ०मूर्ति

<sup>19</sup> Read शत्रु

<sup>22</sup> Read सन्निधौ

<sup>23</sup> Read ०ग्रगण्यो<sup>०</sup>

<sup>2</sup> Read ०वह्नी

<sup>5</sup> Read ०संपन्नो

<sup>8</sup> Read ख्या

<sup>11</sup> Read क्षेत्<sup>०</sup>

<sup>14</sup> Read शिव<sup>०</sup>

<sup>17</sup> Read ०त्राणस्त्रिराज

<sup>20</sup> Read ०मातुरि

<sup>25</sup> Read पित्र्य

<sup>26</sup> Read वस्व<sup>०</sup>

<sup>3</sup> Read ०साणे

<sup>6</sup> Read ०देव्यासु<sup>०</sup>

<sup>9</sup> Read ०मगमत्

<sup>12</sup> Read ०कीर्ति

<sup>15</sup> Read नास्मा

<sup>16</sup> Read ०भीति

<sup>21</sup> Read ०सरित्तोरे

<sup>24</sup> Read पालयन्नवनीमिमाम्.



- 45 नसिते पंचमीतिथौ । राजाधिराजः[\*] सर्वज्ञो राज्ञां पर[म\*] ईश्वरः [॥२५\*]  
 46 विरूपाक्षचित्तीपालो विरूपाक्षस्य संनिधौ [1\*] निजपट्टाभिषेक-  
 47 स्य पुण्यकालो<sup>1</sup> नृपोत्तमः [॥२६\*] प्रतापाह्वयविख्यातगिरौ राज्ये त-  
*Second Plate Second Side.*  
 48 धैव च । कंन्याडौ शिरुमणाख्यातआतुकूरिति विश्रुतं [॥२७\*]  
 49 कैला[स\*]स्थित एव संभुरधुना ओपर्वते सर्वदा पार्वत्य[1\*] सह संव-  
 50 सनतिमुदा<sup>2</sup> लोकत्रय पालयन् । यस्तिष्ठत्ययं<sup>3</sup> तस्य सेवकवि-  
 51 धौ ओलिंगचक्रेश्वरः ओमन्<sup>4</sup> पर्वतमल्लिकार्जुनमहादेवस्य पा-  
 52 दार्चकः [॥२८\*] कैल[1\*]सोपरि ये स्थितामरगणा--1।<sup>5</sup> वा पुथिव्या च  
 या<sup>6</sup> सु-  
 53 ख्याः[\*] सिद्धगणा (1) महन्प्रभृतयः तैः[\*] सार्द्धमद्यापि यः [1\*]  
 वार[1\*]णस्यधि-  
 54 वासतामधिगतः ओपर्वतेयं मुदा ओसिद्धप्रतिपन्नवैभवत-<sup>7</sup>  
 55 या भिक्षाप्रवर्त्तिति<sup>8</sup> च ।[1 २९\*] अग्ररंगादिभोगाय पर्वमासीत्स्वाय च [1\*]  
 56 तपस्विभ--न<sup>9</sup>दानाय विरूपाक्षचित्तीश्वरः [॥३०\*] ददौ स्वाभिमता-  
 57 वास्यै(ते) ओगिरौ सन्निवासिने । प्रतापाख्यगिरे राज्ये वराहाणां  
 58 चतुश्शत<sup>11</sup> [॥३१\*] अष्टरापरिविख्यात<sup>12</sup>आतुकूरेतिनिश्चितं । वि-  
 59 रूपाक्षपुरं चेति प्रतिनाम्ना<sup>13</sup> विधाय च ।[1 ३२\*] सहि[र\*]ण्योदकदा-  
 60 नधारापूर्वं यथाविधि । निधिनिक्षेपवार्यश्च अक्षि-<sup>14</sup>  
 61 ख्यागामिसंज्ञक [॥३३\*] सिद्धमाख्यमिति ख्यातमष्टभोगैश्च<sup>15</sup> स-  
 62 युतं । कुल्यारामादिसंयुक्त समस्तवलिंसंयुत ।[1 ३४\*] द-  
 63 दौ पर्वतसंस्थस्य मल्लिकार्जुन<sup>16</sup>नामतः [1\*] दीव्यमान-  
 64 स्य [दे\*]वस्य विरूपाक्षचित्तीश्वरः ।[1 ३५\*] तपस्वी स च संतुष्ट<sup>17</sup>-  
 65 सयुतः परया मुदा । राजानमाशिषं चक्रे<sup>18</sup> चिर-  
 66 जीवी भवत्विति [॥३६\*] तैस्त्रै<sup>19</sup>[\*] समन्विताधिनेर्दिष्ट<sup>20</sup> प्राच्यादि-

<sup>1</sup> Read °काले.<sup>2</sup> Read शम्भु°.<sup>3</sup> Read °वसन्निति°.<sup>4</sup> Read °दृष्टव्य<sup>5</sup> Read ओमन्पर्वत°.<sup>6</sup> There is here a blank which must be filled by ये [Rather वा, for in Telugu inscriptions the phrase *Kailāsamu mīndi dyāvā-prithvī-mahāmahattu-mukhyamaina-bhikṣhāvṛtti* often occurs in descriptions of Virasaiva teachers —H K S] Note the double Sandhi in न्यिता°.<sup>7</sup> Read पुथिव्यान्वया.<sup>8</sup> Read °प्रतिपन्न°<sup>9</sup> Read भिक्षाप्रवर्त्तिति<sup>10</sup> There is here a blank which has to be filled by तपस्विनो ऽन्न.<sup>11</sup> *Anuvāra* is used always instead of स्<sup>12</sup> Read °विख्यातमातु°<sup>13</sup> Read °नाम<sup>14</sup> Read °वालि°<sup>15</sup> Read ख्यातैरष्ट°<sup>16</sup> Read कार्जुन<sup>17</sup> Read संतुष्ट°.<sup>18</sup> Read चक्रे<sup>19</sup> Read तैस्त्रै<sup>20</sup> Read दिष्टै°.

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24 ॥ अथाप्येतन्मया विनयान्वितं प्रतापं साधुसंन्यासि  
 2 ॥ २४ ॥ अथाप्येतन्मया विनयान्वितं प्रतापं साधुसंन्यासि  
 4 ॥ २४ ॥ अथाप्येतन्मया विनयान्वितं प्रतापं साधुसंन्यासि  
 6 ॥ २४ ॥ अथाप्येतन्मया विनयान्वितं प्रतापं साधुसंन्यासि  
 8 ॥ २४ ॥ अथाप्येतन्मया विनयान्वितं प्रतापं साधुसंन्यासि  
 10 ॥ २४ ॥ अथाप्येतन्मया विनयान्वितं प्रतापं साधुसंन्यासि  
 12 ॥ २४ ॥ अथाप्येतन्मया विनयान्वितं प्रतापं साधुसंन्यासि  
 14 ॥ २४ ॥ अथाप्येतन्मया विनयान्वितं प्रतापं साधुसंन्यासि  
 16 ॥ २४ ॥ अथाप्येतन्मया विनयान्वितं प्रतापं साधुसंन्यासि  
 18 ॥ २४ ॥ अथाप्येतन्मया विनयान्वितं प्रतापं साधुसंन्यासि  
 20 ॥ २४ ॥ अथाप्येतन्मया विनयान्वितं प्रतापं साधुसंन्यासि  
 22 ॥ २४ ॥ अथाप्येतन्मया विनयान्वितं प्रतापं साधुसंन्यासि

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[illegible][illegible]

*Seal*



ENLARGED ONE HALF

- 67 षु क्रमात् [1\*] सीमानो(य)स्यामहारस्य लिख्यंते देशभाषया॥[३७\*]  
 68 [ई कं]नाडवोक्कण<sup>1</sup> आतुकूरग्रामद चतुसीमेय<sup>2</sup> वि [व\*]र मू-  
 69 डलु गोळलपिना(पुन्ना)पुरद सीमे मेर अनंतपु-  
 70 रद सीमे मेर ब्राह्मलपिन्नापुरद<sup>3</sup> सीमे मेर ।

*Third Plate, First Side*

- 71 ब्राह्मल अनंतपुरद सीमे मेर करिवेन सी-  
 72 मे मेर । दुदयालसीमे मेरे नंदिकुंटहोलसी-  
 73 मे मेर नेतिपलेहोलसीमे मेर रामापुरद  
 74 होलसीमे मेर इद्रेश्वरद होलसीमेगे वूरुगमे-  
 75 र नकूडिपोतुराजपल्लिय होल मेरे सीमे ईसा-<sup>4</sup>  
 76 न्यादलि पेंजरमडुगे मेर इतिदु सिरुमलातुकूरि-  
 77 गे प्रतिनाम विरूपाक्षपुरद चतुसीमा<sup>5</sup> । भारद्वाजोद्भवो धीमान् चि-  
 78 क्तस्मृतनूभवः [1\*] बह्वचो गंगणार्योसौ वृत्तिमेकांसिहाश्रुते<sup>6</sup> ॥[३८\*]  
 79 काश्यपो याजुषो धीमान् नारणार्यतनूभवः [1\*] रायसाधिपरंगा-  
 80 र्यो वृत्तिद्वयमिहाश्रुते ॥[३९\*] त्वष्टा श्रीसुदृणाचार्यसूनुः[1\*] आ-  
 81 सनलेखकः [1\*] वीरणः सुगुणो धीमान् वृत्तिद्वयपतिश्च यः[1\*] ॥[४०\*]  
 82 द[1\*]नपालनयोर्मर्द्धो दानाच्छेयोनुपालनं [1\*] दानात्स्वर्गमवा-  
 83 प्रोति पालनादच्युतं पदं ।[४१\*] स्वदत्ता<sup>7</sup> परदत्ता वा यो हरेत वसुंध-  
 84 रा[म 1\*] षष्टिर्वर्षसहस्राणि<sup>8</sup> विष्टायां<sup>9</sup> ज[1\*]यते क्लिप्तिः ।[४२\*] श्वदत्ता<sup>10</sup>  
 दिगुणं  
 85 पुण्य परदत्तानुपालवं<sup>11</sup> परदत्त[1\*]पहारिण<sup>12</sup> स्वदत्त निष्फलं  
 86 ववेत्<sup>13</sup> ॥[४३\*] एकैव भगिनी लोके सर्वेषामेव भूभुजां [1\*] न भोज्या न  
 87 करग्राह्य<sup>14</sup> विप्रदत्ता वसुंधरा ॥[४४\*] सामान्योय धर्मसेतु नृपा-<sup>15</sup>  
 88 णां काले काले पलनीयो<sup>16</sup> भव[द्भिः] [1\*] सर्वानेतान् भाविनः पार्थिवे-  
 89 न्द्रा[न्] भूयो भूयो याचते रामचंद्रः ॥  
 90 श्रीविरूपाक्ष<sup>17</sup>

<sup>1</sup> Read कनाड°

<sup>4</sup> Read ईशा°.

<sup>7</sup> Read स्वदत्ता

<sup>10</sup> Read स्वदत्ताद°

<sup>12</sup> Read भवेत्

<sup>15</sup> Read पालनीयी.

<sup>2</sup> Read चतुस्सीमेय

<sup>5</sup> Read चतुस्सीमा

<sup>8</sup> Read षष्टि वर्ष°

<sup>11</sup> Read °पालनम् ।

<sup>14</sup> Read ग्रा

<sup>17</sup> Written in Telugu Kannada characters

<sup>3</sup> Read ब्राह्मलपिन्नापुर

<sup>6</sup> Read °मेकांसिहा°

<sup>9</sup> Read विष्टाया

<sup>12</sup> Read य

<sup>15</sup> Read °सेतुम्°

- 5 jan=avāryya-śaunīyam vidita-yaśam dharmma-mūrtti Daśavarmma-nripam  
tad-apatyam vikrama-guna-sadanam vīṭ-āri Vikramāditya-
- 6 nripa || [6\*] A nripa para parama-guruv=abhimāna-dhanan=adhita-vēda-vēdāmgam  
vidyā-nidhi vipra-kul-āmbara-bhānuv=anussthātri Vi-
- 7 shnu-bhattam pesari[m\*] || [7\*] Pravidita-shat-karmma-īatam trivēdi Gautama-  
kul-ābdhi-varddhana-sītāmsu visuddha-charitan=eradeneya Vasī-
- 8 sbtham Viṣṇu-bhattan=elege varishta || [8\*] Ā Viṣṇu-bhatta-vibhugo  
mahā-vibhavam vikram-ānkan=upanayanadol=urvī-vinutam Satyāśraya-dē-
- 9 vam Murttagayan=osedu dakshine-gotta || [9\*] Antu sakala-dig-vivarttita-kirti  
Chālukya-chakravartti samasta-bhuvan-āśīyam Satyāśraya-
- 10 dēvam Tarddavādi-sāsirada bahya mūvattara modala bādam Murttageyam  
tāmbra-sāsana-sit-ātapatra-chāmai-ādi-vividha-rājya-
- 11 chihna-salutam tribhōg-ābhyam tara-siddhiyam sarvva-namasyam=āge kude  
padeu | (||) Jñāna-mayam vidyā-nidhi tān=enisida Viṣṇu-bhatta-vibhu
- 12 mādida dhātri-nutam=enisida Murttige mūnūrbhara bhavanam=agrahāram sāra ||  
[10\*] Tāne chatarddaśa-vidyā-sthānam Chālukya-
- 13 chakravarttipe mānya-sthānam=enalu perar=im baral=ēn=ārppare Viṣṇu-bhattan=  
oregam dorega | [11\*] Ene negalida Viṣṇu-bhattana tanūbhavam
- 14 śastra-śāstia-prīnatana=urvī-jana-vinuta-gunam Gōvinda-nibham Gōvindan=akhila-  
vibudh-ānamda || [12\*] Gōvinda-chamūpati vidyā-varddhi Cha-
- 15 lukya-chakravarttiyol=eney=emb=i vibhavaman-ārjjasidan=ad=ē vaunipud-im  
tadiya-mahim-ōmnatiya || [13\*] Antu mahā-pra-
- 16 chamdi-daindanāyaka-vibhūtiyan=appu-keydu ripu-sarppa-Garudan=enisi negalida ||  
Gōvindana magan=aklula-kalā-vidan=apiatima-
- 17 śauryyan=achalita-dhairyyam kāvam mare-vuge bēdidod=ivam samgrāma-jishnu  
Viṣṇu-chamūpa || [14\*] Ātana magau=amala-yaśau=abhita-ma-
- 18 nam śauryya-śāli nischala-dhairyyam nīti-vidam sakala-gun-ōpētam Gōvinda-  
rājan=ārjita-tēja || [15\*] Ripu-sarppa-Garudan=alita-dvipa-kēsa-
- 19 ri subhata-jana-nutam vīra-śrī-lapan-ābja-dyumanī param-tapan=asadriśan=asama-  
sāhasam Gōvinda || [16\*] Ā vibhu Murttageyol=sa-
- 20 kal-āvani kay-mngidu pogalut-irppe(rp̄p̄)negun=atisthāvaram=ene Rāmēśvara-dēvara  
dēgulaman=artthiyim mādīsida || [17\*] Bhāvīpod=ene
- 21 Sētuvinolu Rāvana-ripu nilise(si) nīmda Rāmēśvaramum pāvanam=ene Murttageyol=  
Gōvindam nilise(si) nīmda Rāmē-
- 22 śvaramu || [18\*] Antu tamu=īdam<sup>1</sup>=atipravāridhamum prasiddhamum=āda  
Rāmēśvara-dēvar=amga-bhōgakkam tapōdhanaia vidyārtthi-chchhātra-
- 23 r=aśan-āchchhādanakkam dēgulada mathada khamda-sphutita-nava-karmmakam=  
endu Svasti Samasta-bhuvan-āśraya
- 24 Śrī-Prithvī-vallabha mahāiājādhirāja paramēśvara paramabhattārikam Satyāśraya-  
kula-tilakam Chālukya-ābha-
- 25 ianam śrīmat-Tribhuvanamalla-dēvara vijaya-iājyam=uttar-ōttar-ābhivāriddhi-  
pravarddhi nānam=ā-
- 26 chamdr-ārka-tāvam saluttam-ire [i\*] Śrīmach-Chālukya-Vikrama-varshada 4neya  
Siddhārtha-samvatsarada Pushyad=amāvāsyē Sōmavā-
- 27 radamdu=uttarāyana-samkrānti-sūryya-grahana-parivā-nūttam śrīmad-Bhujamga-  
dēvara śishyū Trilōchana-dēvar=a-

<sup>1</sup> [There seems to be an *anuvāra* after *ni*, which would give a better sense — H K S]





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- 28 vara śishyaru Bālasūryyāryyar=avara śishyaru śrī-Kāśmīra-paṇḍita-dēvar=avara  
śishyaru vādi-mahā-pra-
- 29 laya-kāla-Bhairava-paṇḍita-dēvar=avara śishyaru paṇama-naisthika=enisida  
Yōgēśvara-paṇḍita-dēva-kā-
- 30 lam karechhi dhāiā-pūrvvakam sarvva-bādhā-paribāram sarvva-namasyam=āge ||  
Gōvinda-dandanāthan=ilā-
- 31 vinutam tamna sarvva-mānyadol=ittam mūvattu mattaram dhāny-āvaliyam  
beladu rayyam=enisuvu keyya || [19\*] Matta-
- 32 m=ā dēvargge māla-sthānadūm paduvalu bita mānyada tōmtam mattar=eradu ||  
Ā Gōvindana tamge mahā-gunavati Pomnaka-
- 33 bbe sucharite tamnō bhāgada mānyadol=ittalu ragadin=ele pogale hattu  
mattaru keyya || [20\*] Rāmēśvarasaman mā-
- 34 di mahā-mahimeyan=appu-keyda Gōvindamg=uddāma-balamge sutam guna-dhāmam  
sajjana-lalāta-
- 35 paṭtam Vatta || [21\*] Ātam jagati-tala-vikhyūtam Murtageya mahati kūt=īye  
manah-piṭi-paṇan=ūra madhyada bhūtalaman tam-
- 36 na talada keyy=ene padeda || [22\*] Amta mahājanakke pādā-pūjeyam kottu  
komd=ā bhūmiyam Murtage mūvattuman=āld=arasu-
- 37 geyyutt=ida manḍalika-Yama-daṇḍam mahāmanḍalēśvaram śrī-Varddhamāna-  
puravar-ādhiśvaran=enisida Vikramāditya-dēvamgam=āta-
- 38 n=arasi Chālukya-chakravartīya magam yuvaijāma=Mallikārjuna-dēvana magalu  
śrī-mahādēvigam binnapam-geyyal=avar=ilbba-
- 39 ruṇ śrīmat-Tribhuvanamalla-dēvargge binnapam-geydu sarvva-namasyam mādi  
kude padedu śrīmach-Chālukya-Vikrama-varshada 35ne-
- 40 ya Vikrita-samvatsarada Kārttikada punname Vaddavāradamdina sōma-grihāna-  
parvva-nimittam śrī-Yō-
- 41 gēśvara-paṇḍita-dēvara śishya=appa śrīmad-Achalēśvara-paṇḍita-dēvara kālam  
karechhi dhāiā-pūrvvakam sarvva-namasyam=madī || Bhā-vinu-
- 42 tam nija-sati śōbhavati punyavati putravati gunavati=emdi vasudhe pogalva  
Kommala-dēviyol=omd=āgi
- 43 dharmma-tatpara-chitta || [23\*] Rāmēśvara-dēvargg=abharūma-gunam Vishnudēvan=  
anvaya-dharmma-piṭma-piṇan=ūra madhyada bhūmiyan=irppatta
- 44 nālku matfaran=itta || [24\*] Paṇamā[r\*]ttan=id=i dharmmanan=emid=illade  
parama-bhaktiyam kava mahā-purusham kavilgalam
- 45 sāsiramam sale dānav=itta phalamam padegum || [25\*] Tale pōpadiv=ettānum  
nola-vāl=pōpadavum=op[p\*]uv=i dharmma-
- 46 dol=omd=eleyan=odaḍ=adakeyam bēdal=āgad=idan=alida pāpi pasugalan=alida || [26\*]  
Tereyam kīru-doreyam pole-dere-
- 47 yam mānyakke bamda tereyam dēvar=ttiravalkum=emba pātakan=aru-dimgalol=  
adi(de)gum=avan=adhōgatig=ilign || [27\*] Innavudu para-
- 48 ma-naisthika-vara-muniyam piabhu mahājanamgalu kāntā-paṇan=ādanau=i  
sthānadol=iral=iyade kalevnd=mittu nām
- 49 prārthnaside || [28\*] Kīdad=ant=i dharmmanan=ūr=odeyā=mmahipai=mmahājanam  
nagara-peigga degalu karanamgalu sa-
- 50 le nadeyisuvudu chamdra-sūryyar=al=anne-vara || [29\*] Sva-dattām para-dattām  
vā yō harētsa(ta) vasundharām | shashti[1\*]=



- 51 varsha-sahasrāṇi viśvāyām jāyatō kri(kri)mih || [30\*] Sāmānyō=yam dharmma-  
sētar=nripānām kālē kālē pā-  
52 lanīṣṭha bhavadbhīh | sarvvān=ētān=bhūvinah=pārtihvīmdrān=bhūyō bhūyō yāchate  
Rāmachandrah || [31\*]

## TRANSLATION.

(Verse 1) Homage to Śambhu, beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation-column for the construction of the cities of the threefold world'

(Verse 2) Splendid in fortune, conquering multitudes of foes, a Trailōkyamalla ["wrestler of the three worlds"], an Āhavamalla ["wrestler in battle"], a crest-jewel of the Chālukyas, illustrious was the august Nūrmadī-Taila

(Verse 3) An emperor of kings stainless in brilliance, the magnificent king Taila by his prowess caused this earth, which was known as *rājāratī* [possessing kings], to be termed *rājamatī* [possessing a good king].

(Verse 4) His authority, his proclamations, his fame, his name being splendidly conspicuous, king Taila, exalted in valour, held in control the earth like the bound of the ocean (*setting limits to the latter*). [Rather 'held the earth, whose limit was (said to be) the ocean'—H K S]]

(Verse 5) Of king Taila, who was famous as being a treasure to sages seeking his protection, a refuge for all people, the eldest son was Satyāśraya, whose glory was famous throughout the world, who had the brilliance of the sun

(Verse 6) His younger brother was king Daśavarman, irrepressible of valour, renowned in fame, the embodiment of righteousness His offspring was king Vikramāditya [V], a seat of the virtue of valour, a conqueror of foes

(Verse 7) This monarch's chief preceptor was by name Vishnu-Bhaṭṭa, rich in esteem, versed in Vēdas and Vēdāṅgas, a treasure of learning, a sun in the sky of the Brāhman race, active in rites

(Verse 8) Delighting in the famous six works,<sup>1</sup> student of the Three Vēdas, a moon raising the ocean of the Gautama family, pure of conduct, a second Vasishṭha, Vishnu-Bhaṭṭa was most excellent on earth

(Verse 9) To this lord Vishnu-Bhaṭṭa the world-renowned king Satyāśraya,<sup>2</sup> distinguished for prowess, great in splendour, willingly granted as fee Murttaga on his investiture (*with the sacred cord*).

(Lines 9-11) Thus having obtained as a gift from king Satyāśraya, the Chālukya emperor whose renown spread through all regions, the refuge of the whole world, Murttaga, the chief town of the Thirty forming part of the Tardavādī Thousand, together with a copper-plate charter, a white parasol, yak-tail fans, and other various tokens of royalty, with internal establishment of the three forms of enjoyment,<sup>3</sup> as a universally revered estate —

(Verse 10) The world-famed Murttaga built by the lord Vishnu-Bhaṭṭa, who is himself full of lore, a treasure of science—the constitution of the Three Hundred (*burgesses thereof*)—the Brāhmanic fief—are excellent

(Verse 11) As he himself was a seat of the fourteen sciences,<sup>4</sup> an object of honour to the Chālukya emperor, can others now attain to likeness and equality with Vishnu-Bhaṭṭa ?

<sup>1</sup> See Manu, 1 88

<sup>2</sup> See *Ind Ant.*, Vol XIX (1890), p 271

<sup>2</sup> See above, introduction

<sup>3</sup> These are the four Vēdas, the six Vēdāṅgas, Mīmāṃsā, logic, the Purāṇas, and the Dharma-śāstras

(Verse 12) The son of the so illustrious Vishnu-Bhatta was Gōvinda, like (*the god*) Gōvinda, skilled in arms and lore, having virtues renowned among the peoples of earth, a joy to all sages

(Verse 13) The General Gōvinda, an ocean of learning, acquired this splendour which was equal to (*that of*) the Chālukya emperor what now can describe the high degree of his greatness ?

(Lines 15-16) So, having attained the dignity of great august General, being renowned under the title of "Garuda to the serpents his enemies,"—

(Verse 14) Gōvinda had a son knowing all the arts, peerless in valour, unmoved in firmness, a guardian when his protection was sought, a giver (*of bounty*) when entreated, victorious in battle, the General Vishnu

(Verse 15) His son was Gōvindarāja, stainless of glory, fearless of spirit, valiant, immovable in firmness, knowing polity, possessing all virtues, abundant in splendour

(Verse 16) A Garuda to the serpents his enemies, a lion to the elephants his adversaries, renowned among warriors, a sun to the lotus-face of heroes' Fortune, troubler of foes, peerless, unequalled in valour was Gōvinda

(Verse 17) This lord, while the whole earth with clasped hands was uttering praise, constructed with pleasure at Murttage a temple of the god Rāmēśvara, which was exceedingly massive

(Verse 18) When one reflects, the Rāmēśvara (*temple*) built by the foe of Rāvana [Rāma] at the Bridge<sup>1</sup> and the Rāmēśvara (*temple*) built by Gōvinda at Murttage as a place of sanctification are equal

(Lines 22-23) Thus (*as regards*) this his (*temple*) —for the personal enjoyment of the exceedingly venerable and renowned god Rāmēśvara, for the feeding and clothing of ascetics, students, and novices, and for the restoration of broken and burst parts of the temple (*and*) monastery—

(Lines 23-26) Hail ! while the victorious reign of the refuge of the whole world, favourite of Fortune and Earth, paramount Emperor, supreme lord, supreme master, decoration of Satyāśraya's race, ornament of the Chālukyas, King Tribhuvanamalla, was advancing in a course of increasing success (*to endure*) as long as the moon, sun, and stars,—

(Lines 26-27) in the 4th year of the Chālukya-Vikrama era, the cyclic year Siddhārtha, the new-moon day of Pushya, on Monday, on the occasion of a holiday on the sun's entrance into its northern course and a solar eclipse,—

(Lines 27-30) having laved the feet of the supremely devout Yōgēśvara-pandita-dēva, the disciple of Bhairava-pandita-dēva,<sup>2</sup> who was like the time of cosmic dissolution to controversialists, the disciple of Kāśmīra-pandita-dēva, the disciple of Bālasūryārya, the disciple of Trilōchana-dēva, the disciple of Bhujanga-dēva, with pouring of water, so that it should be a universally revered estate, immune from all imposts,—

(Verse 19) The General Gōvinda, renowned over the earth, granted in his own entirely honorary estate<sup>3</sup> thirty *mattar*, a field of richness, raising a quantity of grain.

(Lines 31-32) Likewise to this god was granted a garden of honorary estate, (*in extent*) two *mattar*, on the west of the Māla sthāna

<sup>1</sup> This refers to the temple of Rāmēśwaram, in Rāmuṇḍ district, from which the Sētu, or "Adam's Bridge," runs to Ceylon

<sup>2</sup> Translating thus, we must recognise in the words "kāla Bhairava" a reference to the title "Kāla bhairava," designating Śiva's form at the time of the cosmic dissolution

<sup>3</sup> *Sarva mānya* see above, Vol XIII, p 35, n 1

(Verse 20) This Gōvinda's younger sister, the very virtuous and well-conducted Ponnakabbe, with delight gave out of the honorary estate belonging to her own portion a field (*comprising*) ten *mattar*, amidst the praise of the world

(Verse 21) Gōvinda, who attained to great dignity by building the (*temple of*) Rāmēśvara, and who was of immense power, had a son Vitta, a seat of virtues a fillet on the brows of good men

(Verse 22) When the world-renowned authorities of Murttuge with pleasure made the gift, he, full of delight of spirit, acquired as a field of his own estate land in the midst of the town

(Lines 36-39) So, when after performing worship of the feet of the burgesses he had laid a petition before Vikramāditya-dēva, the Mahāmandalēśvara and lord of Vardhamāna, best of cities, a Yama's rod to feudatory princes, who was ruling in control of that land and the Murttuge Thuty, and to the latter's queen, the daughter of the Yuvaiāja Mallikārjuna-dēva, the son of the Chālukya emperor, these two laid a petition before king Tribhuvanamalla, and obtained a grant (*thereof*) as a universally revered estate,

(Lines 39-41) and in the 35th year of the Chālukya-Vikrama era, the cyclic year Vikrita, the full-moon day of Kārttika, on Saturday, on the occasion of the holiday of a lunar eclipse after having the feet of Achalēśvara-pandita-dēva, disciple of Yōgēśvara-pandita-dēva, and making it a universally revered estate with pouring of water

(Verse 23) renowned over the earth, having a mind devoted to religion, acting in concert with his good wife Kommala-dēvi, whom this earth praises as being beautiful, righteous, blest with sons, and virtuous,

(Verse 24) Vishnu-dēva, possessing charming virtues, full of love for his ancestral religion granted to the god Rāmēśvara land in the midst of the town. (*comprising*) twenty-four *mattar*.

(Verse 25) This is a supreme truth - the noble man who in perfect devotion shall protect this pious foundation with single purpose<sup>1</sup> shall verily obtain the same reward as if he bestowed a thousand kine

(Verse 26) Though the head go anywhere or life on earth disappear,<sup>2</sup> none shall covet a single leaf or a cracked nut in this noble foundation, the sinner who damages it is (*as though he were*) a slayer of kine

(Verse 27) He who is guilty of demanding that the god should pay taxes, minor dues, pole dues and imposts falling upon an honorary estate will fall in six months: he will sink into ruin

(Verse 28) The lord (*of the domain*) and the burgesses shall allow a worthy ascetic of supreme sanctity to dwell (*in this foundation*); one that is addicted to women they shall not permit to stay in this establishment, but shall eject him: such is my prayer

(Verse 29) The headmen of the town, kings, burgesses, sheriffs of the city, and clerks shall duly maintain in operation this pious foundation so that it decays not, for as long as the moon and sun exist

(Verses 30-31 - two common formulæ.)

#### B — OF THE KALACHURYA BHILLAMA : A D 1189.

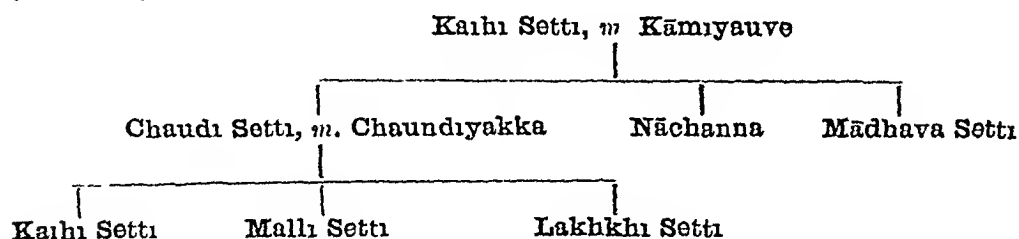
The following inscription has not been hitherto properly edited, but a notice of its chief contents is given in *Dynasties of the Kanarese Districts*, pp 518 and 520, and a transcript is included in the Elliot Collection, Vol II, fol 164a of the Royal Asiatic Society's copy It is

<sup>1</sup> *E, ad=illade*, compare *eradan-lage* (Kittel, s.v. *eradu*).

<sup>2</sup> This seems to be much the same idea as the Tamil *adig=arṛāl avu viḷāmal=uvēkkumā*? "if the root is lacking, will not the top fall?" The phrase *taleyum neleyum* sometimes occurs in the sense of "a perfect subject," e.g. of praise or glory

engraved on a tablet about 30" wide and 28" high, which is built into the wall at the southern end of the open façade of the temple of Narasimha at Mutgi—evidently the temple to which the record itself refers—and is in perfect preservation. On the top of the tablet is a triangular entablature containing some sculptures, the central figure of which is a squatting deity, evidently some form of Vishnu, possibly Narasimha, with a smaller figure at each side of it, one of which probably represents Lakshmi, while a third figure is squatting on the proper left, and in the corner at the proper right are a cow suckling a calf and a scimitar (?), and at the top are the sun and moon, with another symbol which may be intended for the Garudabanner of the Yādava dynasty. The rough sketch at my disposal does not allow of more precise description—The character is Kanarese of the period, exceptionally regular and well formed. In the first two lines the usual height of the letters is about  $\frac{1}{2}$ ", further down it comes to be something between  $\frac{1}{10}$ " and  $\frac{2}{3}$ ". The special forms of *m* and *v* noted above, Vol XII p 335, are used. The *m* occurs in *lshṭa-samudhadolu* (l 27), the *v* is found 15 times (ll 3, 4, 6, 8, 9, 15, 18, 19, 20, 26, 46)—The language is Old Kanarese, verging on the medieval dialect, and chiefly verse. In respect of orthography we may note the regular change of final -*m* before vowels to -*v*, and the spelling *purpa* for *pushpa* on l 6 (see above, Vol. XII, p 271). As regards lexicography, the words *prōchchumbi* (l 5), *samuthīdā* (l 13), *ghōḍe* (ll 16, 39), *jugajhampa* (l 36 see note *in loco*), and *karahattha* (l 41) are of some slight interest.

The record refers itself to the reign of the Kalachurya Bhīllama. After a prayer to the god Narasimha, the lion-avataṛ of Vishnu (v 1), and a description of the ocean (v 2),<sup>1</sup> Jambū dvīpa (v 3), Mēru (v 4), Bharata-kṣētrīa (v 5), and Kuntala (v 6), it proceeds to extol Bhīllama, the king of Kuntala (vv. 7-9), expatiating on the terror inspired by him in neighbouring nations, the Mālavas, Varālas, Kālingas, Gūrjaras, Chōlas, Gaudas, Pāñchālas, Angas, Vangas, and Nēpālas (v 9). It then introduces Pēyīya, a high minister and general of Bhīllama who among other titles bore those of *sāhami*, *patta-sāhan-ādhipati*, and *ghōḍeya rāya*, something like "Master of the Horse," and *bāhattara-niyōg ādhipati*, "lord of seventy-two offices," and his subordinate, a general named Malla (vv. 10-14). It then mentions Muttage as a "great *agnihāra*" of the Taddavādī nād in Kuntala, full of learned Brāhmins (v 15), and proceeds to give the following pedigree of a distinguished local family (vv 16-21) —



Śankara-svāmī, or Śankarārya, son of Upasānta and Mā-dēvi, was a man of great piety and culture (vv 22-26). Then comes the business part of the record. We are informed that in the reign of Bhīllama, whose full titles are given,<sup>2</sup> the above-mentioned Pēyīya and the other high minister and general Malleya (Malla) were so much impressed by a sermon delivered by Śankara-svāmī that they presented a petition to Bhīllama, who accordingly granted the town of Bivavura for the maintenance of the temple of Lakshmi-Narasimha (Vishnu in his lion-incarnation attended by Lakshmi) which had been originally established by Śankara-svāmī's grandfather Chaudi Setti (ll 35-46).

<sup>1</sup> Compare the Kurgōd inscription B, v 3 (above, Vol XIV, pp 279, 281 f.)

<sup>2</sup> See *Dyn Kan Dist.*, p 517

The details of the date are as follows: the third year of Bhīllama's reign, the cyclic year *Saumya*; the first of the dark fortnight of *Pushya*; Monday; the *uttarāyana-saṁkrānti*. This is quite regular, corresponding to Monday, 25th December, A.D. 1189, when the given *tithi* ended at about 15 h. 44 m. after mean sunrise, and the sun entered *Makara* (at 5 h. 55 m. after mean sunrise by the *Ārya-Siddhānta*, and at 6 h. 45 m. by the *Sūrya-Siddhānta*).

The places mentioned are not many. Apart from *Kuntala* (ll. 9, 19) and the catalogue of nations alleged to be in fear of Bhīllama (ll. 12-13, 36), we find *Taddavādī* (l. 19: cf. the older form *Tardavādī* in the preceding inscription, l. 10), *Muttage* (ll. 20, 28, 40: cf. the earlier form *Murttagē* in the previous inscription), *Dvārāvati* (l. 35), *Tenevalage* (l. 37), and *Bivavura* (l. 46). On *Dvārāvati* see *Dyn. Kan. Distr.*, p. 517. The "standing camp" (*nele-tīḍu*) of *Tenevalage* and the town of *Bivavura* (corresponding to a Sanskrit *Bhīmapura*) cannot be identified with any certainty.

### TEXT.<sup>1</sup>

[Metres:—vv. 1, 9, 14, 15, 22, *Uṭpalamālā*; vv. 2, 4, 8, *Mahāśragdharā*; vv. 3, 5-7, 10, 12, 13, 17-20, 23, 25, *Kanda*; vv. 11, 16, *Ohampakamālā*; vv. 21, 24, 26, *Mattēbhavikrīḍita*]

- 1 Śrī-Narasimha-dēvan-asurēmdra-viśāla-kāṭhōra-raudra-vakṣhō-naga-pāṭan-ōgra-nakha-vajran-asēsha-sur-āli-mauli-mālā-nava-
- 2 ratna-ramjita-pad-āmburuha-dvayan=udgha-bhakta-samtānaman=oldu rakshisutav-ikke jaga[\*]-traya-rakshana-ksbamam || [1\*] Enasum kang=eyde chelvam
- 3 padevudu vichalat-kūrmma-pāthina-samghattana-pāthō-damti-damt-āhata-makara-kara-ksbhōbha-samjāta-kallōla-nikāya-kshūpta-
- 4 muktā-nikarav=urutar-ōddina-phēna-braj-āsphālana-raudra-sphāra-dhir-ārava-vijita-ghana-dhvānav=ambhōnidhānam || [2\*] Ā jaladhi-parivṛitam rārājita-vara-vastu-vistṛi-
- 5 tam sakala-kalā-bhrājita-viśruta-vibudha-samajam sogayipudu negalda Jambū-dvīpam || [3\*] Ā Jambū-dvīpada madhya-pradēśadolu || Gagana-prōch-chumbi-nā-
- 6 nā-maṇi-gana-vīlasat-kūta-kōti-prabhā-bhāsi galan-mamdēra-purpa-prakara-surabhi-gamdhi-sthali-samcharad-dēva-ganam kamng=eyde chelvam padevudu vara-vidyādhari-chāru-
- 7 vīnā-pragata-prastuty-amamdra-dhvani-lalita-dari-rumdra-Hēmāchalēmdram || [4\*] Ā guri-vara-dakṣiṇa-dig-bhāgadol=esed-irppud=atula-Bharata-kshētram Śrī(śrī)ge ne-
- 8 ley=enisi sakala-kal-āgama-kōvida-viśishta-budha-jana-lalitam || [5\*] Ā Bharata-kshētrakk=alamkārav=āgi || Śrīmaj-jana-lalitam sumanō-mālā-rammyav=udgha-
- 9 vastu-braja-śōbhā-mamdanav=enev=enipudu bhū-mahīleya kumtalakke Kumtala-dēśam || [6\*] Ā Kumtala-dēśaman=urvī-kāmtam vipula-bāhu-vikrama-
- 10 dīmdam svikarisi rakshisutte gun-ākaran=esevam pratāpi Bhīllama-dēvam || [7\*] Chatur-ambhōrāśi-vēlā-valajita-vasudhā-chakramam vikrama-śrī(śrī)-yutan=ātm-ōdda-
- 11 nda-chamda-prathita-prithu-bhujā-damdadol nūtna-ratn-ōrjita-rājach-chāru-kēyūrada vol=esed-iralu tāldidam pādā-padm-ānata-satru-kshatra-jālam Ya-
- 12 du-kula-tīlakam Bhīllama-kshōṇipālam || [8\*] Mālava-mastaka-prabala-sūlan=udagra-Varāla-sāila-dambhōli Kalimga-tūnga-gaja-kēsari Gūrjjara-Chōla-Gaula-Pāmcā-

<sup>1</sup> From the ink-impression



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- 13 la-marāla-jāla-jalad-ōgra-ravam sphurad-Amga-Vamga-Nēpāla-nripāla-kālan=enipam  
vibhu Bhillama-dēva-bhūbhujam || [9\*] Tat-krama-kamala-parāga samutkri(ṭkri)dā-  
mada-madhubrātā prihu-sama-
- 14 r-ōdhya(dyā)t-krūra-vairi-dāru-dalat-krakachan=enippa Pēyiyam pesar-vettam ||  
[10\*] Haran=uri-gamṇa kāy pu sidi=oltarav=arbbipa Bādav-āgniy=urvvaiav=  
arey-atti kolva Kulik-āhiya
- 15 kōla podarppu lōka-bhikaratara-kālakūtada vigurvvipa kūtav=enippud=āmta  
durdhahara-ripu-samkulakke vibhu Pēyīya-Sāhanīy=ugra-vikramam || [11\*]
- 16 Āyata-kirtti vinūta-śrī(śrī)-yuktam patta-sūhan-ādhiśan=enalū Pēyīya-Sāhanī  
ghōdeya rāyam pesar-vve(ve)ttan=artthi-jana-Rādhēyam || [12\*] Tat-sēnāpati  
ipu-jana-
- 17 hrit-sellam bāhu-Rāhu-pidita-para-bhūbhrit-sōman=akhila-vi(vi)budha-suhrit-sura-  
tatu negaldan=eśeva sāhanī-Mallam || [13\*] Mēriya mūri-ral-kasana raudrate  
namji[na\*]
- 18 pumjav=ugra-kamthhavad=oltam sidi kāy pu Kritāmtana kōpad=urbbu  
Mēr-āriya bhāla-nētra-śikhī sangara-ramgadol=āmta nunda vir ārige samtatam  
ne-
- 19 galda sāhanī-Mallana bāhu-vikramam || [14\*] Kumtala-dēśa-bhūśa(sha)nav=enippudu  
rūdiya Taddavādi-nād=amt=adarolu jagad-vinutav=ūryitav=appa mah-āgrahāia-  
v=atyamta-manōharam negalda Muttage viśruta-yajña-Vēda-Vēdāmta-Puāna-  
tatpara-mahā-dvijarim karav=oppu tōrgu || [15\*] Ā mah-āgrahāradolu ||
- 21 Anupama-sach-charitran=abhimāna-dhanam jagad-ōka-bamdhū saj-jana-sua-bhūjan=  
ātma-kula-pamkaja-pamkajamitran=enidu tamnane dhare bannisal=guna-
- 22 gan-ābharanam vibhu Kaihi-Setti nettane sūta-kirttiyam taledan=īśa-Dinēśa-  
Śaśāmkar=ullinam || [16\*] Ā vibhuvina satī gunavati dēvi dvija-pūjan-aika-  
tatpare ja-
- 23 gati-pāvane Vaisya-kul-ōdbhave bhū-viśruto Kūmīyauve pempam taledalu ||  
[17\*] Avai=irbbana tanujūtar=bhūbhuvana-nutai=Chchaudi-Setti Nāchannan.  
Mādhava-Settiy=en-
- 24 ba mūvarav=avirata-nuta-dānar=adhika-māna-nidbhūnai || [18\*] Vasumatīyolu  
negald=ā Chaudi-Settiy=angane viśuddha-gunavati dhare bannise Chaum-
- 25 diyakkan=anupame pesar-vettalu nija-patibiatā-gunadimdam || [19\*] Anavadyar=  
ttad-dampati-tanūbhavai=Kaihi-Settiyum nikhila-jagaj-jana-mānya-Malli-Settiyuv=  
anu-
- 26 pama-mati-Lakshkhi-Settiyum pesar-vettaru || [20\*] Sakal-āsā-tatadolū nimir-  
chchutav=udamchal-kirttiyam śiśhta-vipra-kadambamgalan=oldu lakshisutav=u-
- 27 dyad-dēvatā-gēha-jalakamam mādīsutam mahibhuvanav=ellam bannisalū Malli-  
Setti karam ramjisavam nij-ānvaya-payōdai-prōllasach-chamdrāmam || [21\*]  
Kshira-samu-
- 28 dradolū sogayip=Achyutan=amt-ire lōka-samstut-ōdāra-mah-āgrahārav=enē ramjipa  
Muttageyolu viśiśhta-vidyā-īamanīyan=Amburubhanābha-pa-
- 29 d-āmbuj-bhūrngau=oppuvam chāru-charita-pātran=Upasāmta-budh-ōttaman=uttam-  
ānvayam || [22\*] Tad-vallabhe Mā-dēvi jagad-vamditay=enisi negaldal=avar-  
iivarggam vidvad-va-
- 30 ran=udī(da)yisidam sad-viśruta-Śamkarāryyan=atul-audāryyam || [23\*] Upasān-  
tam(anta)-piya-namdanam Nairaharī-śrī(śrī)-pāda-pāmkōja-yugma-parā-
- 31 ga-braja-kēli-lōla-madhupam nihāra-hī-āmara-dvipa-dugdh-ārnnavā-pūnā-chamdra-  
nibha-kirtti Śrī(śrī)-vadhū-nāthan=ārtta-paritāna-parāyanam sogayipam śrī-



- 32 Śamkarāryy-ōttamam || [24\*] Mitra-paisēvitam vara-gōtr-āgram vibudha-nīlayan=  
āśrita-sumanō-dhātri(tri)ruhan=eney=enī(ni)pam Sutrāma-nagakke(ke) Śam-
- 33 karāryyam dhāneyolu || [25\*] Bage sāhitya-īasa-piarpūraua-vīpula-śrō(śrō)tan  
śrutam vāg-vullūṭige kai-gamnadi sūkti sūnrita-sudhā-vāiāśi-ma-
- 34 k-t-āli nālage śarasvata-pi(pi)thav=ārppu vara-vipra-brāta-vidvaj-jan-ūḷige kalpa-  
drumav=endu dhātū pogalgam si(sī)-Śamkara-svāmīyam || [26\*] ✠
- 35 ✠ Svasti Samasta-bhuvau-āśrayam Śri-Prudhvi(thvi)-vallabham mahārējādhirājam  
Dvārāvati-puṇavar-ādhisvaram Viṣṇu-vaiś-ōdbhavam Yādava-kula-kamalini-
- 36 vikāsa-bhāskaran=abita-īāya-nrah-sellam Mālava-mallam Gūrjjara-vāran-āmkūśam  
ari-rāya-jugajhampam iāya-Nārāyaṇam pratā-
- 37 pa-chakravartī Bhīllama-dēva-vijaya-īāyam=uttaiōttai-ābhivridhdhī-piavvīdhidhamē-  
nam-ā-chamdr-ārka-tāram-baram saluttam-uc Tenevalageya nele-vīdi-
- 38 nolu sukna-sainkathā-vinōdadim rāyam-geyyuttam-uc[\*] tat-pāda-padm-ōpajivī  
✠ Svasti Samasta-prāśasti-sahitam śri(śī)man-mahā-pradhānam bāha-
- 39 ttara-niyōg-ādhipatī patta-sāhan-ādhipatī śakali-lakshmi(kshmi)-patī ghōdeya rāyam  
Pēyīya-Sāhaniyarum samasta-prāśasti-sa-
- 40 hitam śri(śī)man-mahā-pradhānam sēnāpatī mandūka-sāhanī-brahma-īākshasan=  
ativiśa(sha)ma-hīy-ārūdhā-prandh-īēkhā-Rēvaṇtam para-bala-Kritām-
- 41 tam karabattā-mallam Malleya-Sāhaniyarum śri(śī)-Lakshmi(kshmi)-narasimha-  
dēvara dibya-śī(śī)-pāda-padm-ārādhaikai=appi śri(śī)-Śamkara-svāmīgalu pēda  
dharmm-ōpadāśa-
- 42 dim śrīmatu-Bhīllama-dēvarasargge bhīṇapam-geyyal=avar=irvāra bhīṇapadim  
svasti śri(śī)matu-Yādava-Nārāyaṇa pratāpa-
- 43 chakravartī Bhīllama-dēva-varshada 3neya Saumya-samvatsarada Pushya-bahula  
pādiva Sōma-vāradamdu uttarāyanī-samkrāntiya parvva-nimittam
- 44 mūvattara modala bādam śrīmatu-saivva-namasyad=agrahāram Muttageyolu  
śīman-mahā-vadda-byavahāri Chaudī-Settiyaru pratisbthe mā-
- 45 disida śī-Lakshmi-narasimha-dēvargge śī(śī)matu-patāpa-chakravartī Bhīllama-  
dēvarasaru Muttage-mūvattara baḷiya bādam
- 46 Bivavuramam tūbhōg-ābhyamtirav=āgi dhārā-pūrvvakam mādi kottā

## TRANSLATION.

(Verse 1) May the blest god Narasimha whose awful claws are a thunderbolt cleaving the mountain that is the broad, hard, and grim breast of the Demon king, whose two lotus-feet are tinged by the nine classes of gems<sup>1</sup> on the rows of diadems of the congregation of all the celestials, and who has power to preserve the three worlds, graciously protect the lineage of noble votaries

(Verse 2) The Ocean, which has masses of pearls tossed about in the crowds of waves arising from the stirring of the arms of sea-monsters which are struck by the tusks of water-elephants in contact with nimble turtles and *pūllūnā* fishes, and which surpasses the thundering of the cloud by its awful, vast deep roar (*cauṇḍ*) by the beating of masses of far-flung flying form, attains a beauty such as to please the eye to the utmost degree

<sup>1</sup> See Kittel's Dictionary, s.v. *dhara-jatā*

(Verse 3) Surrounded by this ocean, richly stocked with most brilliant choice possessions, containing companies of renowned sages resplendent in all the arts, the glorious Jambū-dvīpa is a goodly sight

(Line 5) In the central region of this Jambū-dvīpa,

(Verse 4) the great Golden Mountain, massive with caverns charming with the clear notes of the overture issuing from sweet lutes of excellent Vidyādhari, which is brilliant with the radiance of peak-tips kissing the sky and resplendent with manifold kinds of gems, and on which companies of gods roam about over regions fragrant with the scent of masses of oozing *man lāra*-flowers, attains beauty so as to be pleasing to the eye

(Verse 5) In the southern region of this noble mountain appears in splendour the peerless Bharata-kshētra, a very home of Fortune, pleasant with highly cultured sages skilled in the traditions of all arts

(Line 8) As an ornament of this Bharata-kshētra,

(Verse 6) delightful with fortunate folk, charming with troops of sages, adorned with splendour of multitudes of noble objects, the land of Kuntala is indeed equal to a tiara (*on the brow*) of the Lady Earth

(Verse 7) A beloved of Earth, a mine of virtues resplendent is the majestic Bhīllama-dēva, who has acquired and is protecting this land of Kuntala by the abounding prowess of his arm

(Verse 8) Attended by the fortune of valour, the sovereign Bhīllama, ornament of the Yadu race, at the lotuses of whose feet bow down the troops of hostile chivalry, has borne the circle of the earth guided by the shores of the four oceans upon his own stately, terrible, famous, vast rod-like arm, so that it appears like a charming nimble richly radiant with new gems

(Verse 9) A severe pain in the head of the Mālavas, a thunderbolt to that mountain the fiery Varālas, a lion to those tall elephants the Kālingas, the dread roar of a cloud to the flocks of those swans the Gūrjaras, Chōlas, Gaudas, and Pāñchālas, a Kāla [spirit of destruction] to the brilliant kings of the Angas, Vangas, and Nēpālas, is indeed the lord, the monarch Bhīllama-dēva

(Verse 10) Pēyīya, who is indeed a bee thirsting to sport in the pollen of his lotus-feet, a saw splitting the timber of high and potent enemies in vast battles, has gained a name for himself

(Verse 11) Against the multitude of dangerous foes to whom apply the terms "the heat of Hara's fiery eye, the high place of the lightning, the swell of the roaring submarine fire, the lustre of the fangs of the pursuing serpent Kulika, the terrific mass of the *kālakūta* poison most alarming to the world," the lord Pēyīya Sāhami is terrible of prowess

(Verse 12) Having widespread fame, being renowned for his fortunes, a lord of the Royal Horse, Pēyīya Sāhami, a king of cavalry, a Rādhēya [Karna] to the needy, has gained a name for himself

(Verse 13) His general, an arrow to the hearts of foes, oppressing by his Rāhn-like arms the moons that are hostile kings, a celestial tree to all sages and friends, has become glorious, a distinguished Master of the Horse, Malla

(Verse 14) Against the valiant enemy who shews on the stage of battle the ferocity of Māri [Durgā] or the deadly demon, a mass of poison, the height of a grim lion, the heat of lightning, the swelling of the wrath of the Destroyer, (and) the fire of the frontal eye of Māra's Foe [Śiva], is constantly (*applied*) the prowess of arm of the illustrious Master of the Horse, Malla.

(Verse 15) The renowned county of Taddavādi is indeed an ornament of the land of Kuntala. Now in it the world-famed rich great Brāhman-settlement, exceedingly agreeable, the illustrious Muttage, is in sooth eminently conspicuous with great Brāhmins devoted to famed sacrifices, to the Vēdas, to the Vēdānta [Upanishads], and to the Purānas.

(Line 20) In this great Brāhman-settlement,

(Verse 16) the lord Kaihi Setṭi, adorned by a number of virtues, whom the earth extolled as being of incomparable good conduct, wealthy in esteem, the peculiar kinsman of the world, a celestial tree to good men, a sun to the lotuses of his own tribe, won in due wise white fame for as long as Īśa, the sun, and the moon endure.

(Verse 17) This lord's good wife Kāmyauve, virtuous, peculiarly devoted to the worship of gods and Brāhmins, purifying the world, born of the Vaiśya race, renowned over the earth, held high rank.

(Verse 18) The sons of this couple, renowned through the world, were the three named Chaudī Setṭi, Nāchanna, and Mādhava Setṭi, men of ceaseless and renowned bounty, treasures of exceeding dignity.

(Verse 19) The wife of this world-renowned Chaudī Setṭi, Chaundiyakka pure of virtue, incomparable, whom the earth extolled, won a name for herself by her excellence as a devoted wife.

(Verse 20) The blameless sons of this pair, Kaihi Setṭi, Malli Setṭi, who was honoured by the people of the whole world, and Lakkhi Setṭi, incomparable of intelligence, won a name for themselves.

(Verse 21) Extending through the whole region of space (*his*) brilliant fame, willingly protecting crowds of cultured Brāhmins, constructing a multitude of stately temples, while the whole world lauded (*him*), Malli Setṭi indeed is illustrious, a brilliant moon to the ocean of his own lineage.

(Verse 22) Being like Achyuta radiant in the Ocean of Milk,<sup>1</sup> charming with refined arts, a bee to the lotus-feet of [Vishnu] from whose navel rises the lotus, the excellent Upasānta is resplendent in brilliant Muttage, that world-praised, noble, great Brāhman settlement—a vessel of goodly virtue, most lofty of lineage.

(Verse 23) His beloved wife Mā-dēvi, indeed world-praised, won eminence. To this couple was born an excellent scholar, Śankarārya, renowned among the good, a man of peerless generosity.

(Verse 24) Upasānta's beloved son, a bee delighting to sport in the masses of pollen upon the lotuses of the blessed feet of Narahari [Vishnu], possessing fame (*white*) like frost, pearl-strings the celestial elephant, the Ocean of Milk, or the full moon, a lord of the lady Fortune, devoted to the help of the distressed, that excellent man the blest Śankarārya is illustrious.

(Verse 25) Attended by friends, chief of his noble race, a home for sages, a celestial tree to those who seek his protection, Śankarārya may be compared to the city of Sutrāman [Indra] on earth.<sup>2</sup>

(Verse 26) (*His*) mind is a vast stream full of the literary sentiments, (*his*) learning a hand-mirror for the Lady of Speech, (*his*) utterances a series of pearls from the ocean of nectar of goodly words, (*his*) tongue a seat of Sarasvatī, (*his*) power a tree of desire to

<sup>1</sup> As the dark blue body of Vishnu appears in the midst of the white ocean, so the Setṭi appears in the midst of his white fame.

<sup>2</sup> The points of comparison lie in the double meanings of *mītra*, "friend" or "sun," *gōtra*, "race" or the fastnesses shattered by Indra, *vibudha*, "sage" or "god," and *āśrita sumanō dhātṛīruha*, which besides the signification given above means also "containing the *kalpa-vṛkṣa*."

congregations of worthy Brāhmanas and companies of learned men in these terms does the world extol the blest Śāṅkara-svāmī.

(Lines 35-38) While the victorious reign of—hail!—the asylum of the whole world, beloved of Fortune and the Earth, paramount Emperor, lord of Dvārāvātī, best of towns, scion of the lineage of Viṣṇu, a sun bringing into blossom the lotus-lake of the Yādava race, a dart in the breasts of unfriendly kings, a champion against the Mālavas, a goad to the elephants the Gūrjjaras, a *jagajhampa*<sup>1</sup> to hostile monarchs, a Nārāyaṇa of monarchs, the majestic emperor Bhīllama-dēva, was proceeding in a course of successively increasing prosperity for as long as the moon, sun, and stars endure, and he was reigning at the standing camp of Tenevalage in the enjoyment of pleasant conversations,—they who live upon the lotuses of his feet,—

(Lines 38-42) hail!—the possessor of all titles of honour, the High Minister, lord of seventy-two offices, lord of the Royal Horse, lord of perfect fortune, the prince of the cavalry Pāyīya Sāhanī, and the possessor of all titles of honour, the High Minister, the General, a *brahma-rākṣha*<sup>2</sup> to feudatory princes' masters of horse, a Rēvanta<sup>3</sup> of noble rank riding on most forward steeds, a Destroyer to hostile hosts, a champion to *karahatthas*,<sup>4</sup> Malleya Sāhanī, having made a petition to Bhīllama-dēvarasa on account of a religious discourse pronounced by Śāṅkara-svāmī, the worshipper of the divine lotus-feet of the god Lakṣmī-narasimha,—

(Lines 42-43) on the petition of these two, on the occasion of the holy day of the *uttarāyana-samkrānti* on Monday, the first of the dark fortnight of Pushya in the cyclic year Saumya, the 3rd of the years of—hail!—the fortunate Nārāyaṇa of the Yādavas, the majestic emperor Bhīllama-dēva,

(Lines 44-46) the majestic emperor Bhīllama-dēvarasa made over with pouring of water, as included in the three classes of enjoyment,<sup>5</sup> Bīvavura, a town forming part of the Muttage Thirty, to (*the temple of*) the god Lakṣmī-narasimha consecrated by the great merchant Chaudī Setti in Muttage, the first town of the Thirty, a Brāhman settlement of the universally-venerated order.

#### NO 4—POONA PLATES OF THE VAKATAKA QUEEN PRABHAVATI-GUPTA THE 13TH YEAR

By K. B. PATHAK, B.A., POONA, AND K. N. DIKSHIT, M.A., LUCKNOW

These plates were handed over by Balvant Bhan Nagarkar, a copper smith of Poona, originally from Ahmednagar, who says that they have been preserved as an heirloom in his family for some generations. They are two in number, rectangular in shape ( $9\frac{1}{4}$ " long  $\times$   $5\frac{1}{4}$ " broad), and are strung together by means of a ring ( $\frac{1}{4}$ " thick and  $\frac{3}{4}$ " in diameter) with soldered ends passing through a hole  $\frac{1}{2}$ " in diameter, cut through the centre of one side of the plates. The ring is further made to pass through the perforated handle of the seal, which is plain and oval in shape (length  $2\frac{1}{8}$ ", breadth  $2\frac{1}{8}$ "), and contains four lines of inscription, with figures of the Sun and Moon above, and a flower at the bottom.

The plates are inscribed only on the inner side, the first with 10 lines and the second with 12. The letters on the first plate are deep and carefully cut, while those in the second are

<sup>1</sup> See Dr Fleet's remarks above, Vol. XII, p. 251.

<sup>2</sup> Defined by Kittel s.v. as "a kind of evil demon, a fiend of the Brāhmanas, the ghost of a Brāhmana who in his lifetime indulged in haughty and disdainful spirit."

<sup>3</sup> See above, Vol. XIII, p. 313, n. 6.

<sup>4</sup> The meaning of this word is not clear to me. Can it be a Prakrit form of a Sanskrit *khara hasta*, with much the same sense as the Persian *zabar-dast*?

<sup>5</sup> See *Ind. Ant.*, Vol. XIX, p. 271.

comparatively shallow and hurriedly engraved. Some of the lines of letters in the second plate show clearly at the back, owing to the thinness of the metal. The average height of an individual letter on the two plates is  $\frac{1}{4}$ " and  $\frac{1}{8}$ " respectively. The average number of letters in a line is 25 and 32 respectively. The weight of the plates together with the seal is 97 *tālās*.

The characters belong pre-eminently to the 'nail-headed' variety of alphabets, of which the present is the earliest example, the only other instance from which the variety was known being the Majhgawān plates of Hastin, issued about a century later. A few letters are also written in the better known 'box-headed' variety, which was largely used in the central parts of India from the fifth century A. D. onwards and in which all the other known inscriptions of the Vākataka rulers were written.

Though the central Indian alphabets are generally supposed to be a variety of the southern, the present record shows a considerable admixture of northern peculiarities. For example the letter *ma* occurs in its unlooped form, *la* has a short vertical, *ka* curves down to the left, *ga* has a loop or arrow-head at the bottom of the left member, *śa sha* and *ṣa* have similar loops. medial *z* consists of a curved line drawn from the top to the left, being distinguishable from medial *ē* only by a slight difference in curvature. In all these respects the alphabets closely resemble those used in the Allahabad pillar inscription of Samudra-gupta. On the other hand southern characteristics are apparent in the following letters: *a*, *ka*, *ra* and even *ta* and *ga* have curves at the bottom curling up to the left, the lingual *da* is round-backed; the subscript *ṛ* consists of a curve to the left added at the bottom, the northern form of the lingual *na* is generally used, but in one place the southern also occurs. So it is rather difficult to ascertain whether the northern or the southern characters predominate. The most conspicuous feature of the central Indian script of this period, as remarked by Bühler, is the straightening of all curvilinear strokes. This peculiarity is somewhat developed by the time of the issue of this grant though not to the same extent as we find later on; e.g. the letters *pa*, *ra*, *cha* etc. have sharp angles, but not the letters *na*, *ya*, *la* and others, as in the grants of Pravarasēna II. Indeed the difference between the characters used in the present grant and those in the grants of Pravarasēna II strikes us as in every way too great for the period of 25 or 30 years which must have intervened between these records. It is also noteworthy that the affinities of the present script, which ought to have been with the contemporary records of the time of Kumāragupta I, are more with the older Allahabad pillar inscription of Samudra-gupta. The language is Sanskrit, and the whole record is in prose except the two *Anuṣṭubh* verses, one on the seal and one, the usual imprecatory verse, at the end. Regarding orthography, we may note the doubling of the consonant after *r* as in *°varaddhanāḥ* (l. 1), *°āttham* (l. 13), *°āchāryya°* (l. 14) *pūrvā* (ll. 14 and 15), *°chammā°* (l. 17) *parivaddhu°* (l. 18), *kuyyāma* (l. 20). The *Jihvāmūlīya* is used twice viz in *°binaḥ=kuśala°* (l. 12), *°ājñāḥ=kaṭṭayāḥ* (l. 15), the *Upadhi-mānīya* is used once in *pradaḥ=parama* (l. 6). The class nasal is generally used in the body of a word, and an *anusvāra* is preferred at the end, the only exceptions being *jitam=bhaga°* (l. 1) and *°dattām=para-* (l. 21). The rules of *Samāhi* are generally observed except in places in the second plate. A few forms are ungrammatical such as *trayōdasumē* (l. 22).

The donor of the grant was the dowager-queen Prabhāvatī-gupta, daughter of the Mahārājādhirāja Chandra-gupta II of the Imperial Gupta dynasty, chief queen of Mahārāja Rudra-sēna II of the Vākatakas, and mother of the young prince Divākara-sēna 'who had obtained sovereignty in due succession'. The object of the grant was non-sectarian, being the bestowal of a village named Danguna, in the Supratishṭha Āhāra, upon a Brahman, the Āchārya (preceptor) Chanāla-Svāmin. The place of encampment was Nāndivardhana. The engraver was Chakradāsa.

The grant has been for some time known to Indian archaeologists, as a brief summary of it was published in *Ind Ant*, Vol. XLI (pp. 214-15). Its valuable nature

was recognised by Mr Vincent A. Smith in his *Early History* (3rd edition, p 28) and in his admirable article on the Vākātakas (*J. R. A. S.* for 1914, pp 317 ff), where he has exhaustively dealt with the subject in all its aspects, as also by Mr D. R. Bhandarkar, who in his 'Epigraphic Notes' (*Ind. Ant.* Vol XLII, p 160) has proved herefrom that Dēva-gupta was another name of Chandīa-gupta II. Besides being the earliest genuine copper-plate grant of the Gupta period and the only one giving the genealogy of the Imperial Guptas, it removes for the first time the veil over the relations of the Vākātakas with the Imperial Guptas, and places the chronology of the Vākātakas on a sound basis. The prevalent view regarding the period in which the Vākātakas flourished, which was based on Dr Fleet's opinion, has to be recast, and the opinion of Drs Bhagvanlal and Buhler is confirmed.

The date is given as the twelfth of the bright half of Kārttika, in the thirteenth year. This might be either from the accession of Rudra-sēna II or from that of the young prince, in whose name the queen-mother was ruling, the former supposition appears to be more probable. The period to which the record might be assigned would be the first quarter of the fifth century A. D., contemporary with the closing years of Chandra-gupta II and the opening years of Kumāra-gupta I.

Of the localities mentioned Nāndivardhana has been identified by Rai Bahadur Hira Lal with the modern Nāgārdhan in the Nagpur District of the Central Provinces (*Ep. Ind.*, Vol X, p 41). We are unable to identify the other places mentioned.

TEXT.<sup>1</sup>

## Scul

- 1 Vākātaka-lalāmasya
- 2 [kra]ma-prāpta-nrīpa-srīya(h) [!\*]
- 3 jananyā yuva-lājasya
- 4 śāsanam nīpa-śā[na](m) [!\*]

## Plate 1

- 1 Siddham [!\*] Jitam=bhagavatā [\*] Svasti Nāndivarddhanād=āsīd=Gupt-ādī-lā[j]ō  
[Ma]h[ā]-lāja-]
- 2 In *manjū* } Śīi-Ghatōtkachas=tasya sūt-putrō mahā-lāja-Śīi-Chandraguptas=tasya  
dṛṣṭam<sup>2</sup> } sūt-putrō=
- 3 nek-Āśvamedha-lājī Lachchhavi-dōhiti<sup>3</sup> mahādēvyām Kumāra-dēvyām=utpannō
- 4 mahā-lāj-ādhi-lāja-Śīi-Samudraguptas=tat-pat<sup>1</sup>-putras=tat-pādī-paungihitah
- 5 pūthivyām=a-pratītihas=srīva lāj śchhittā<sup>5</sup> chatu-udadhi-sahī-īsvīdita-
- 6 yāsā nek<sup>4</sup>-gō-huanyā kotī sahasa-piadah=parama-bhāgavatō mahā-lā-
- 7 j-ādhi-lāja-Śīi-Chandraguptas=tasya dubitā Dhūana-sagotrī Nāga-kula-sambhū-
- 8 tāyā[m\*] Śīi-mahādēvyām Kubēra-nāgāyām=utpann=ōbhaya-kul-ālankāra-bhūtā=  
tyanta-bhagavad-bhaktā
- 9 Vākātakānām Mahā-lāja-Śīi-Rudrasēnasy=āgīa-mahishī Yuvai-lāja-
- 10 Śīi-Divākarasēna-janani Śīi-Prabhavati-guptā Supratishth-āhāt

## Plate 2

- 11 Vilavanakasya pūva-pāśvī Śīrsha-grāmasya dakshina-pāśvī Kadāpīñjanasy=  
āpara-pāśvī

<sup>1</sup> From the original plates<sup>2</sup> Read *dṛṣṭam*<sup>3</sup> Read *śchhittā*<sup>4</sup> Read *śat-*<sup>5</sup> Read *nāka*

- 12 Sīdīvīvarakasy=ōttara-pārśvē Danguna grāmē Brāhman-ādyān=grāma-kutumbinaḥ kuśala-
- 13 m=uktavā samājñāpayati Vīditam=astu vō yath=aisha grāmō=smābhi[h\*] sva-puny-āpyāyan-ā[ittam]
- 14 Kārttika-śukla-dvādaśyā[m\*] Bhagavat-pāda-mūlē nivēdya bhagavad-bhakt-āchāryya-Chanāla-svāminē=pūrvva-
- 15 dattiyā udaka-pūrvvam=atāsrīṣṭō yatō bhavādbhir<sup>1</sup>=uchita-maryyādayā sarvv-ājñāḥ kartavyā[h\*] pūrvva-
- 16 rāj<sup>2</sup>-ānumatā[m]ś-ch=ātra chāturvidy-āgrahāra-parihārān=vitāṣṭas=tad=yath=ā-bhata-chhatra-prāvēśyah
- 17 २ chāi-āsana-charmm-āngāra-kīva-krēni-khānaka[h] a-pā[1a\*]mpara[h\*] a-[paśu]-mēdhyah a-pushpa-kshīa-sandōhah
- 18 sa-nidhis=s-ōpanidhis=sa-kript-<sup>3</sup>ōpakriptah nad<sup>4</sup>=ēsha bhaviṣhyad-īājibhis<sup>5</sup>=samrakṣitavya[h\*] parivarddha-
- 19 १ itavyaś=cha yaś=ch=āsmach-chhāsanam=aganayamānas=svalpām=apy=atr=ābādha[m\*] kuryāt-kārayita<sup>6</sup> vā
- 20 tasya Brāhmanēr<sup>7</sup>=āvēditasya sa-danda-nigraham kuryyāma [1\*] Vyāsa-gitaś<sup>8</sup>=ch=ātra ślōkō bhavati [||\*]
- 21 Svādattām=prīa-dattā[m\*] vā yō harēta vasundharām [1\*] gavā[m\*] śatī-sahasrasya hantur=harati dushkritam [||\*]
- 22 Samvatsarē cha trayōdaśamē likhitam=ida[m\*] śāsanam [1\*] Chakradāsēn=ōtkattitam

## TRANSLATION.

Seal This is the enemy-chastizing command of the mother<sup>9</sup> of the young prince, the ornament of the Vākātakas, who has obtained sovereignty in course (of succession)

(Ll 1-10) (In margin, 'seen') Success<sup>1</sup> From (the town of) Nāndīvarddhana, the illustrious Prabhāvatī<sup>10</sup>-guptā of the Dhārana<sup>11</sup> gōtra, born of the illustrious Mahādēvi Kubēranāgā,

<sup>1</sup> Read *bhavadbhir*

<sup>2</sup> Read *rāj*, ll 16-17 are very corrupt, only the probably intended readings are given

<sup>3</sup> Read *sakript-ōpakriptah*

<sup>4</sup> Read *tad*

<sup>5</sup> Read *īājibhis*

<sup>6</sup> Read *kārayēta*

<sup>7</sup> Read *brāhmanair*

<sup>8</sup> Read *-gītaś*

<sup>9</sup> The name of the prince, as well as that of the queen-mother, is apparently omitted for want of space, as only a quarter ślōka was at the disposal of the draft-maker

<sup>10</sup> The name is evidently derived in the same way as those of other members of the Gupta dynasty, and literally means, 'protected by Prabhāvatī,' the latter name denoting either the wife of the Sun god or, more likely, one of the 'mothers' attendant on the god Skanda. We know that the Guptas were particularly devoted to this Commander of the celestial army, and it is quite natural that his 'mothers' were worshipped as well, as tutelary deities in the royal household. The shortening of the last vowel of *Prabhāvatī* before *guptā* is quite in accordance with the rules of grammar

<sup>11</sup> This would be the *gōtra* rather of the Guptas than of the Vākātakas, whose *gōtra*, as we know from other grants, was *Vishnavarddha*. From other inscriptions, too, the practice of mentioning the *gōtra* of the family in which a woman is born appears to be prevalent in old times. [It may be noted that among the Nāgas of Bastar there was a queen named Dhārana-Mahādēvi—H K S.]





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who, herself born of the Nāga family, was an ornament to both the families (of her father and husband), immensely devoted to the Divine (Vishnu), chief queen of the illustrious *Mahārāja Rudra-sēna* of the Vākātakas, mother of the illustrious *Yvvarāja Divākara<sup>1</sup>-sēna*, and daughter of the illustrious *Mahārājādhvāja Chandra<sup>2</sup>-gupta* (II), the great devotee of the Divine (Vishnu), the bestower<sup>3</sup> of many thousands of crores of cows and gold, whose fame was tasted by the waters of the four oceans, the exterminator of all princes, who had no rival on earth, the excellent and the most favoured (lit accepted by His Majesty) son of the illustrious *Mahārājādhvāja Samudra-gupta*, born of the great queen *Kumāra-dēvi*, daughter's son of the *Lichchhavi* (chief), the performer of several horse-sacrifices, the excellent son of the illustrious *Mahārāja Ghatōtkacha*, who had *Gupta<sup>4</sup>* as the first king,

(L 10) After announcing (her) well-being, commands the village householders, Brāhmins and others, of the village of *Danguna*, in the *Supratishtha Āhāra* to the east of (the village) *Vilavanaka*, to the south of the village of *Śirsha*, to the west of *Kadāpīñjana* and to the north of *Sidivivāraka* —

(L 13) Be it known to you that, on (this) twelfth (day) of the bright (half) of (the month of) *Kārttika*, we have, for the accumulation of our religious merit, bestowed, as a grant not previously made, this village with (a libation of) water upon the great devotees of the Divine (Lord) the *Āchārya Chanāla-Svāmin*, after having first offered it at the feet (lit root of the feet) of the Divine (Lord Vishnu), hence you should carry out all injunctions with proper deference

(L 15) We there confer the exemptions incident to a village belonging to a community of *Chāturvīdyas*, (as) approved by former kings, (it is) not to be entered by soldiers<sup>5</sup> and umbrella-bearers, not (yielding the right) to pasturage, hides, charcoal, the purchase of fermenting<sup>6</sup> drugs, and mines, not (entitling to) the succession<sup>7</sup> (of cows and bulls), not to have an animal<sup>8</sup>-sacrifice, not (to have the right of) abundance of flowers and milk, with the hidden treasures and deposits, with *klṛipta* and *upakṛipta*

(L 18) So, this (grant) should be maintained and increased by future kings. Whosoever, disregarding this charter, shall make or cause to make the slightest molestation, upon him, on his being reported by the Brāhmins, we will inflict punishment together with a fine.

<sup>1</sup> It is likely that *Divākara-sēna* died shortly afterwards. Or he may, on attaining his majority, have come to the throne with the name *Pravara-sēna*

<sup>2</sup> The name of the father of Queen *Prabhavati-guptā* is given in all the three grants of her son *Pravara sēna*, as *Dēva-gupta*, which was the more familiar name of *Chandra gupta II* (Cf the *Sanchi* inscription of the same king, which gives *Dēva-rāja* as the familiar name, *Corpus Ins Ind.*, Vol III, p 32) The present record, containing almost an official genealogical account of the Imperial Guptas, gives the official name, while *Pravara sēna* naturally refers to his grandfather by his familiar name

<sup>3</sup> Thus and the following three epithets are generally found in apposition to *Samudra gupta* (Cf *Corpus Ins Ind.*, Vol III, pp 26, 43, 49, 53) Owing to some confusion they are here applied to *Chandra-gupta II*. One of the epithets, at least, viz *scrva rāj ōc'chhētā*, cannot be appropriately descriptive of any other king than *Samudra-gupta*

<sup>4</sup> The construction is very faulty here. The relation between *Gupta* and *Ghatōtkacha* is not given

<sup>5</sup> We follow Dr Fleet in translating this passage

<sup>6</sup> *Kṛīva* is not mentioned in connection with *krēn* in the other records, which generally have *lavana klṛīva krēn*

<sup>7</sup> According to the other grants the words *gō balivardah* ought to follow a *pārampara*

<sup>8</sup> This condition is not to be found in the other records

(L 20) And on this point there is a verse, sung by Vyāsa . He who confiscates land given by himself or by others incurs the sin of one who kills a hundred thousand cows

(L 22) And this charter is written in the thirteenth year, engraved by Chakkradāsa.

## NO 5 — ANBIL PLATES OF SUNDARA-CHOLA THE 4TH YEAR.

By T A GOPINATHA RAO, M A, MADRAS.

Some decades ago a Śūdra in the village of Anbil, while digging the foundation of a portion of his house, came across the set of copper-plates upon which the inscription edited below is engraved. He made over the plates to a certain R S L. Lakshmanan Chettiyār, who had come to repair the Śiva temple in the village, for preservation in the temple treasury. It was this gentleman who, desiring to know the contents of the copper-plates, sent them to Brahma Śrī Mahāmahōpādhyāya V Svāmīnātha Ayyar Avaigal at Madras. The learned *pundit* was pleased to entrust this valuable find to me for examination and publication. It is from both the original and the excellent impressions prepared under my personal supervision that I edit the inscription below. When the plates came to me, the ring was already cut; the exposure to the damp earth where the plates lay for a long time buried, has corroded some of them here and there, damaging a few letters, on the whole, the preservation of the inscription is excellent.

The ring carries a well-executed seal, which bears the figures of a tiger two carp fishes, a bow, two lamp-stands, two *chauris* and an umbrella, and a Sanskrit verse round the margin, all worked out in half relief. The centre of the field of the seal is occupied by the tiger, seated on his haunches on the right, the two fishes standing vertically on their tails on the left, the bow kept below in a symmetrical manner and the umbrella on the top. The *chauris* are disposed one on each side of the umbrella, while the lamp-stands, which have each a cloth knotted round the middle, are placed on either flank of the central group of figures. The verse round the seal reads thus —

*Śaśvat usambharā-nētram Lakshmī-jaya-[sa\*]rōrvham  
vīsanam sāśvatam śrīmad-Rājakēśari-varmana[h\*]*

that is it states “ (This is) the irrevocable edict of the glorious Rājakēśari-varman, which is the eye of the earth and which is the victorious lotus-flower (seat) of Lakshmī (i.e., fortune) ”

The first part of the record is written in the Sanskrit language, while the second part is in Tamil, the former portion is in Grantha characters, the latter in Tamil. A few Sanskrit words occur in the Tamil portion, and these are also written in the Grantha alphabet, e.g., *brahma* in ll 125, 130, 135, 180, 181, 182 and 184, *brahmādhirāja* in ll 128, 130 and 181; *Kāśyapa-gōttirattu* in l 127, *Jaimini-sūtrattu* *Nārāyana-Aniruddhanāna* and *bhōka* (*bhōga*) in l 128, *śrīmuḥaṇ* in l 132, *sarva-parihāra* in l 181, and *maddhyasthan* in l 185. At the end of the document there is a single verse in Sanskrit, and this also is in the Grantha character.

There are not many orthographical peculiarities worth noticing in the document. In the Sanskrit portion both *ha* and *bha* and their derivatives are written alike, and practically it is

difficult to distinguish the one from the other, except from the context. See l 10, where *bh* looks like *h*, also *hā* in l 11, *bāhā*° in l 12, *bha* in *samabhavad* in l 24, and *bhi* in °*yābhīraṣṣhita* in l 32. Again, the distinction made between *pra* and *pri*, *sia* and *sri*, etc., is very slight see *prasri* in l 84. The common habit (or custom) of duplicating unnecessarily *ta* and *ttha* after *i* appears in, e.g., *pārithvān* in l 59, °*bharttu*° in ll 48 and 61. The use of the characteristic forms of the Drāvida country, such as *tma* for *dma*, *tbha* for *dbha*, etc., as in *patmā*° in l 74, *yāvatbhūtān* in l 114, are noteworthy, other such Drāvidian forms are *chūlāman* in l 41 for *chūdāman*, °*vanmika*° for °*valmika*° in l 109, *Śrīnādh*a for *Śrīnātha* in ll 121-2. In the Tamil portion there is utter disregard of the appropriate use of the consonants *n* and *ṇ* e.g., *nnum*, which ought to be *nnum* in l 139 and throughout. The words ending in *ē* and *ai* receive an addition of *y*, as it was usual in those days to pronounce such words, e.g., *vambūyēy* in l 148, *naduvēy* in l 154, etc.<sup>1</sup>

One curious feature of the Anbil plates is the mode of pagination, the older symbols, which are the lineal descendants of the Brāhmī numerals and which survived till very recently in Malabar, are employed to mark the numbers of the pages, they are *na*, *nna*, *nya*, *shkha*, *jhra*, *ha*, *qra*, *pia*, *dre*, *ma*, and *mna*, representing the numerals 1 to 11 respectively. In all other instances the first three numerals are usually written *na*, *nna*, and *nya*, but in our record they are replaced by *n*, *nna*, and *nya*. Regarding this mode of pagination Mr Bendall has written a paper in the *Journal of the Royal Asiatic Society* for 1896, pp 789 ff. The evolution of these symbols from the Brāhmī numerical symbols is traced in my paper on the Tiruvallā copper-plates, which will be published shortly in the *Travancore Archaeological Series*.

The record under notice is of great value for the history of the Chōla dynasty. We had hitherto only two copper-plate documents dealing with the detailed history of the Chōlas, viz., the Leiden and the Tiruvālangādu grants. The existence of the former has been known for at least 30 years, and the latter was discovered as early as 1906, but unfortunately neither of these most valuable records has as yet been published, though they are often quoted by the Madras Government Epigraphists in their *Annual Reports*. The Anbil plates constitute a third set similar to the two others mentioned above. But all the three happen to be compositions of different persons, namely, the Leiden grant of Nanda-Nāyāyana, a resident of Kottaiyūr and belonging to the Vasishtha *gōtra*,<sup>2</sup> the Tiruvālangādu grant of Nārāyana, the son of Śankara,<sup>3</sup> and the Anbil grant of Mādhava Bhatta of the Parāśara *gōtra*. Therefore the information regarding the legendary portion of the genealogy of the Chōlas is somewhat different in each. The genealogy as found in the Anbil plates is, for purposes of comparison, given side by side with those contained in the other two grants.

<sup>1</sup> Regarding this custom of adding *y* in such cases see *Śēṇḍamāl*, Vol IV, pp 399-401.

<sup>2</sup> Burgess and Natesa Sastri's *Tamil and Sanskrit Ins*, pp 208 and 218.

ग्रामे रम्ये जगति सहिते कौटुंब्यारामिधाने  
लक्ष्मीधामन्यजनि विमले यो वसिष्ठान्ववाये ।  
सरस्सेवो विमलचरितो नन्दनारायणाख्य  
स्वोयम्बीमानरचयदिमानयजन्मा प्रशस्तिम् ॥

<sup>3</sup> *Ep. An. Rep* for 1906, p 67, para 13. The verse referring to the authorship of the document runs as follows —

शङ्करस्य सुतेनेद मन्त्रेन सुरविधिषः ।  
नारायणेन कविना शासनं कतिना कृतम् ॥



Regarding the various kings whose names are given in the above table the following facts are recorded in the inscription. Out of pity Śibi is said to have cut the flesh of his body and weighed it in a balance against a dove which was pursued by a hawk, showing thereby his unbounded mercifulness to all god's creatures, he is said to have held sway over the whole world bounded by the four oceans and to have subjugated his senses<sup>1</sup>. It is from the eponymous king Chōla that the dynasty and the country ruled over by it obtained their common name, 'the Chōla'. Kō-chchengannān is reputed to have erected temples for Śiva throughout the country under his sway. Valabha shone bright with his lotus feet made resplendent by coming in contact with the diadems of his tributary kings, and the fire of his anger was quenched by the tears of the wives of those kings who opposed him. Śrīkaṇṭha was a favourite of the goddess of fortune, and Vijayālaya was the abode of success in battles, and he, like Viṣṇu, bore on the palm of his hands the impress of the conch and the discus. Rājakēśari, the son of Vijayālaya, constructed for Śiva a series of temples on either bank of the river Kāvērī from its source to its mouth, these shone like so many banners proclaiming his fame as the one unconquered and unconquerable. Rājakēśari's son, Vira-Chōla, was a valorous, skilful and courageous sovereign. By his accession the world was happy in possessing a good king, the poets a patron, and the arts and industries a proper refuge, his fame spread abroad in all quarters of the globe. This king amused himself by uprooting kings whose families were deep-rooted and re-establishing them in their old states. Even Madhurā was reduced to an abject condition, and its insolent kings deprived of their haughtiness. Sundara-Chōla, who was born to Ariñchika, the son of Vira-Chōla, inherited the great qualities of his illustrious grandfather Ādi-śēsha, who bears this earth on his hundred heads, felt relieved of his burden, when this monarch assumed the burden of his kingdom on his shoulders. The beauty of Manmatha paled before that of Sundara-Chōla, truly indeed was the name Sundara-Chōla bestowed upon him. Of the other kings, Mahāvīra, Rudrajit, Chandrajit, Uśinara, Śenni, Killi, Karikāla, Nallaḍikkōṇ, and Ariñchika, nothing noteworthy is said in the document.

From a comparison of the genealogical tables given above it may be observed that there is a great deal of uncertainty regarding the number, the names and the order of succession of the earlier ancestors of the Chōlas. For instance, Rudrajit and Chandrajit<sup>2</sup> are mentioned in the Anbil plates long before Śibi, the *paurāṇic* king of the Solar race, whereas a person bearing a name similar to the two given above, Rājendra-Mrityujit, is placed in the Leiden grant later than Śibi. Similarly also, in the semi-historical period, we find the order of succession of Killi (or Perunaṅkili), Karikāla and Kō-chchengannān, kings whose

<sup>1</sup> Śibi was the son of Uśinara according to the *Mahābhārata* (III, chapter 196 ff). The incident in connection with the mercifulness of Śibi is narrated in the *Agni purāṇa* and in the *Mahābhārata* (III, chapter 196 ff). Kamban refers to it thus — *paṇavai man-nyirakkuttann-nyirai mūrāga vaṅginnauāl (Rām, v 7 Kulamurai-kilartti-padalam)*, 'he bestowed his life instead of that one of a bird', the *Vikīrāma-sōlan ulā* states the fact thus — *Uḷag-aṇṇiyak-kākkam śiṇṇupavukkāga-kkāli-kūrdn tūkkntulai pukka tūyōṇum*, 'that just king, who gladly entered the scales of a balance in a manner so well known to the world for the sake of a small dove'.

The same fact is described thus in the *Kulōttunga-sōlan ulā* — *kolaiyōr-udambadaiyak koydālum eydā-ttulaiy ēṇi viṇṇirunda sōlan*, 'that Chōla king who ascended the scale pan which will not reach the level (of the other in which was placed the dove), even when the flesh of his whole body was cut and put in it', and finally, the *Śaṅkara sōlan ulā* states — *tann-aḍaiṇda sēṇḍāt puṇava pperunrai pukkaiṇṇum*, 'that lord who entered the scale-pan for the sake of the red-legged, heavy-weighting dove which took refuge under him'. The *Kalīngattuppurāṇa* describes this event thus — *Udal-kalalk aṇav-aṇḍu taṇṇaiyitt aṇṇum ōr tūlai puṇav-ed-okka nīrai pukkavannu*, 'he who got into the scale-pan himself to weigh against a dove, after having already put therein all his flesh, which he cut out in a manner which will bring shivering to the onlookers'.

<sup>2</sup> These two kings are mentioned by the great Tamil poet Kamban in his classic *Rāmāyaṇam*, when he traces the genealogy of Rāma, thus — *Chandiranaṇi venṇānum Uruttiranaṇi-chechāyittānum*, 'he who conquered Chandra and who defeated Rndra' (*Kam Rām Kulamurai kilarttiya padalam, v 11*).

glories are perpetuated in classic Tamil literature, given, as mentioned just now, in both the Tiruvālangādu and the Anbil grants, whereas the Leiden grant places Killi after Kō-chchengannān. Again, we hear for the first time from the Anbil plates of a son of Kō-chchengannān, named Nalladikkōṇ; this name is mentioned neither in the other inscriptions nor in literature. Valabha, however, is mentioned in the other grants.

The fact that Kō-chchengannān constructed a number of temples for Śiva is borne out by Tamil literature. Tirumangaiyālvār, in his *Periya-Tirumoli*, states that he erected seventy temples for Śiva<sup>1</sup>. The Tiruvālangādu grant informs us that he was in his previous birth a spider and that for his good acts in that life he was born as a king; this legend is also corroborated by literature. Apparsvāmigal refers to this incident in his *Tēvāram*<sup>2</sup>. The date of Tirumangaiyālvār, according to the calculations of the Hon'ble Mr. L. D. Swamikkannu Pillai, is A.D. 776<sup>3</sup>, and that of Apparsvāmigal is the middle of the seventh century. Kō-chchengannān, as he is referred to by these saints, should have lived before the seventh century A.D. So if Perunarkilli and Karikāla happen to be earlier than Kō-chchengannān, they must indeed be very much earlier than the beginning of the seventh century.

Both from inscriptions and from literature we know that Karikāla constructed the embankments of the river Kāvērī<sup>4</sup>.

Valabha, Killi, and Senni have given their names as common appellations to the Chōlas, and all the Tamil Nighantus treat them as synonyms<sup>5</sup>. That the early genealogy of the Chōlas

<sup>1</sup> (a) Śembivay Kōchchengannān ērindrī kōyil Tirunaraiyūr manimādam; *Periya Tirumoli*, 6th pattu, 6th Tirumoli, v. 8. 'The beautiful structure at Tirunaraiyūr is the temple to which the Chōla Kō-chchengannān has attachment.'

(b) Endōl-īśarkk-eḷi-mādam-ēḷupadu śeyd-ulaḡamānda, 'he who, having erected seventy beautiful temples for the eight-armed Śvara, was ruling the earth.'

<sup>2</sup> (a) . . . pindu palaśarugār-pandar paṇṇira nūr-ēḷandikk-ppār aḷ śēḷam indavaṇ kān. *Tēvāram*, Tirukkalchechi-ēḷamba-Tiruttindagam, v. 6. 'He (Śiva) it was who granted the fortune of being the sovereign of the earth to a spider which was once with its own cobwebs and fallen leaves erecting a shed (over a *linga*).'

(b) Paṭṭiyinār śilandiyan-ḍaṇ vāyinuḷār-poduppandaraḍu vilattu-ēcheruḡaṇ vēynda śittiyināl-araśāndu śirappu cheḷeyya cheḷuḷ-ḡanottu-ppṇaḡpeyḍār.

*Tēvāram*, Tiruppāṭṭu-paḍigam, v. 6. 'He (Śiva) made him (Kō-chchengannān) enter into the host of Śivagana after having ruled (the earth) for some time, as the reward for his pious service of erecting a shed with its cobweb and dried leaves (over a *linga*) in his previous birth.'

<sup>3</sup> *Journal of South Indian Association* for 1914, April 1. This conclusion has been subsequently proved by me to be wrong in my "Sir Subrahmanya Ayyar" Lecture, delivered on behalf of the University of Madras, under the presidency of Mr. L. D. Swamikkannu Pillai.

<sup>4</sup> The Leiden grant mentions the fact thus —

Karikālāḷ chakrē Kāvērī tīra-bandhanam

The *Kāḷiḡattu pparam* commemorates the event in a verse as follows —

toḷudu maṇṇarē karai-śey Ponṇi. 'The (river) Ponṇi (Kāvērī), whose banks were made by the kings worshipping (Karikāla).'

The *Vakkirama-śōḷan-ulā* —

Ponṇi kkarai-kānda būpatiyum, 'the king who constructed the banks of the Ponṇi'

The *Śaṅkara-śōḷan-ulā* —

īr aruḡa men-karai śey yīd-eri-tirai-kkāvīrīkku-ttan-karai śeyda darāpatiyum. 'The king who constructed the cold (tū) strong banks of the Kāvērī, which was throwing up billows, being nourished by banks on either side.'

<sup>5</sup> Senni Valavaṇ Killi Sembivan

Ponṇi-ttūṇavaṇ paḷikkōḍi-ppuravaṇ

Nīriyāṇār ttārkkon Nīriyāy-abhayaṇ

Nīriyēppaṇ Kōḷivēḍaṇ Śūriyāṇ pūṇal-nāḍaṇ

k. chchōḷṇaṇ peyārē

has been constructed largely from Tamil literature is clear, but, since the literary references do not give specifically the relationships existing among them, the composers of the *prasastis* of the dynasty have committed blunders

Of Śrīkaṇṭha, the next king, nothing more than his name is given in the document. Evidently he did nothing worth recording. Vijayālaya, the first known king of the powerful dynasty of the Chōlas, which for over three centuries played a distinguished part in the history of South India, is, according to the Tuvālangādu grant, said to have taken Tañchāpuri from some one, whose name however is not given, and built there a temple for Nisumbha-sūdanī that is, Durgā. From the extracts given in the foot-note,<sup>1</sup> it will be evident that the city of Tañchāpuri must have been wrested from the Muttaraiyars, a feudatory family who were vassals of the Pallavas and ruled over a large part of the present Tanjore District and the Native State of Pudukkōttai. This manœuvre is perhaps the beginning of the uprooting of the Pallava dominancy over the Chōla kingdom in the reign of Āditya, the son and successor of Vijayālaya. It is known from other records that Āditya and the Pāndya king Varaguna marched against the Pallava, Nṛpatunga-varman, otherwise known also by the name of Aparājita-varman, defeated and killed him.<sup>2</sup> After the occupation of Tanjore by Vijayālaya it continued to be the capital of the Chōlas, but it was afterwards in a way eclipsed by Gangai-kondachōla-puram, founded by Rājendra-Chōla-Dēva I.<sup>3</sup>

The Anbil grant does not mention the fact that the names Rājakēśarin and Parakēśarin occurred alternately in the Chōla family, as is distinctly mentioned in the Tuvālangādu and

<sup>1</sup> In the Śendalai Pillar inscription of Perumbidugu Muttaraiyan (*supra*, Vol. XIII, pp. 136 ff.) the following descriptions of this king occur — *Kō Māran Rañjai kōṇ*, 'the king Māran, the lord of Tañjai', *kaḷai-kalvan Rañjai nar pugai alan*, 'a *kaḷai* of *kalvas*, the distinguished lord of Tañjai', *nirkizra tanpanai tōrum Tañjai-ttiram-pādi nūrār*, 'they (cultivator-) stood in the fields praising the excellences of (the city of) Tañjai'. These extracts clearly show that Tañjai or Tañchāpuri was dear to the Muttaraiyars, a powerful dynasty of chiefs who were staunch supporters of the supremacy of the Pallavas. In a mutilated, but very archaic, inscription engraved below the panels of a historical mural sculpture, found in the Vaikunthanāthapperumāl temple at Conjeevaaram, a Muttaraiyar is honourably mentioned as one of the worthies who came to receive Nandivarman Pallavamalla, the son of Hiranyavarman, who was newly elected as the Pallava king. This Muttaraiyar could be no other than the then venerable old Śuvaran Māran alias Perumbidugu Muttaraiyan II, the vassal of Paramēśvara-varman II. (See my paper on the *Muttaraiyars and others* in the *Journal of the South Indian Association* for 1911.) Śuvaran Māran is styled *kalvara kaḷvan*, 'the *kaḷai* of *kalvas*'. The word *kaḷvan*, which now means "a thief," must have been held in high esteem in older times. This word *kaḷvara* might in all probability have been rendered into Sanskrit as Kalabhra, just in the same fashion the Tamil word *Valavan* has been written as Valabha, and the Kalabhra invasion and usurpation of the Pāndya country, stated in the Vēlvikudai grant to have taken place some time before the reign of Kadungōn Pāndy idirūja, a time which agrees well with that of Śuvaran Māran, may have been caused by this Muttaraiyan. The Muttaraiyars, who are quite distinct from the Pāndyas, have been mistaken for the latter both by Dr. Hultzsch and by Mr. Vonkayya.

<sup>2</sup> *Ep. An. Rep.* for 1906, p. 65, para. 9.

<sup>3</sup> Regarding the founding of new capitals by kings there is an interesting passage in the commentary called the *Idu* on Nammālvār's *Tuvāymolī*, which runs thus — *Śerukkarāna iṇṇākkal paḷiya pṇaiyittai vittu tāngūl kādu sūttu eichamaitta pṇaiyittilīrē ādaiattōḍē iruppadu* (*Mudalāyiram*, 5, 4, 9). This means, 'Proud kings, having given up old capitals, live in happiness in new ones which they themselves have constructed after felling down the forests'. Perhaps the commentator, who lived not long after Rājendra Chōla Dēva I, had distinctly in view this king, when he wrote the passage quoted above, for Tanjore, the city which was captured by Vijayālaya as a fit place for a capital and later on adorned with the finest of temples built by his own father Rājārāja I, could not have lost its merits in the reign of Rājendra Chōla-Dēva I. It is no more than the vanity of the latter that can have induced him to create a new capital at Gangai-konda-chōla puram (named after his surname Gangai-konda Chōla), in which he also erected a temple equal, if not superior, in grandeur to the Brihadīśvara temple at Tanjore.



the Leiden grants. Āditya is referred to in the Anbil grant as Rājakēśari-varman,<sup>1</sup> and he is said to have built for Śiva a number of temples on either side of the river Kāvērī, from the Sabya mountains to the mouth of the river. As a matter of fact, there are a number of temples dedicated to Śiva and situated on the banks of the Kāvērī which might be assigned to the reign of Rājakēśari-varman Āditya I and of which the construction continued even in the reign of his son Parāntaka I. For instance, the stone temple at Andanallūr was constructed by one Pūdi-Paiāntakan *alias* Śembiyan Irukkuvēl<sup>2</sup> Pūdi-Ādityapīdārī, the daughter of Tennavaṇ Ilangōvēl, and the wife of Arikulakēśari, the son of the Chōla king, built the stone temple dedicated to Śiva in the village of Tūnehendurāi<sup>3</sup>. The Pañchanadiśvara temple in, and the Paśupatiśvara temple outside, the village of Allūr, as also the one known as the Sundarēśvara temple at Nangavaiyam, appear to have come into existence also about the same time<sup>4</sup>. They were all endowed in the reign of Parāntaka I, the son and immediate successor of Āditya I. Again, a number of older temples, such as those at Tiruvādi, Tillaisthānam, etc., seem to have been renewed and rebuilt with stone, in the reign of Āditya I. All these temples are on the banks of the Kāvērī.

The son of Rājakēśari-varman Āditya-Chōla I was Vira-Chōla. We know from other epigraphical sources that this king bore the names Vira-Nārāyaṇa, Parāntaka I and 'Parakēśari-varman who took Madurai, Ceylon and the crowned head of Vira Pāndya'. The name Vira-nārāyaṇa appears to have been contracted into Vira-Chōla. The Anbil plates state that he uprooted many ancient dynasties and reduced even Madhurā to an abject condition. The Pāndya king who suffered defeat at the hands of Vira-Chōla was Rājasimha-Pāndya. This Pāndya was assisted by Kaśyapa V of Ceylon, who also shared the fate of his ally<sup>5</sup>. From having conquered the kings of Madhurā and Ceylon Vira-Chōla is called 'he who took Madhurā and Īlam.' He also defeated the Vardumba king Śandaiyaṇ,<sup>6</sup> two Bāna princes were conquered, and their country was bestowed upon Prithivīpati II, of the Ganga dynasty, together with the title Śembiyan Mābali-vānarāyaṇ. In all probability the Bāna princes defeated by Vira-Chōla were Vijayāditya (IV) and his father Vidyādharma<sup>7</sup>. One of the queens of Vira-Chōla, who bore to him the son named Ariṇchika, was, according to the Anbil grant, the daughter of the Kērala prince Paḷuvēttaraiyar. There are three inscriptions in the Śiva temple at Tiruvaiyyāru which mention this Kērala prince, all of them belong to the reign of Rājakēśari-varman and are dated respectively in the 3rd, the 5th and the 19th years of his reign. The first (No 110 of 1895 of the Madras Epigraphist's collection) mentions *Paḷuvēttaraiyar magalār Vikkrama-śōla Ilangōvēlār dēviyār nambirāttigalār*, 'her majesty the queen of Vikrama-Chōla Ilangōvēlār, who was the daughter of Paḷuvēttaraiyar.' The second (No 118 of 1895 of the same) refers to *Adigal Paḷuvēttaraiyar Maṇavan Kandanāi*, 'the prince Paḷuvēttaraiyar *alias* Maṇavan Kandan'. The third (No 238 of 1894 of the same) contains the name Paḷuvēttaraiyar Nambi Maṇavanār. The person mentioned in these epigraphs is evidently the father-in-law of Vira-Chōla. From the first extract we are led to infer that Vira-Chōla bore also the name

<sup>1</sup> No 286 of 1911 of the Madras Epigraphist's collection belongs to the reign of a Chōla king who is called by the simple name Rājakesari varman, but has the qualifying clause, "who extended his conquests over the Tondai mandalam"; this description of the king enables us to identify him with Āditya I, the colleague of Varaguṇa Pāndya. See also *Trav Arch Series*, Vol II, pp 76-77.

<sup>2</sup> Nos 359 and 360 of the Madras Epigraphist's collection for 1903.

<sup>3</sup> Nos 316 and 319 of 1903 of the same.

<sup>4</sup> See the remarks against Nos 291-296, 305-312, 330-332, 348-350 and 355-380 of 1903 of the same.

<sup>5</sup> *Ep An Rep* for 1905, p 50, para 8.

<sup>6</sup> Udayēndram Plates of Prithivīpati II, *South-Indian Inscriptions*, Vol II, p 376.

<sup>7</sup> See my article on *Five Bāna Inscriptions at Guḍimalam* in *Ind Ant*, Vol XL, pp 104-114.

Vikrama-Chōla. Again, from the distinguishing appellation Maṛvaṇār, attached to the name of Polurēttarāyār, we may infer without fear of contradiction that the Kērala kings, like perhaps also the Chēlas and the Pāṇḍya<sup>1</sup> originally all belonged to the ancient stock of the Maṛavas of the Drāviḍa country and that they had claim to *śhatrīya*-hood only in later times, no sooner was *śhatrīya*-hood desired by these kings than there came forward a number of panegyrists who found for them elaborate genealogies, connecting them with either the Solar or the Lunar races, who alone were eligible for the *kīrti-maṇḍita* and the fully ornamented *śūbhāsana* <sup>1</sup>

Vīra-Chōla's son was, according to the Anbil grant, Ariṇchika. This name is the same as Ariṇḍiya, Ariṇḍama and Ariṇḍal (Ar) of other inscriptions. It is stated in the Anbil plates that the daughter of a Vaidumba king was the queen of Ariṇchika who bore him Sundara-Chōla. This prince Sundara-Chōla is called at the end of the Sanskrit portion of the document Parāntaka Chōla and in the beginning of the Tamil portion Rājakēsari-varman. The Vaidumba prince who gave his daughter in marriage to Ariṇchika must be identified with the Śardāyān defeated by Parāntaka I.

So far we have noticed the reigns of Vijayālāyā, his son Rājakēsari Āditya and his grandson, Parāntaka-varman Vīra-Chōla. According to the rule laid down in the Leiden and the Tiruvālaṅgūḍu grants, that the names Rājakēsari-varman and Parakēsari-varman must be borne alternately by the kings of the Chōla dynasty,<sup>2</sup> Ariṇchika must become a Rājakēsari-varman, and his son Sundara-Chōla a Parakēsari-varman, but we see in all records that he is called Rājakēsari-varman Parāntaka (II) or Sundara Chōla. Hence we may infer that there must have intervened between Ariṇchika and his son Sundara-Chōla one or three kings; it is only so that there is the possibility of Sundara-Chōla becoming a Rājakēsari-varman.

We know that immediately after Vīra Chōla's death his son Rājāditya succeeded to the throne and that two years after he lost his life in a battle with the Rāṣṭrakūṭa king Kṛṣṇa III at Takkolam. Kṛṣṇa III, who in his inscriptions in the Tamil country is always referred to as 'Kannara-dēva who took Kacheli (Conjeevaram) and Tañjai (Tañchāpurī),' ruled over the Chōla country perhaps till his death. During this period of foreign sway the Chōla princes, Gandarāditya and Ariṇchika, seem to have lived the life of vassals and were not crowned regularly as the suzerain lords of the Chōla kingdom, for we do not find any record in which Gandarāditya and Ariṇchika are said to have ruled over the Chōla country, nor any belonging to their reign. But Mr. K. V. Subrahmanya Ayyar, in his article on the Tirukkattittai inscription of Sundara-Chōla, seems to think that the defeat of Rājāditya at Takkolam must have taken place in the year A.D. 917-8, and that his father Vīra-Chōla

<sup>1</sup> शक्तिवर्धनं स्वीकृत्य समराजस्य(राज्यस्य?) चैव ।

पङ्क्त्युक्ते पङ्क्त्युक्ते नौतिष्ठ(त) सूर्यवशवान् ॥

चन्द्रधर्मोदितो वायु चाधिपति इति स्मृत ।

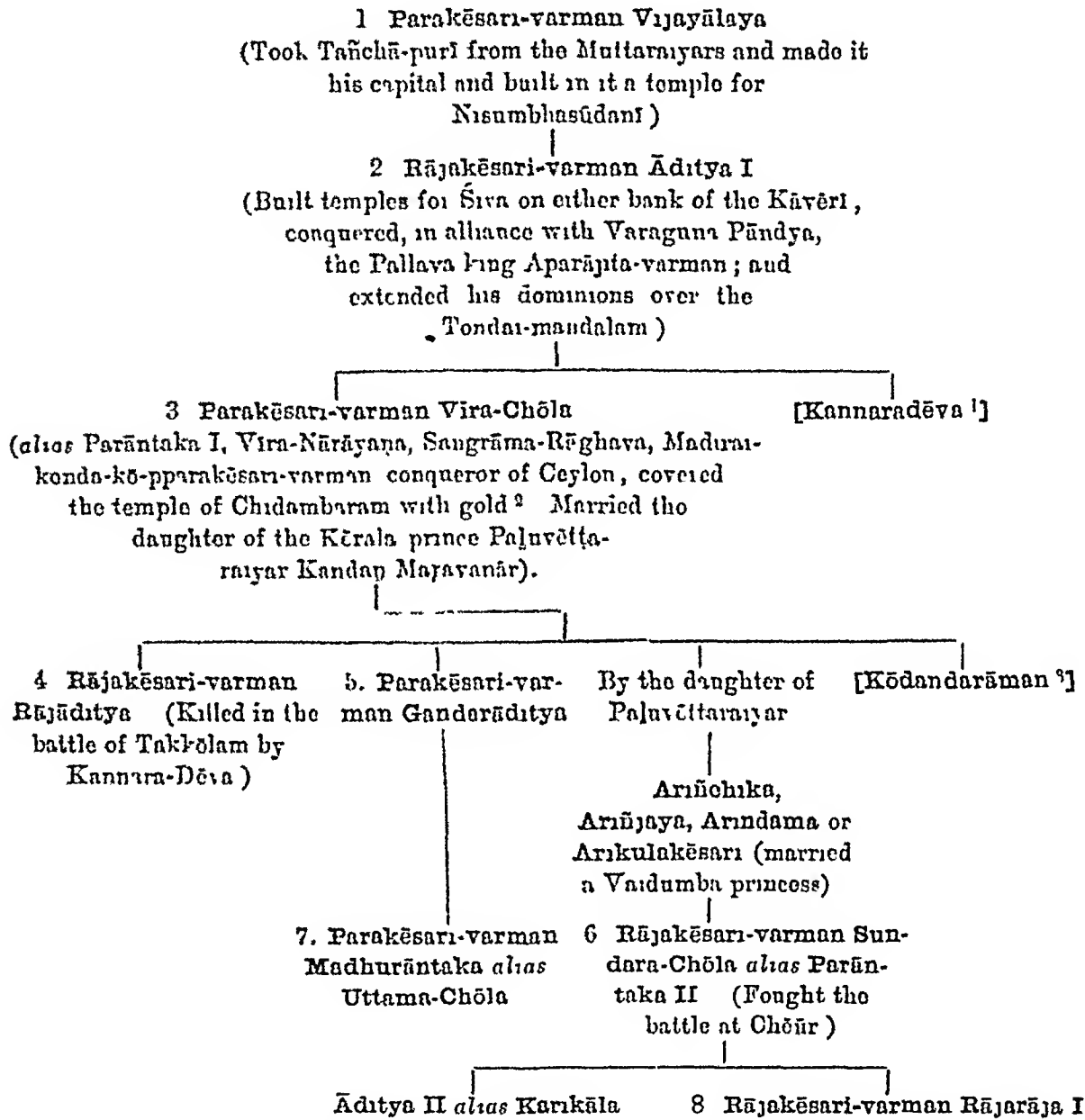
*Mānasāra*

<sup>2</sup> राजकैसरिणी नाम परकैसरिणीस्य च ।

सर्वशजन्मना राजानामासीत् परिवृत्तिः ॥



The genealogy of these historical kings may be then summarised thus.—



One of the ministers of the king Sundara-Chōla was a Brāhmana named Aniruddha, a native of the village of Prēmūgrahāṇa, a literal translation of the Tamil name Anbil. He is represented as a very learned man and a devotee of Viṣṇu, the god Raṅganātha of the

<sup>1</sup> The *Christian College Magazine* for September 1905. The numbers affixed to each name show the order of succession to the throne.

<sup>2</sup> This fact is mentioned in both the Leiden and the Tiruvāṅgādū grants. See *Ep An Rep* for 1908, p 67, para 16. The Leiden grant refers to this act thus—Svabhū viryy-āvaṇt ākṣu āśā muḥḥ ōpanit-āmala-  
hātākēṇa samāvraṇṇōḍ mandiram Indumaulēr Vyāghrāgrahārō Ravikamēkōtub. 'He (Parāntaka), the banner of the Solar race, decked the temple of the moon crested at the Vyāghrāgrahāra (Perumpiṇṇaiyūr, that is Chidambaram) with pure gold brought from all the regions conquered by the valour of his own arm' (*Tamil and Sanskrit Inscriptions* by Burgess and Natesa Sastri, p 206).

<sup>3</sup> *Ep An Rep* for 1905, p 50, para 9.

temple at Śrīrangam - he was famous for his learning and munificent in gifts, he had made rich donations to the temple at Śrīrangam for feeding a large number of Brāhmanas during the *Panguni* festival Nārāyaṇa, the father of the minister Aniruddha, had many disciples, who proclaimed his greatness to the world Aniruddha's mother made arrangements for feeding perpetually one learned Brāhmana daily in the temple of Ranganātha, for which purpose she presented a plate and dish made of silver, she also set up a perpetual lamp to be burnt before the god Ranganātha The grandfather of Aniruddha bore also the same name; he made donations to the Śrīrangam temple for making the midnight offerings to the god The great-grandfather of Aniruddha was called Ananta, and he was very liberal in making gifts to the indigent and poor The peculiarly Vaishnava names of the minister and his ancestors their attachment to the god Ranganātha of the temple at Śrīrangam and the rich gifts which they have made to the temple clearly indicate that they were all members of the then growing community of Śrīvaishnavas. According to the astronomical calculations of Mr. Swamikkannu Pillai the dates of birth of Nāthamuniḡal and Ālavandār are A D 823 and 916 respectively<sup>1</sup>, and we also know that the date of coronation of Rājārāja I was A D. 985 and that there ruled, between him and his father Sundara-Chōla, Madhurāntaka, son of Gandarāditya If, as we presumed, the Chōla country overrun by the Rāshtrakūṭa Kṛṣṇa III was under his swāy during the whole of his lifetime, that is, till about A D 971 the period intervening between this and the accession of Rājārāja I is 14 years, the reigns of Gandarāditya, Parāntaka II and Madhurāntaka have to be accommodated within this space of 14 years Gandarāditya probably did not rule long perhaps, having been already a very elderly man when he ascended the throne, he died soon after. Parāntaka II is said to have fought a battle at Chēvūr<sup>2</sup> Vīra-Pāndya in all his inscriptions is described as 'Vīra-Pāndya who took the crowned head of the Chōla,'<sup>3</sup> and Āditya II, son of Parāntaka II, is described in the Leiden grant as sporting with the cut-off head of Vīra-Pāndya It is therefore likely that Sundara-Chōla was killed by Vīra-Pāndya and he, in his turn, was killed by Āditya II in revenge for his father's death So it is evident that the reign of Parāntaka II was also a short one Madhurāntaka succeeded him, the people, however, desired Rājārāja I to take charge of the government, but he refused to do so until his uncle Madhurāntaka got tired of ruling. it is also stated in the Tiruvālangādū grant that he was shortly elected as *Vīra-rāja* Probably also, therefore, the reign of Madhurāntaka did not last long Therefore it is not difficult to imagine that three reigns were included in the short space of 14 years Parāntaka II, therefore, may have been a contemporary of Ālavandār This was the time when Śrīvaishnavism was in full swing, being preached by the learned Ālavandār, who had several very eminent disciples The ancestors of Aniruddha, the minister of Sundara-Chōla, must have come under the influence of the Ālvārs and Nāthamuniḡal, with whose time the ages of the ancestors of Aniruddha agree very well Mādharma Bhatta, the composer of the Chōla *prasasti* contained in the Anbil plates, calls himself the disciple of Śrīnātha In all probability he was a student of Nāthamuniḡal, who is reputed to have had a very long life

It is stated in the inscription that Aniruddha belonged to the Jaṃini-sūtra and to the Āvēni-gōtra The gōtra Āvēni is often mentioned in *South-Indian Inscriptions*<sup>4</sup> in connection with the names of Śrīvaishnavas, as also in their literature

<sup>1</sup> *Journal of the S. I. Association* for April-June, 1914, pp 17 and 21

<sup>2</sup> *Sans. and Tam. Ins.* by Burgess and Natesa Sastri, p 207.

<sup>3</sup> *Śōlan palakonda ko-Vīra-Pāndya-dēvar* is how he is described in inscriptions

<sup>4</sup> For example, No 589 of 1902 mentions one Āvēni Śrī-Rāmachandra-nāttāndan alias Chakravartti Korṇa Nārāyaṇan.

The document records the grant, by the king Sundara-Chōla Rājakēśarivarman to his learned Brāhmana minister Aniruddha, of ten *vēlis* of land in the village of Nalvilānkudi, which is situated in the Alandūi-rāshtra. This plot of land, defined by letting a she-elephant go round it, was given the new name of Karunākaramangalam and was granted with its *kārānmai* and *mīyātchi*, all the taxes on the land were abolished, and the enjoyment of the new village with all plants, trees, gardens, tanks, wells, etc., was bestowed on Aniruddha. The gift of a small village sufficient for the exclusive enjoyment of a single Brāhmana householder is called an *ēkabhōga* village. Regarding the *ēkabhōga* village the *Mayamata*, one of the authoritative text-books on the *Śilpa-śāstra*, gives the following description — A plot of land granted to a single Brāhmana for his sole enjoyment and having on it his mansion and the houses of his dependants and farmers is called an *ēkabhōgam*<sup>1</sup>, and a *vātīkā*<sup>2</sup> or *vēli* is defined as 5,120 square *danḍas*, a *danḍa* being 4 cubits (18 inches). Therefore a *vēli* comes to be equal to 4.48 acres. The 10 *vātīkās* of land granted to the Brāhmana minister Aniruddha are approximately 44.8 acres. The ceremony of letting loose a she-elephant to go round a plot of land intended to be granted to any one is an ancient institution. It is referred to in the Leiden grant also as *karinī-parīkramana-vispashta-simā-chatushtayam*<sup>3</sup>, a she elephant is let loose, her wandering path is carefully marked, and, after she returns to the place from which she started, the plot of land enclosed by the path of the elephant is granted to the donee. This ceremony is called *karinī-parīkramana* or in Tamil *pidi-sūḍal*.

The grant was made at the personal request (*vijñapti*) of Aniruddha-Brahmādhirāja and by the order (*ājñapti*) of Aravanaiyān alias Pallava Mūdhādhirāja or Pallava Mnttarayar.

At the end of the document Sundara-Chōla is called Parāntaka Chōla and is represented as exhorting future kings to protect his gift. The last verse in the Sanskrit portion informs us that the composer of the document was Mādhava Bhatta *yajvan*, son of Bhatta Datta of the Pāiāśaiya *vaṃśa*, that he was a very learned man and a disciple of Śrinātha.

The Tamil portion of the grant is addressed to the residents of the Brāhmana quarters of the Alundūi *nādu* and to those residing in the villages granted to the (Vaidic) gods, to the (*avarūḍi*) places of worship, such as those of the Jainas and the Bauddhas, and to astrologers (*ganis*). It is also in this portion that the date of the document is given as the fourth year of

विप्रेरथान्यैर्वर्षैर्वा मीर्यो ग्राम उदाहृत ।

एको ग्रामणिको यत्र सभृत्यपरिचारकः ॥

कुटिकन्तद्विजानीयादेकमीगमि एव तु ।

*Kāmikāgama*

प्रागुक्तगुणयुक्ताय वेदार्थनिपुणाय च ।

कुर्याच्च ज्ञाननिधये दानं स्यादुत्तमोत्तमम् ॥

एकमीगमिति ख्यातं प्रशस्तमतिदुर्लभम् ।

*Kāranāgama*

अन्यदशक्रानां चिह्नान् दशभूसुरान्तमेकादि ।

एककुटुम्बिसमेतं कुटिकं स्यात्(त्त)देकमीगमिति कथितम् ।

*Mayamata*

अष्टधनुश्चतुरथा काकणिका तद्वत्तुर्गुणं माषम्

माषचतुर्वर्तनकं तत्पञ्चगुणं हि वाटिका कथिता ॥

*Mayamata*

the reign of the king Rājakēsarivarman Anbil is here said to belong to the *Mūla nāḍu*. It is very interesting to note the formality which had to be observed by those to whom royal writs were addressed when such writs reached them, as soon as news reached them of the incoming of the royal writ, they went in advance to receive it at the entrance of the village, saluted it first and then took it in their hands, placed it on their heads and conveyed it, with pomp and ceremony, and read it to the public in the town hall (*ūr-mandapam*). This ceremonial reception of royal orders is mentioned in the Leiden and other grants<sup>1</sup>. As the boundaries have to be fixed in extreme detail, as traced by the path pursued by the she-elephant, the Tamil portion of the record here, as in other instances also, is largely occupied by such tedious details of the boundary, after this follow the lists of objects contained in the village granted, of the sources of the income, such as taxes, etc., and any other privileges enjoyable by the donee. In the present case the objects said to be contained in the village are the trees above the surface of the earth, wells, gardens, public places (*manru*), the pasture ground for calves, the village site, places covered by ant-hills, platforms (built round the foot of trees, *terri*), ponds, inundated rivers, river-beds, the sand-banks produced by rivers, palaces (*kottakāram*), water-puddles having fish in them, fissures in rocks, etc., where the bees construct their hives for honey and every other kind of land. The taxes granted for the enjoyment of the donee according to the deed are the fines collected in the places of justice (*manru-pāḍu*),<sup>2</sup> *ilaikkūlam*, the tax on the cloths manufactured in the village, the tax on marriages, the tax derivable from markets, the *kāṇmar*, the *mīyāṭchi* and all other items which are under ordinary circumstances enjoyed by the king. The special privileges granted under such circumstances generally were also conferred on Aniruddha Brahmādhurāja, and they are enumerated as follows.—

- (a) He may construct houses with more storeys than one and may tile or terrace them with burnt tiles ;
- (b) he may dig wells and tanks ,
- (c) he may grow *damanagar* (a kind of sweet smelling plant, which is called in modern Tamil *davanam* or *marukkolundu*) and *iruvēli* (a sweet smelling root, consisting of slender filaments, a species of *khuskhus*) ,
- (d) he may cut water-channels in accordance with the gradient of the land and the requirements of cultivation ;
- (e) no one shall set up even small water-lifts (*kurr-ēttam*) and *kudamī* ,
- (f) he need not have the trouble of baling out water for irrigation purposes ,
- (g) and he may dam the river and other streams and water his lands

At the creation of this *ēkabhōga* village its old name was abolished and a new one, *Kaṭunākaramangalam*, was conferred on it, all the older usages and customs obtaining there previously were superseded by those which have been enumerated above.

In connection with the name *Karupēkaramangalam* one fact is worth noticing, namely, the significance of the termination *mangalam*<sup>3</sup>, the *Śilpa-sāstras* state that the villages inhabited by

<sup>1</sup> Compare *nāṭṭomukku tirumugam cara nāṭṭomum tirumugangandv edū-ēḷundu senru toludu cāngi-ttalaṭ mēl caittu-ppidi tūḷndu*, occurring in the Leiden grant.

<sup>2</sup> *Manru-pāḍu*. This appears to be the fine which has to be paid before the *dharmaśana* (judgment-seat) for failure of the discharge of duties for which one had contracted, *dhanmam muttāl dhanmāsanattilē nīśadam aṇṇaḷaṇṇu por paṇ-māhēśvararē rāṇṇa-pperuṭadāgarum im manrupād-iruttum itirunandā-ṭṭaḷḷu muttāmē seluttuṭōm āṇṇōr* (S I I, Vol. III, p 95). 'If this charity suffers desuetude, the *māhēśvaras* themselves have the power to collect (*manrudal*) five *kāḷaṇṇus* of gold a day at the *dharmaśana*. Even after the payment of this *manru-pāḍu* we have bound ourselves to burn this perpetual lamp without cessation'. Cf p 72, n 1.

<sup>3</sup> *द्विजकुलपरिपूर्णं वस्तु यस्तद्भवास्वम्*

*Mayamata*

*विप्रैर्विद्विषाभोग्यमालं चेति कीर्तितम्*

*Kāṁkāgama*

Brāhmanas are known by the distinguishing termination *mangalam*. The word *chaturvēdi-mangalam*, associated with the names of a large number of Brāhmaṇa villages, occurs in many inscriptions

At the end of the Tamil portion of the document it is stated that it was written at the bidding of the residents of the Brāhmaṇa quarters (*brahmadēya-kkīlavan*) of Tīruvaḷundūr *nādu*, the residents of the quarters granted to the *avardika* sects (*pallichchandam*) and the residents of the freeholds granted to astrologers (*kanī-muṟṟūttu*) by the *madhyasthan*, Brahmanamangalyan of Pāmburam. The following other persons figure as signatories to the document. Avīśi-mangalam-udaiyān *alias* Pāmburanāttu-kkōn, Kappūr-udaiyān *alias* Tīruvaḷundūr *nādu*-kīlavan; Valagūr-udaiyān, Neṟkunṇam-udaiyān *alias* the Mūvēndavēḷān of Tīruvaḷundūr *nādu*, Kāmanadīgal of Kappūr, and a few others whose names are illegible, because the plate is broken here and there in the portion in which they occur. The inscription was engraved on copper-plates by the artisan (*āśān*) who bore the name of Vīrachōla.

The names of the places mentioned in the document are, Prēmāgrahāra, or in Tamil Anbil, Śrīrangam, Tīruvaḷundūr *nādu*, Nanmuḷānkudī, Karunākaramangalam, Ennaikkudī, Pullūr, Tēraikkōttam, Tīrumangalam, Pāmbura *nādu*, and Pāmburam village in the same, Avīśi-mangalam, Kappūr, Valagūr, Neṟkunṇam, Karkudī, Vennaikkudī, Vambā and Mallī. They are identified as follows —

Name as given in the Inscription.	Modern Name	District.	Tāluka
Prēmāgrahāram=Anbil	Anbil (and in the <i>Sthala-purāṇa</i> Prēmāpurī)	Trichinopoly	Trichinopoly
Śrīrangam	Śrīrangam	Ditto	Ditto
Tīruvaḷundūr	Tīruvaḷundūr	Tanjore	Māyavaram
Tīrumangalam	Tīrumangalam	Ditto	Ditto
Pāmburam	Tiruppāmburam	Ditto	Nagpalam
Kappūr	Kappūr	Ditto	Māyavaram
Valagūr	Valuvūr	Ditto	Ditto
Neṟkunṇam	Neṟkunṇam	Ditto	Nagpalam
Karkudī	Uyjal kondāṅ Tīrumalai	Trichinopoly	Trichinopoly
Mallī	Malliyam	Tanjore	Māyavaram
Ennaikkudī	Enangudī	Ditto	Nagpalam
Pullūr	Pongū ?	Ditto	Māyavaram
Vennaikkudī	Vennaikkudī tōttam	Ditto	Tanjore

Tēraikkōttam must be the name of a quarter in the village of Pullūr, and it may be a corruption of Thēraikkōttam, the residence of the *Thēras*, or Bauddha bhikshus. I am not able to identify Nanmuḷānkudī, Karunākaramangalam, the water course Vambā and Avīśi-mangalam.

In conclusion I must acknowledge with gratitude the many valuable suggestions given to me by my friend Mr G Venkoba Rao of the Epigraphist's Office, Madras, in the translation of the Sanskrit part of the text.



The following are the metres employed in the Sanskrit portion of the inscription :—

No of verse.	Metre	No. of verse	Metre.
1	<i>Mandākrāntā</i>	23	<i>Āryā</i>
2	<i>Śārdūlavikrīḍita.</i>	24-25	<i>Śārdūlavikrīḍita.</i>
3	<i>Sragdharā</i>	26	<i>Anuṣṭubh</i>
4-5	<i>Śārdūlavikrīḍita.</i>	27	<i>Sragdharā.</i>
6	<i>Vasantatilaka</i>	28	<i>Śārdūlavikrīḍita.</i>
7	<i>Pushpitāgrā</i>	29	<i>Vamśastha</i>
8	<i>Harinī</i>	30	<i>Sragdharā</i>
9	<i>Anuṣṭubh.</i>	31	<i>Vasantatilaka.</i>
10	<i>Rathōddhatā.</i>	32-33	<i>Sragdharā</i>
11	<i>Mañjubhāshinī</i>	34	<i>Anuṣṭubh</i>
12	<i>Śārdūlavikrīḍita.</i>	35	<i>Praharṣhinī</i>
13	<i>Sragdharā</i>	36	<i>Anuṣṭubh</i>
14-16	<i>Anuṣṭubh</i>	37	<i>Upajāti</i>
17	<i>Praharṣhinī</i>	38-41	<i>Anuṣṭubh</i>
18	<i>Sragdharā</i>	42	<i>Indravajrā.</i>
19	<i>Upēndravajrā</i>	43	<i>Āryā</i>
20	<i>Śārdūlavikrīḍita</i>	44	<i>Sragdharā.</i>
21	<i>Āryā</i>	45	<i>Scāgatā.</i>
22	<i>Sundarī.</i>	46	<i>Sragdharā.</i>

### TEXT.<sup>1</sup>

First Plate First Side.

- 1 स्वस्ति ओः ॥\*] लक्ष्मोभर्तुश्चरणनन्दिनह[न्]मातारकं
- 2 वो दिश्याक्ष्मीं कमलनिलयाभूतधात्रीकराक्षैः<sup>2</sup> [।\*]
- 3 यत्सम्पर्कद्विगुणननितां कान्तिमुच्चैर्द्वा[नं]<sup>3</sup>
- 4 यद्वा शम्भोः करसरसिजेष्विन्दुलीलान्दधा-
- 5 [ति] ॥\* [1\*] हेलालाळितलोकपालमकुटश्रेणीलस-
- 6 [त्की]टयो लोलालम्बितहृतिजालविलसद्दिश्रक्त-<sup>4</sup>
- 7 वाळान्तराः [।\*] आकलयं कलयन्तु<sup>5</sup> वो बलिमघव्याजृम्भम[।]-

<sup>1</sup> From the original, as also from the impressions prepared by me.

<sup>2</sup> ओ looks like ओ

<sup>3</sup> Read °दिक्ष°.

<sup>4</sup> Read °र्दधान.

<sup>5</sup> ल in कलयन्तु is engraved below the line.

*First Plate Second Side.*

- 8 णा हरेत्रयेयांसि त्रिदशेशनीलशिखरिन्नेणोश्रीयो<sup>1</sup>  
 9 बाह्वः ॥८ [2\*] ये वेगाक्तष्टविश्वाचलवलयमहागं-<sup>2</sup>  
 10 हरोद्यन्निनादव्याभी<sup>3</sup>ताशेषदेवासुरपरिकलिताकाण्डसं-  
 11 हार[शं]काः [1\*] आशाचक्रावसानावधिपरिविस्तृतास्त[1]-  
 12 ण्वव्यापृतास्ते बाह्यादण्डाश्विरं वो विदधतु मह-  
 13 तीम् भूतिमर्धेन्दुमौलेः ॥८ [3\*] ज्योतिर्जाग्रदनेकलोककर-  
 14 [ण]व्यापार<sup>4</sup>लीलाविधौ नासाग्रस्फुरदीक्षणं क्षणरुचिश्चोद्वा<sup>5</sup>  
 15 रजाटाटवी<sup>6</sup> [1\*] लक्ष्मीवल्लभनाभिजातनळिनावासन्तदात्मोत्भ[ञ्ज][व]

*Second Plate First Side*

- 16 बहस्वस्तिकमस्तु वश्विरतरं [सं]कल्पसंसिद्धये ॥८ [4\*]  
 17 मूल यस्य सुकुन्दनेत्रजनितन्माम त्रिधामास्पदं नित्यन्हादश-  
 18 धा विभक्तमभवन्निर्व्वाणवर्णोच्चकैः<sup>7</sup> [1\*] यत्र<sup>8</sup>त्यावनिपालया-  
 19 गविधिषु प्रत्यक्षमक्षातिगो देवस्त्वं हविराविभ-  
 20 र्त्तिं जगतीम् पायास्त चोळान्वयः ॥८ [5\*] नाभेरभूत्र[ळि]-<sup>9</sup>  
 21 नमम्बुजलोचनस्य व्याकोशमम्बुधिजलादिव बिम्ब[मा]-  
 22 [क]म्<sup>10</sup> [1\*] तत्कर्मिकाकनकपीठगतो विरिञ्चः प्रादुर्बभूव भुवनत्रयस[र्गं]-  
 23 [हे]तुः ॥८ [6\*] उदभवदमुतो मरीचिरस्मादजनि च कश्यप इत्युदार-

*Second Plate Second Side*

- 24 तेजाः [1\*] त्रिभुवनन[य]नन्ततोपि तेजः समभवदर्थमसंहय-  
 25 म्महीयः ॥८ [7\*] विलसदुदयस्तेजोराशिः प्रसाधितभूतलो वि-  
 26 निहततमा ध्वस्ताशेषा[रिर]ाजमहाद्युतिः [1\*] नियतविहितामभोजा-  
 27 नन्दः प्रतापमनोहरस्त्रयमिव ततः स्वस्मादासिञ्चिवे-<sup>11</sup>  
 28 रयमन्वयः ॥८ [8\*] उपसक्तु समानीतमहावीरस्सह-  
 29 स्रगः [1\*] महावीरस्ततो जज्ञे कुले तत्र<sup>12</sup> महीपतिः ॥८ [9\*] रुद्रजिह्वा-  
 30 मजनिष्ट तत्कुले चन्द्रजिह्व समभूदतो नृपः [1\*] राजराजच-

<sup>1</sup> Read °श्रीयो<sup>2</sup> नी looks like शी.<sup>3</sup> The secondary ā symbol of हृ is at the beginning of the next line.<sup>4</sup> Read °हारिजाटाटवि<sup>5</sup> The letter व is engraved below the line<sup>6</sup> Read °माकम्<sup>7</sup> व is corrected from ह.<sup>8</sup> Read ग.<sup>9</sup> The letter र has been corrected into रि<sup>10</sup> Read °वर्त्मो.<sup>11</sup> Read °रभूत्रलि.<sup>12</sup> Read °दासीञ्चिवे.

31 रितादतोपि च प्रादुरास<sup>1</sup> नृपतेरुशीनरः ॥८ [10\*] निजदेहक-

*Third Plate First Side.*

- 32 क्षपिशितैस्तुलाधृतैः[ ] क्षपयाभिरक्षितकपोतपोतकः [1\*] [अ]-  
 33 जनिष्ट भूपतिलकादतः शिविः प्रभुरापयोधिवलयम् भुवो  
 34 वशि<sup>2</sup> ॥८ [11\*] यातेषु क्षितिपालमौलिविलसत्माणिकक्षीण-<sup>3</sup>  
 35 प्रभाप्रस्यष्टारुणपादपत्न्युगळेवस्थान्व-  
 36 वावे दिवम् [1\*] राजस्वाजिसम[र्जि]तोर्जितयशोल-  
 37 क्षीप्रतापेष्वभूच्चोळस्त्वान्वयभृभृतो दधति यन्नामै-  
 38 व देशैरमा ॥८ [12\*] नद्वशे श्रेन्द्रिकिक्किप्रभृतिषु करिकालादिके-  
 39 [ष्व]प्यनन्याम् भुक्त्वा [पृथ्वी]<sup>5</sup> समस्ताममरपतिपुरीं राजसु

*Third Plate Second Side*

- 40 प्राप्तवत्सु [1\*] जज्ञे कोच्चैकणानित्यखिलजनपदाक्ष[प्त]-  
 41 गौरीशधामा क्षापः क्षापेन्द्रचूळामणिरथ<sup>6</sup> समभूवत्स-  
 42 टिक्कोनमुष्मात् ॥८ [13\*] समजनि वळभस्ततो<sup>7</sup> नृपाणाम्कुटतट-  
 43 स्फुटपादपंकजश्रीः [1\*] निजभुजपरिनिर्जितारिनारीनयनग-  
 44 ळज्जळशान्तकोपवह्निः<sup>8</sup> ॥८ [14\*] श्रीकण्ठग्रह[ण]ारूढकुंकु-  
 45 मांकभुजान्तरः [1\*] श्रीकण्ठ इति राजेन्द्रस्तत्कुले समजायत ॥८ [15\*] विज-  
 46 [य]ालयतां यातो यस्संयति महाभुजः [1\*] विजयालयनामासीत्त-  
 47 तोपि<sup>9</sup> [नृ]पशेखरः ॥ [16\*] सराजत्करगतशङ्खचक्रचिह्नालक्ष्मी-

*Fourth Plate. First Side*

- 48 वानविहतविक्रमप्रभावात् [1\*] भूभर्तुर्नरकरिपोरिवोरुतेज[ि]  
 49 [र]ाजास्मात्स[म]जनि राजकेसरीति ॥८ [17\*] आ संज्ञाद्रेरजस्वसु-<sup>10</sup>  
 50 तमदसलि[ललि]न्नगण्डहिपेन्द्रादा वारामाकरादप्युरुतरलहरीभ-  
 51 गरगन्ध[गां]कात्कावेरीतीरयुक्ते<sup>11</sup> पुरमथनमहाधाममा-  
 52 ला शिलाभिस्तुंगा भंगानभिज्ञा निजविजयपताके-  
 53 व येन व्यधायि ॥८ [18\*] महाम्बुराशेरिव शीतभानुर्महोदयाद्रे-

<sup>1</sup> र is corrected into रा

<sup>2</sup> Read °माणिक्य°.

<sup>3</sup> The secondary ऽ and the anusvāra of रञ्जि are not quite visible in the impressions

<sup>4</sup> Read °चूळामणि°

<sup>5</sup> Read °सुवर्ण°

<sup>6</sup> The secondary ऽ of तो is engraved at the end of the previous line

<sup>7</sup> Read आ संज्ञाद्रे°

<sup>2</sup> Read वशी

<sup>4</sup> Read °पद्म°

<sup>7</sup> ळ in वळभ is engraved as an interlineation

<sup>11</sup> Read °कात् । कावेरीतीरयुग्मे

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- 54 [रि]व [घ]र्मरश्मिः [1\*] बभूव राजा जगतां<sup>1</sup> विभूत्यै महीधरेन्द्रादपि  
55 [वी]रचोळः ॥८ [19\*] शौर्यं मावधि रूपिणी चतुरता सालम्बना

*Fourth Plate · Second Side*

- 56 धीरता सौजन्यञ्च सनाथतामुपगतं<sup>2</sup> राजन्वती मेदिनी [1\*] स-  
57 स्थाना<sup>3</sup> कविता कलाकुशलता जाते<sup>3</sup> समेताश्रया यस्मिन्विस्मय-  
58 नीयतामुपगता कीर्तिर्दिगन्तेश्वभूत् ॥८ [20\*] उत्खाय रुढमूलान् प्र-  
59 तिरोप्य च पार्थिवान्<sup>4</sup> क्रोडन् [1\*] मधुरामपि विधुरां  
60 योष्युत्तमपि<sup>5</sup> निर्मदञ्चक्रे<sup>6</sup> ॥८ [21\*] पञ्चवेटरयरपरा-  
61 ह्वयस्य क्षितिभर्त्तुः[.] किल केरळेश्वरस्य [1\*] तनया[मु]दुवाह र[1]-  
62 जलक्ष्मीमिव सूर्त्तामवनीपतिस्स एषः ॥८ [22\*] जय इव विक्रमनी-  
63 त्योः क्रतुदक्षिणयोरिवातुलस्त्वर्गः [1\*] तनयस्तयोश्च ज[ज्ञे] न-

*Fifth Plate First Side*

- 64 'रपतिर७ञ्चिकेत्यतुल्यभाः ॥- [23\*] वैतुस्वस्य कुलोद्भवाच्चरप-  
65 तेरंशस्य कालद्विषः सिन्धोव<sup>7</sup>भुरितोरुयुक्मयुगळां<sup>8</sup> लक्ष्मीमिवा-  
66 द्यः पुमान् [1\*] विश्वेशस्तनयामिवाचलपतेर्भागीरथीशेश्वरः क-  
67 त्याणीसुदुवाह भूधरपतिः पात्रं गुणानाम् परम् ॥८ [24\*] तस्याम-  
68 स्य तनूद्भवो गुणगण[िं वि<sup>10</sup>]भृत्स्वपैतामहान् नामा-  
69 पि क्षितिपालमौलिविलसत्पादारविन्दद्वयः [1\*] आसीद्यस्य भु-  
70 जार्गळैकनिरते विश्वम्भरामण्डले निर्भारोन्नतमाविभर्त्ति [शि-  
71 र]सां शेषस्सहस्र<sup>11</sup> सुखम् ॥- [25\*] सौन्दर्येणैव येनासी[ज्जि]  
72 [तो] मकरकेतनः [1\*] अतस्सुन्दरचोळाख्याम् प्राप्तवान् यश्शुभो[द]-

*Fifth Plate Second Side*

- 73 या[म्] ॥- [26\*] उद्यन्नेवावनीभृन्मकुटतटघटाकोटिलीटांघ्रिपोठः कु[र्वी]-  
74 णो रत्नरत्नं वलयमविकलं विश्वविश्वम्भरायाः [1\*] पत्मानन्देक[हे]<sup>12</sup>

<sup>1</sup> ज is engraved below the line.

<sup>2</sup> The secondary ā symbol of जा is entered as a correction

<sup>3</sup> Read जाता [Or does जाते go with यस्मिन् ?—Ed ]

<sup>4</sup> The secondary ē symbol of यो is in the previous line, read योष्युत्तमपि

<sup>5</sup> [The reading appears to be रपतिरत (य)य (अय) [रि\*]च्च —H K S ]

<sup>6</sup> Read युग्म; the two words युग्म and युगळ, meaning the same thing, are used here, one being redundant

<sup>7</sup> Read गुणाद्विष?

<sup>8</sup> Read पद्मा?

<sup>9</sup> Read पार्थिवान्

<sup>10</sup> Read निर्मद चक्रे

<sup>11</sup> Read सौ.

<sup>12</sup> Read सौ



- 75 तुः परिविधुततमोराशिराशावकाशप्राप्तोदयप्रकाशश्चियमभित-  
 76 नुते यश्च वालाहिमांशोः ॥[८] [27\*] तालीसालतमालपूग-  
 77 कदलीताम्बूलकोलाहलेध्वालीढायतवारिराशिलहरि[भ]-  
 78 गात्तशैत्योत्सवैः [1\*] वेलाकाननगङ्गरेषु पवने-  
 79 स्नान्याजिताध्वंशमा लीलालाळितयोषितोप्रतिगजाः क्रोड-  
 80 न्ति यस्मिन्पुराः ॥[८] [28\*] पराजितः प्रैति न यस्य सिन्धुरो धुरो बि-

*Sixth Plate First Side.*

- 81 हायारिचमूपराजितः [1\*] नरो गतः कश्चन यद्यवान्धवो धवो  
 82 धरित्या<sup>१</sup> निधनन्न रोगतः ॥- [29\*] पृष्ठोचक्रः<sup>२</sup> किमेतत्<sup>३</sup> गगनमुपगतं (स)-  
 83 स्तद्विद्वद्भाभिनुद्रं<sup>४</sup> किं वा लोकान्मिसृज्योत्सपदि च रजसा ताय[ते] लो-  
 84 कभर्तुः [1\*] आहोस्त्रिलोकभंगप्रसृतहुतवहोद्भुतधू-<sup>५</sup>  
 85 मप्रपञ्च. स्वस्थैरेवं वितर्को<sup>६</sup> भवति सुरगणैर्यस्य  
 86 सेनापरागः ॥- [30\*] सामैकधाम ककुदं धरणोसुराणाम् प्रेमाग्रहा-<sup>७</sup>  
 87 रनिलयोख्यनिरुद्धनामा [1\*] तस्यावनीशमकुटार्पितपादपत्न-<sup>१०</sup>  
 88 युग्मस्य मान्यसचिवो महनीयकीर्त्तः ॥[८][31\*] यो लक्ष्मीभव-

*Sixth Plate Second Side*

- 89 नं <sup>११</sup>यशप्रभवभूर्जन्मावनिस्तेजसाम् प्रज्ञाधाम वदान्य-  
 90 तानिलयनं सौजन्यसम्भूतिभू<sup>१२</sup> [1\*] क्रोडामन्दिरमिन्दिरेशच-  
 91 रणाम्भोजनभक्तेः श्रुतेरावासः[.] कुलदेवता गुण-  
 92 गणस्याचारवासो महान् ॥[८][32\*] नालं यस्य च-  
 93 तु[र्हि]शापि भुवनान्यप्याहृतानि प्रभोस्साद्रिद्वीप-  
 94 वनाम्बुराशिवलयान्यासन् वितृष्ये भुजौ [1\*] तस्मै श्री-  
 95 मति फाल्गुनोत्सवविधौ श्रीरङ्गनाथाय यः प्रा[दा]-

*Seventh Plate . First Side*

- 96 दायुगमाप्तसाधनविधिव्रातस्महाभोजनम् ॥ ८ [33\*] व्याकुर्व-  
 97 न्ति गुणान्यस्य शिष्या इव यशोव्ययः [1\*] नारायणः स यत्स्या-<sup>१३</sup>

<sup>१</sup> Read °लहरी.

<sup>२</sup> Read °धरित्या.

<sup>३</sup> Read द.

<sup>४</sup> Read °द्रुत°.

<sup>५</sup> The secondary a symbol of वा is at the beginning of the next line

<sup>१०</sup> Read म.

<sup>११</sup> Read म.

<sup>२</sup> Read ग.

<sup>३</sup> Read चक्रं.

<sup>४</sup> Read स्तद्विद्वद्भा°.

<sup>५</sup> Read स्वस्थैरेवं वितर्को.

<sup>११</sup> Read यश प्र°.

<sup>१३</sup> Read स्या.

*va*

64

64

86

68

70

72

v b

74

74

78

80

*vi a*

82

82

84

86

88

vi b

90

90

92

24



96

96

98

98

100

100

102

102

211 b

104

104

106

106

108

108

110

110

211 c

112

112

114

114

116

116

118

118

120

120

211 d

122

122

124

124

126

126

128

128

130

130

- 98 सो[ञ्ज]नको वशिनाम् वरः ॥ ८ [34\*] आकल्पावधि विदुषे द्विजाय नित्यं  
 99 श्रीरंगे सरजतपात्रमुत्तमायम् [1\*] यन्माता सकलमहो-  
 100 पदंशजातं सम्प्रादादपि हरये प्रदीपमुच्चैः ॥ ८ [35\*]  
 101 आहिताग्निरभूद्यस्याप्यनिरुद्धः[\*] पितामहः[\*] [1\*] श्रीरंगेशाय यः  
 102 प्रादादर्धयामहविर्भूहत् ॥ ८ [36\*] सर्वद्विजातिथ्युक्ते धरित्रोमुपा-  
 103 गतः क्षीरमहाम्बुराशिः [1\*] यस्याखिलात्थि<sup>1</sup>व्रजसस्यवृष्टिरन-

*Seventh Plate Second Side*

- 104 न्त एव प्रपितामहोभूत् ॥ ८ [37\*] स तस्मै ग्राममदिशन्ने-  
 105 म्णा विप्राय भूपतिः [1\*] जैमिनीयाय सूत्रेण गोत्रेणावे-  
 106 णिकाय च<sup>2</sup> ॥ ८ [38\*] अ<sup>3</sup>न्तूर[महा]राष्ट्रे नल्वि<sup>4</sup>कुटिसहये<sup>5</sup> [1\*]  
 107 वाटिकादशकनाम्ना करुणाकरमंगलम् ॥ ८ [39\*] अन्तर्भाषितकारा-  
 108 यमैमीयाश्चिकम[नश्च]रं [1\*] अपनीतपुराणाख्याकुटिकं स-  
 109 [स्य]मालि[नम्] ॥ ८ [40\*] सतटाक[दुमाराम]कूपवन्मीकवापिकम्<sup>4</sup> [1\*]  
 इभि[प]रीत-<sup>5</sup>  
 110 सीमानम् परिहारैः[.] समन्वितम् ॥ ८ [41\*] क्षत्राधिराजः स्व[य]मुर्वरे-  
 111 [शो] ब्रह्माधिराजत्वमसु[थ्य]<sup>6</sup> दत्त्वा [1\*] व्यक्तोचकार प्रभविष्णुरस्मिन्

*Eighth Plate First Side*

- 112 प्रेम<sup>7</sup> प्रथिय<sup>8</sup> प्रथिवीसुरेशे ॥ ८ [42\*] अरवणयानाज्ञप्तिः प-  
 113 ल्लवमूडाधिराज इति विदितः[.] [1\*] विज्ञप्तिः स्वयमासो[द]स्य ब्रह्माधि-  
 114 [रा]जोपि ॥ ८ [43\*] यावत्भू<sup>9</sup>तानि धत्ते जलनिधिरशना मेदिनी यावदेना-<sup>10</sup>  
 115 न्यत्ते रत्नांशुचिचैरहिपतिरखिलां स्वैश्वरोभिः सली-  
 116 ल[म्] [1\*] यावद्वा तस्य भोगे सह सरसिजया मो[द]ते शार्ग-  
 117 पाणिः(णिस्)तावद्वत्तान्धरायामविरतम[चलां] भू[तिमे]षीय-  
 118 हारः ॥ ८ [44\*] रक्षत क्षितिभुजो मम धर्मम् भाविनोपि सकलानिति  
 भूप[ि]-  
 119 न् [1\*] याचते विनतभूपतिचक्रश्चक्रवर्त्यपि परान्तकनामा ॥ ८ [45\*]  
 विद्या-

<sup>1</sup> Read ०थि

<sup>2</sup> Read ०सहये

<sup>3</sup> Read इभी<sup>०</sup>

<sup>4</sup> The letter म् in राजत्वमसु<sup>०</sup> is engraved below the line

<sup>5</sup> The secondary ā symbol of प्रे is at the end of the previous line

<sup>6</sup> Read प्रथीयः प्रथिवी<sup>०</sup>.

<sup>7</sup> Read इ

<sup>8</sup> The secondary ā symbol of न् is at the beginning of the next line

<sup>9</sup> य is corrected into च

<sup>10</sup> Read ०वलमीक<sup>०</sup>

120 नद्यम्बुराशिर्विमलतरगुणव्रातरत्नाकरो यः पाराशर्य्या<sup>1</sup>

*Eighth Plate Second Side*

121 न्व[वा\*]याम्बुधिशिशिरकरो भट्टदत्ताभिधानः [1\*] तस्य ओना-

122 [ध]<sup>2</sup> पादाम्बुरुहयुगळिकापट्टदस्य प्रशस्तिम् पुत्रश्चित्रा-

123 [त्ति]<sup>3</sup>भ्यां समरचयदिमाम्माधवो भट्टयज्वा ॥ ४ [46\*] Kōv-Irāśa-

124 kēśarpaima[1\*]kku yāpdu 4 āvadu [||\*] Kō-pōinmai-kondān<sup>4</sup> Tiruva-

125 lundūr-nāttu brahmadēya-kkīlavarku[m\*]<sup>5</sup> nāttārkum<sup>5</sup> dēvadāna-ppal-

126 li-chchanda-[k]kani-muṟṟūttu-[ū]rīlārkkum tanga=nāttu Nanmulā-

127 nkudikkul<sup>6</sup> nilam paḍiṟṟu-vēli Māla[nā]ttu Anbil Kāśyapa-gōttirattu

128 Jaimini-sūtiattu Nāīyana [A]niruddhanāna<sup>7</sup> Brahmādhiraṇjanu[kku]  
ēkabhogamāgak=

129 kuduttōm=enṟu Arava[mai]yānāna<sup>8</sup> Pallava-Muttaraiyaṇ ānatti-

130 yālum Brahmādhiraṇjan viṇṇappattinālum<sup>9</sup> śrīmukam vara Tiruva-

*Ninth Plate. First Side*

131 lundūr-nāttu brahmadēya-kkīlavarōmum nāttōmum palli-chchan-

132 da-dēvadāna-kkani-muṟṟūttilōmum śrīmukan=kandu edir-eḷun-

133 du kumbittu talaiyi[l] vaittu vāngi vāsittu śrīmuka-ppaḍi Na-

134 nmulānkudi irubattenvēliyilum paḍiṟṟu-vēlikkum pidi-śūln-

135 dadar[k=e]llai [1\*] in-Nanmulānkudi-ttūni-nilam brahmadēyamāna

136 Karuṇākaramangalattukk=ellai pidi-śūlndadarukk=ellai [1\*] Tenpārke-

137 llai[1\*] ivv-ūr nāttattuninṟu<sup>10</sup> mērkku<sup>11</sup> nōkki vandu innum<sup>12</sup> peruvali-

138 yē<sup>13</sup> vandu ilindu [in]num<sup>12</sup> Nanmulānkudi<sup>14</sup> inṟum Ennaikkudikkē

139 vandu pāynda vākkālukkē(y)<sup>15</sup> vandu ilindu innum<sup>12</sup> mēṟku nōkki vandu

140 [i]nnum<sup>12</sup> kulatti-naduvē(y) pōy innum<sup>12</sup> mērkku<sup>11</sup>=chcheṇṟ=innum<sup>12</sup> Nanmulān-

141 kudān=edutta taliyin vadavarugē(y) pō-innum<sup>12</sup> ittalī-vilāgamāna 1-

*Ninth Plate Second Side*

142 n-nāttatti-naduvē(y) terkkku nōkki-ppōy innum<sup>12</sup> ivv-Enṇaikkudi-

143 chcheyyin vadavarugēy=innum<sup>12</sup> in-Nanmulānkudi ilan-dengan-dōttattin

144 tenṇarugē(y)<sup>16</sup> pōyy=innum<sup>12</sup> iv-Vambāvāyakkēy seṇṟu urṟu innum<sup>12</sup>=iv-

145 Vambāvāyīṇ naduvē(y) vada[kku] tiriṇṇu pōy=innum<sup>12</sup> iv-vākkālīn<sup>15</sup> nadu-

146 vē(y) mēṟku nōkki pōy=innum<sup>12</sup>=i[v-Va]mbāvāy vada-mēṟku nōkki-chche-

147 nṟ=a[da]ṟku vada-kīlakkum=innum<sup>12</sup> iv-Vambāvāyē mēṟku nōkki

148 seṇr=adaṟku<sup>17</sup> vadakkum=innum<sup>12</sup>=iv-Vambāvāyē(y) vada-mēṟku nōk-

149 kī-chchenr=adaṟku kī[la]kkum=iv-Vambāvāyīn=naduvē(y)<sup>18</sup> mēṟku nōkki-chcheṇ-

<sup>1</sup> The secondary  $\sigma$  of  $\sigma\eta$  is at the beginning of the next line

<sup>2</sup> Read  $\sigma$

<sup>3</sup> Read  $\sigma\eta$

<sup>4</sup> Read  $Kō-nōy-ṇmai$ .

<sup>5</sup> Read  $\sigma\eta\lambda\lambda\eta m$

<sup>6</sup> Read  $Nanmulān$

<sup>7</sup> Read  $Aniruddhanāna$

<sup>8</sup> Read  $\sigma\eta\eta a$

<sup>9</sup> Read  $\sigma\eta\eta lum$

<sup>10</sup> Read  $nāttatti-ninṟu$

<sup>11</sup> Read  $mēṟku$

<sup>12</sup> Read  $\sigma\eta\eta m$

<sup>13</sup> The secondary  $\sigma$  symbol of  $yē$  is at the end of the previous line

<sup>14</sup> Read  $Nanmulān$ .

<sup>15</sup> Read  $vāy\lambda\lambda\eta l$ .

<sup>16</sup> Read  $tenṇarugē$

<sup>17</sup> The secondary  $\sigma$  symbol of  $se$  is in the previous line

<sup>18</sup> Read  $\sigma\eta\eta\eta=naduvē$ .

140

140

1x b

—

152

xa

184

x b

114

21a

178

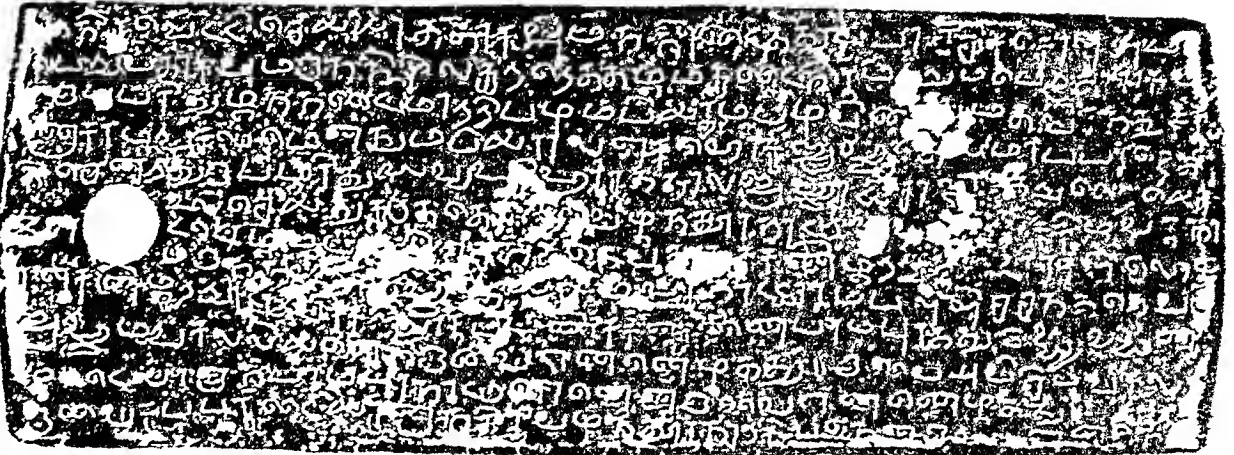
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21b

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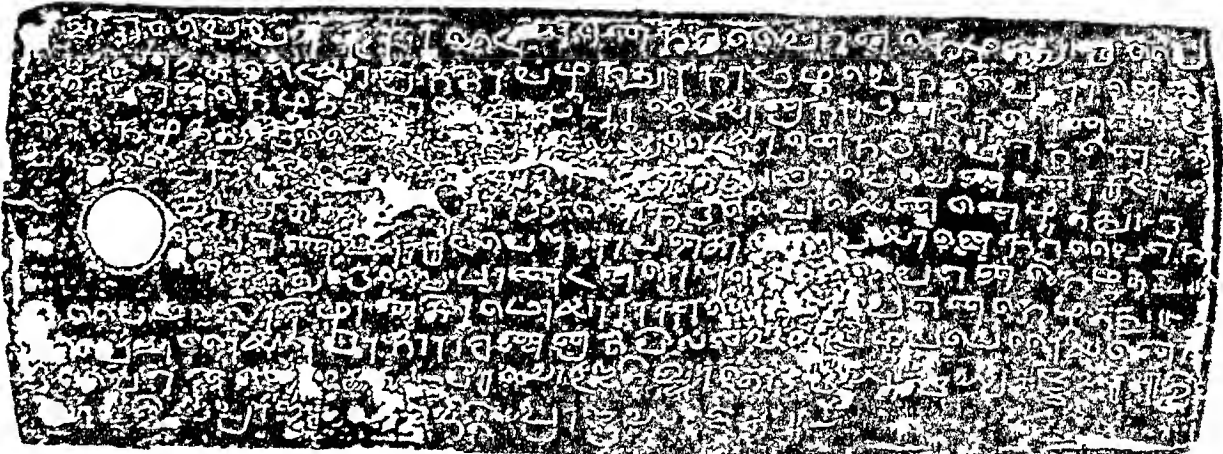
192

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196

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200



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192

194

196

198

200

Seal (full size)





- 150 [r=a]daṛku vaḍa[kku]m=innum<sup>1</sup>=iv-Vambāvēy naḍuvē(y) vaḍa-mēṛku nōkki-chchen-  
 151 r=adaṛku vada-kīlakku innum<sup>1</sup> iv-vambāvē naḍuvē mēṛku nōkki-chchenṛ=a-  
 152 daṛku vada-kīlakkum innum<sup>1</sup> iv-vambāvēyipiṇṇum Pullūrvāyi-  
 153 n=ṛalaikkē(y) ṣeṇṛ-uṛṇu=kīlakku nōkki Pullūrvāyi-naduvē<sup>2</sup> pōy-

*Tenth Plate First Side.*

- 154 tt=adaṛku=teṛku innum<sup>1</sup> Pullūrvāy naḍuvē(y) kīlakku nōkki-chche-  
 155 ṛ=adaṛku teṛkum innum<sup>1</sup>=ip-Pullū[ī\*]vāyē vada-kīlakku nōkki-chchenṛ=ada-  
 156 ṛku ten-kīlakkum innum<sup>1</sup>=ip-Pullūrvāyin naḍuvē kīlakku nōkki-chchenṛ=a-  
 157 daṛku teṛkum innum<sup>1</sup>=ip-Pullūrvāyi-naduvē<sup>2</sup> kīlakku nōkki-ppōnd=a[da\*]ṛku teṛ-  
 158 kum innum=ip-Pullūrvāyi-naduvē<sup>2</sup> kīlakku nōkki pōnd=adaṛku teṛkum=innum=i-  
 159 p-Pullūrvāyāṛē vandu ten-kīlakku nōkki tirind=adaṛku ten-  
 160 mēkkum<sup>3</sup> ip-Pullūrvāy ten-kīlakku<sup>4</sup> nōkki vandu Tōraikkōttagattu-  
 161 kkum Tirumangalattakku<sup>5</sup> naḍuvē pōnda vēkkālē<sup>6</sup> vandu uṛṇu=kīlakku nōkkip=  
 162 Pullūrvāyāṛē ṣeṇṇu ip-Pullūrvāyi-niṇṇu<sup>7</sup> Naṇmulāṇkudī [na]nduvē  
 163 teṛku<sup>8</sup> nōkki-ppōṇa vākkālē<sup>6</sup> naḍuvē pōy=innum<sup>1</sup> iv-vōdaikkālil  
 164 naḍuvē teṛku nōkki-chchenṇu innum<sup>1</sup> Nēnmulāṇkudī ūiniṇṇu<sup>9</sup> mēk-

*Tenth Plate Second Side.*

- 165 ku<sup>10</sup> nōkki pōna peruvāikkē vand=uṛṛad=uṛṇu ip-pariṣu pidi-śūlud=uṛṇa ni-  
 166 lan-karuvun-kaliyu-nāṭṭi idi(1)lagappatta palluvil payan-maramu-niru-ni-  
 167 lamun-gollaiyu-mēnōkkiya maramun-kīnōkkiya-kīṇaṇu-manṇum kan-  
 168 ru-mēyppālām [ūr]nattamam puṇṇu=teṛṇi[yu\*]m=ōḍaiyṇm=udaiṇṇum=īdila-  
 169 gappatta āṇum=āṇidu padugaiyum kulamum kottagāramum min-padu ṛallam-  
 170 m tēn-padu podumbum kōttagamulpada maṇṇum ṛ udumbō-  
 171 di āmai-tavaḷudid=eppēṛpattidum<sup>11</sup> maṇṇu-pādu ilai-kkūla-  
 172 mun=taṇi-ppadaṇaiyūn=kaṇṇūla-kkūnamum angādi-ppāṭṭamun kārāṇ-  
 173 mai<sup>12</sup> miyāṭṭai ullaḍanga kudinikki kō-ttōttunnaṇṇāḍ=eppēṛpattidu-  
 174 m=ivanuklē(y) urittāvadāgavum [||\*] śutt-ōttāl māda-māligai(y) ednka-ppēṇu-  
 175 vad-āgavum [||\*] turavu kīṇaṇu ida pperuvadāgavu[m][||\*] damanagavum  
 iruvēliyuṇu nada-  
 176 pperuvadāgavum [||\*] nīrkk-indaṇṇu vēkkālē<sup>6</sup> kalla-pperuvadāgavum [||\*] ṣe-

*Eleventh Plate First Side*

- 177 nūi-vetti śeyyādāgavum=annir-adaittu-ppāchchi-kkolla-p-  
 178 peruvadāgavum [||\*] in-nūil kṇṇ-ēttamum kudaiṇi-u-maṇṇum perādāi-āgavu-  
 179 [m][||\*] ip paridu<sup>13</sup> munnadaṇ māṇṇi palam-piṇaiyum paḷai[ṛ\*]ai[yu\*]m  
 tavirndu Karu-  
 180 nākaramangalam-ennum<sup>14</sup> piyarāl<sup>15</sup> ōkabhōga-brahmadēyamā-ppādēt-  
 181 ti ṣeṇṇadu ip-paridu<sup>13</sup> sarvva-pa[ṛ]hārattāl Brahmādhuāṇaiṇṇu aruṇyō-  
 182 lai śeydu kudutt[ōm] Tiru[va]lundūi-nāṭṭu [brahmadēya]-kkilavaru<sup>16</sup>-nā-

<sup>1</sup> Read *innum*

<sup>2</sup> The secondary *ē* symbol of *mē* is in the previous line

<sup>3</sup> Read *ten*<sup>o</sup>

<sup>4</sup> Read *vāyālāṭ*<sup>o</sup>

<sup>5</sup> The secondary *r* of *te* is in the previous line

<sup>6</sup> Read *mēṛku*

<sup>7</sup> The secondary *ai* symbol of *mai* is in the previous line

<sup>8</sup> Read *ennum*

<sup>9</sup> Read *kilavarum*

<sup>2</sup> Read *vāyīṇnaduvē*

Read *mēṛkum*

<sup>5</sup> Read *mangalattukku* [See in text - Fd.]

<sup>7</sup> Read *vāyīṇṇum*

<sup>9</sup> Read *ūiniṇṇu*

<sup>11</sup> Read *pāṭṭadam*

<sup>13</sup> Read *ip-pariṣu*

<sup>15</sup> Read *piyāl*

- 183 ttōmum pa[llī-chchanda]-dēva[dāna]-kkamī-murr[ūttu] ūrgalilōmu-  
 184 m [[\*] in-nā[ttu bra]hmad[ē]ya-kkīlavaru<sup>1</sup> nāttārum palli-chchanda-dēva[dā]-<sup>2</sup>  
 185 na-kamī-murrūttu ūrgalilārum panikka e[ln\*]digē[n\*] Pāmburattu maddhyastha  
 186 Brahmamaṅgaliyaṇēn<sup>3</sup> ivai eṇṇeluttu || ivai Avisaṁgala-  
 187 m-udaiyānāna<sup>4</sup> Pāmpuranāttu-kkōṇēn ivai eṇṇeluttu ||-  
 188 ivai Kappūr-udaiyāṇāna<sup>4</sup> Tiruvalundūr<sup>5</sup>-nādu-kīlavanēn<sup>3</sup> ivai eṇṇelut<sup>6</sup>.

*Eleventh Plate Second Side*

- 189 ttu ||- ivai Valagū(1)rudaiyāṇēn<sup>3</sup> ivai eṇṇeluttu<sup>6</sup> | ivai  
 190 Nerkuṇṇam-udaiyāṇāna<sup>4</sup> Tiruvalundūr-nāttu-mūvēndavēlānēn<sup>5</sup>  
 191 ivai eṇṇeluttu<sup>6</sup> ||- ivai Kappūr-udaiyāṇāna<sup>4</sup> Kāmaṇadigalēn ivai  
 192 eṇṇeluttu<sup>6</sup> ||- ivai . . . . [y]ill-udaiyāṇēn<sup>3</sup> ivai eṇṇelut<sup>6</sup>  
 193 tu ||- ivai Kaṇkudi . . . . . yāṇṇeluttu<sup>6</sup> ||- ivai Vennaikkudi  
 Kamu-  
 194 duvaṇ-Ādittata . . . . K[o]ṇṇāṇēn<sup>3</sup> ivaiyēṇṇeluttu ||- i-  
 195 vai Ennaikkudi vēlkōvaṇ Tā . . . . . vayāṇēn<sup>3</sup> ivai en-  
 196 ṇeluttu<sup>6</sup> ||- ivai Pāṇḍan Kērala[nēn ivai] eṇṇeluttu<sup>6</sup> ||-  
 197 ivai Mallikālāṇ Tūmōyārūrkkā . ē . . . . [v]ai eṇṇeluttu<sup>6</sup> ||-  
 198 ivai Arayaṇ Viranārāsaṇāna<sup>7</sup> Villavaṇ Viḷuppēr-[ar\*]aiyaṇēn<sup>3</sup>  
 199 ivai eṇṇeluttu ||- Virachōla itī khyātō dakshas-taksha[s\*]=svakarmmasu[|\*] akhi-  
 200 . . . khilaprājūā . . . [bhra]ti . prājñasammatah ||-

TRANSLATION.

(Verse 1) May the two lotus-like feet of the consort of Lakshmi (Vishnu) grant to you prosperity as long as the stars exist—(feet) which highly exhibit the splendour caused to be doubled by (their) contact with the lotus-like hands of her (Lakshmi) whose abode is the lotus flower and of Earth, or else play the part of the moon with the lotus-like hands of Sambhu (Śiva) (i.e., cause the hands to fold together as in salutation) <sup>8</sup>

(Verse 2) May the arms of Hari, whose extremities glitter over the row of diadems of *Dīpālālas* (the guardians of the eight quarters of the globe), while frivolously fondling with them, sportively hanging from which a multitude of weapons shines throughout the encircling horizon, which expanded (themselves) at the time of the sacrifice performed by Bali, and which resemble in splendour a number of hills of sapphire, give you good fortune as long as the world exists <sup>9</sup>

(Verse 3) May the club-like arms of him who wears the crescent of the moon (Śiva), which in the function of the dance cause the alarm of unexpected annihilation of the world in (the minds of) all the gods and demons terrified at the sound issuing out of the big caverns of the whole circle of hills in the universe which are drawn (or attracted) with force, and which stretch up to the extreme limits of the circle of the quarters, give you abundant fortune for a long time

<sup>1</sup> Read °kīlavarum

<sup>2</sup> Read °rēṇ

<sup>3</sup> Read nālīu.

<sup>4</sup> Read °Nārāyaṇāṇā

<sup>5</sup> The lotus flower opens at the rising of the sun and closes at the rising of the moon

<sup>6</sup> Vishnu in the form of a dwarf (Vāmana) appeared before the demon king Bali, who held the sovereignty of the three worlds, and obtained a promise of as much land as he could measure in three steps during the sacrifice. But Vishnu subsequently assumed the all-pervading *Vīrat* form and cast Bali down to *pātāla*, where he was allowed to rule

<sup>7</sup> The secondary ā of dā is in the next line.

<sup>8</sup> Read °ṇāṇa

<sup>9</sup> Read °eṇṇeluttu.

(Verse 4) May that light, which is watchful in the pastime (or sportive act) of (being) employed in creating many worlds, which has its sight fixed at the tip of the nose, which has a mass of braids of hair with the splendour of lightning, which dwells in the lotus springing out of the navel of the husband of Lakshmi (Vishnu), which is self-created, and which is seated in the *svasthāsana* posture, fulfil your desire for a long time

(Verse 5) May the Chōla family, whose origin was the light which proceeded from the eye of Vishnu, which is the abode of Vishnu, which is eternal, which is divided into twelve,<sup>1</sup> which is the highway for final emancipation, and in the course of sacrifices (performed) by the kings born of which (family) the god who is beyond perception himself personally carries off his own sacrificial offerings, protect the world

(Verse 6) There was an expanded lotus flower sprang forth from the navel of the lotus-eyed (Vishnu), like the orb of the sun (rising) from the water of the ocean<sup>2</sup> Brahmā, cause of the creation of the three worlds, manifested (himself) resting on the golden seat which is the pericarp of that lotus

(Verse 7) From him (Brahmā) sprang Marichi. From this (Marichi) was born Kaśyapa of great glory Thence (from Kaśyapa) arose the great light called Aryaman (the Sun), who is the eye (as it were) of the three worlds

(Verse 8) This family of Śibi, which was an embodiment of prosperity (brilliant at the rising), the seat of splendour (which was a mass of light), which subdued the whole world (an ornament of the earth), which removed ignorance (entirely expelled darkness), which destroyed the great splendour of all hostile kings (the great light of his enemy, the moon),<sup>3</sup> which was the permanent (seat of) joy of (Lakshmi), the beloved of the lotus (who naturally delights the lotus flowers by blossoming), and which delights by its glory (and pleases with its effulgence), sprang (forth) (as the sun) itself from the sun<sup>4</sup>

(Verse 9) Then king Mahāvira, who gave oblation in the sacrifice (called) *Upasā* with thousands of *mahāvīras* (a kind of vessel filled with *soma* juice), was born in that family<sup>5</sup>

(Verse 10) Rudrajit was born in his family From him came king Chandrajit From this king, whose actions resembled those of Kubēra (the god of wealth), Uśinara came into existence

(Verse 11) From this (Uśinara), the ornament of kings, was born Śibi, who out of compassion protected the (life of the) dove's young by (offering) the flesh cut out of his own body and weighed in a scale, who was the lord of the earth as far as the encircling oceans, and who was self-controlled<sup>6</sup>

(Verse 12) In the family of this (Śibi), and after (many) kings, whose pairs of lotus-like feet were illumined red by the red light of the jewels flashing in the diadems of kings, and who acquired in battle everlasting fame, prosperity and glory, had gone to heaven, (king) Chōla was born, whose very appellation is owned by the kings in his family together with the dominions<sup>7</sup>

<sup>1</sup> There is a reference here to the twelve suns born of Aditi and Kaśyapa

<sup>2</sup> The simile will be apparent, when it is remembered that Vishnu is always represented as of blue colour

<sup>3</sup> Unless *rāja* is interpreted to mean 'moon,' the passage cannot be taken as an attribute in the case of the sun

<sup>4</sup> Conveys the idea that Śibi, whose lineage is given below, was born of the Sūrya-vamśa, because the Chōlas claim descent from Śibi, they are known by the name Śembiyan, which is held to be an adjectival form of Śibi

<sup>5</sup> As the fetching of the white horse appears from the context to be the meritorious act of the king, it must refer to the *svētāśva* of Indra The lexicon *Mēdinī-kōśa* mentions *svēta-turanga* as synonymous with Mahāvira

<sup>6</sup> Refers to the story of the *Agni-purāna*, in which Śibi is said to have offered his own body to save the life of a dove which was pursued by a hawk, the dove and the hawk being the gods Agni and Indra in disguise, who wished to test the liberality of the king.

<sup>7</sup> The composer intends by this verse to show that the kings of this family added the title "Chōla" to their names and that their country also was called the "Chōla" country



(Verses 38-41) To this Brāhmana (minister), who belongs to the Jaimini *sūtra* and the Āvēnika *gōtra*, the king, out of affection, gave the village called Karunākara-mangalam, consisting of 10 *vēlis* of land, in Nalvilānkudi in the great province of Alundūr, inclusive of the taxes *kūānmai*, *mīyātchi* and *antara*,<sup>1</sup> and changing its old name and residents<sup>2</sup>—abounding in crops, together with tanks, trees, pleasure gardens, wells, ant-hills and ponds, with the boundaries marked by (the circumambulation of) a female elephant and endowed with all privileges

(Verse 42) Himself being the foremost king of the *lshatīyas*, this pre-eminent king, lord of the land, showed great affection towards this lord of Brāhmanas by conferring upon him the title Brahmādhīrāja (i.e., king (*rāja*) of the Brāhmanas)

(Verse 43) Aravanaiyān, known as Pallava Mūddhādhirāja, was the executor (*ājñapti*) of this grant. The petitioner (*viñapti*) was Brahmādhīrāja himself

(Verse 44) As long as the ser-girt earth supports the elements, as long as the king of serpents (Śēsha) sportfully supports the earth by his (thousand) heads, illuminated by the rays of their jewels, as long as on his (Śēsha's) coils Vishnu with Lakshmi takes his ease, so long may this *agrahāra* enjoy without a break undisturbed prosperity on earth

(Verse 45) Though a Chakravartin king to whom hosts of kings bow down, Parāntaka thus entreats all future kings also —“ Oh kings protect my charity ”

(Verse 46) Of Bhatta-Datta, who was an ocean for the rivers of learning, a mine of the most spotless good qualities, a moon to the ocean which was the family of Perāśara, and a bee at the lotus-like feet of the consort of Lakshmi (Vishnu) (or the disciple of Śrī Nātha=Nāthamunigal), the son, Mādhava-Bhatta *Yajvan*, composed this *prasasti* (grant), bedecked with various meanings

#### TRANSLATION OF THE TAMIL PORTION

Ll 123-124 The fourth year (of the reign of) the king Rājakēsarivarman

Ll 124-130 When the royal order which was passed by the order of Aravanaiyān alias Pallava Muttaraiyan at the request of (Amruddha) Brahmādhīrājan, stating, “ We (the king) gave to Aniruddha Brahmādhīrāja, son of Nārāyana of the Kāśyapa *gōtra* (and Jaimini *sūtra*), (a resident) of Anbil in the Maḷanādu, as an *ēkabhōga*, ten *vēlis* of land in Nanmulānkudi in their *nādu*,” came to us, the owners of the *brahmadēya* (land granted to Brāhmanas), to the people of the *nādu* (division), to the residents in the lands belonging to Hindu temples and non-Hindu places of worship (*dēva-dāna* and *palli-chchanda*) and in the freeholds enjoyed by the *kanis* (*kanimurūttu*)<sup>3</sup> in the Tiruvalundūr *nādu*, belonging to the diseaseless king,

Ll 130-136 We, the owners of the *brahmadēya*, the people of the *nādu*, the residents in the lands belonging to the *dēva-dāna* and *palli-chchanda* and the freeholds of the *kanis* of the Tiruvalundūr *nādu*, seeing the royal order (entering our village), went in advance (to receive it), worshipped it, placed it on our heads, took it and read it, and according to the royal order defined the boundaries as follows, by making a female elephant circumambulate the ten *vēlis* of land out of the twenty-eight *vēlis* of which Nanmulānkudi is composed —These are the boundaries of the *brahmadēya* called Karunākara-mangalam, which was the land cut out of this Nanmulānkudi and which was circumambulated by a female elephant —

Ll 136-173 The boundaries on the south going from the village site of this village (Nanmulānkudi) westwards; going further towards the high road (*peruvali*), descending (thence), going further to the channel which flows from Nanmulānkudi into Ennaikkudi;

<sup>1</sup> In Tamil records we meet with the word *antarāyam*

<sup>2</sup> In Tamil this phrase is expressed as *paḷangudi tavirndu*

<sup>3</sup> *Kani-murūttu* *kani* is the *taddhava* form of *gani* and means an astrologer this name occurs as the class-name of astrologers in Malabar, where they are called the *kaniyāns* *Murūttu* means ‘that which feeds fully’; this word indicates the freehold nature of the lands held by them; it occurs also in literature

going still further to the west, going further by the middle of the tank, going still further west, going still further by the north of the shrine erected by Nanmulānkudān; going still further through the middle of the land on which this temple is situated, in a southerly direction, going still further by the northern boundary of the cultivated lands (belonging) to Ennaikkudī; going still further by the southern boundary of the young coconut garden of this Nanmulānkudī; having gone still further to this *vambāvāy* (the canal called Vambā<sup>1</sup>) and reached it; going still further and taking a northerly direction from the centre of this *vambāvāy*, going still further along the middle of this canal in a westerly direction; going still further in a north-easterly direction to this *vambāvāy*, which itself flows westwards, going still further to the north of this *vambāvāy*, which flows to the west, going still further east of this *vambāvāy*, which flows (here) in a north-westerly direction, to the north-east from the middle of this *vambāvāy*, which runs to the west; going still further from this *vambāvāy* to the source of the *vāy* (canal) flowing through Pullūr, having reached it, turning towards the east and meeting the middle of the *vāy* of Pullūr in a southerly direction, going still further in a southerly direction from the middle of the Pullūrvāy, which runs eastwards, still going further in a southerly direction from the Pullūrvāy, which runs in a north-easterly direction, going still further south from the middle of this Pullūrvāy, which runs in an easterly direction, going still further south from this middle of the Pullūrvāy, which has an easterly course going still along the course of this Pullūrvāy and going south-west, where it turns towards the south-east; going to the south-east of this Pullūrvāy to the canal which flows between Tēraikkōttagam and Tirumangalam, and, having reached it, going along the Pullūrvāy in an easterly direction, having gone to the middle of the canal which branches off from this Pullūrvāy and passes through Nanmulānkudī in a southerly direction, going still further from the middle of this canal, which empties itself into a pond, and having gone still further and reached the high road which leads westwards from the village of Nanmulānkudī thus, having returned, circumambulating with the female elephant, we marked (the boundaries of) the land thus defined by erecting mounds of earth (*laru*) and planting cactus. The several objects included in this land,—such as fruit-yielding trees, water, lands, gardens, all up-growing trees and down-going wells,<sup>2</sup> halls, wastes in which the calves graze, the village site, ant-hills, platforms (built round trees), ponds, beaches in rivers; rivers, the alluvial deposits left (on either side) by these, tanks, palaces,<sup>3</sup> fish-ponds, the clefts (in rocks, etc.) in which the bees construct their hives, minor temples contained within this (land granted), and all other lands, such as on those on which the ganna runs and the tortoises crawl,<sup>4</sup> and taxes, such as the income from places of justice (*manru-pādu*),<sup>5</sup> on (betel) leaves, the clothes per loom,<sup>6</sup> on marriages,<sup>7</sup> the lease of

<sup>1</sup> *Vambāvāy* This word is a compound of *Vambā + vāy* = 'the channel known as Vambā' or 'the channel that goes through Vambā or belongs to it'

<sup>2</sup> These are literal translations of the phrases *mēnōkḷiya maram* and *kīnōkḷiya-kīnarū*. They mean simply the trees which have an upward direction and the wells which have a downward direction.

<sup>3</sup> The word *koffagāram* occurs in an inscription edited in *S I I*, Vol II, pp 55 and 57, where it is translated as 'stables,' Sanskrit *lōkḥhāgāra*.

<sup>4</sup> The land rushed over by gannas are generally covered over by shrubberies, the uncared ground overgrown by brushwood; that is, dry land scarcely known to moisture, whereas the land crawled over by tortoises is such as could only be near water, so that these amphibious animals could live in the water, that is, land situated very near water courses or tanks.

<sup>5</sup> *Manru pādu* is a compound made up of *manru*, 'a place of justice,' 'a court house' of the phrase *manru-āduvadu* which means 'pleading before a court of justice', and *pādu*, which is a noun form of *padu*, 'fall,' 'accrue,' etc., *manru-pādu* therefore means 'what accrues from places of justice by way of fine, confiscation,' etc.

<sup>6</sup> *Tarippudavar* appears to mean a tax of a certain number of cloths spun in each loom, it means *ōr* or *tarikk-ākkadava pudavar*.

<sup>7</sup> *Kannāla-kkānam*, literally 'a *kānam* (of gold) on marriages' I believe it must correspond to certain *kānikkai* (*kāfchi* as it is termed) which is generally taken to the *gemma* by their tenants some time before a marriage to obtain his permission, blessing and *bhaḷashish*, in those days also people would have taken a *nazar* of a *kānam* of gold to the representative of the king and paid it as a *kānikkai* (*kāfchi*).

markets, *kārānmai* and *mīyātchi*,<sup>1</sup> all included; the old tenants being evicted, all articles which are fit for the consumption of the king—all these shall become his (Aniruddha-brahmādhirāja's)

Ll. 173-174 He shall be at liberty to erect halls and upper-storeys with burnt bricks (tiles),

Ll. 174-175 to dig big and small wells (*turavu* and *kinaru*); to cultivate the (sweet-smelling) plant *damanagam* and the root *iruvēli*; to cut channels in accordance with the gradients

Ll. 176-177. He need not do *śeṇṇīr-vetti*,<sup>2</sup> but by damming such water he shall irrigate (his fields); no one shall employ small piccottas, *kudainīr*, etc.<sup>3</sup>

Ll. 178-179 This arrangement was made by doing away with the old institutions and changing the old name and taxes, under the name of *Karunākara-maṅgalam*, constituted (?)<sup>4</sup> an *ēkabhōga-brahmadēyam*

Ll. 180-183 We,—the owners of the *brahmadēyam*, the people of the *nādu*, the residents of the villages set apart as *palli-chchandam*, *dēva-dānam* and *kani-murūttu*, of the *Tiruvāḷundūr-nādu*,—have made this arrangement by removing all taxes and getting it recorded on a palm leaf meant to be preserved (in the palace records)<sup>5</sup> in favour of the *Brahmādhirājar*

Ll. 183-185 I, *Brahmamangalyan* of *Pāmburam*, the *madhyasthan*, wrote this, being ordered by the owners of the *brahmadēyam*, the people of the *nādu* and residents of the villages set apart as *palli-chchandam*, *dēva-dānam* and *kani-murūttu*, this is my signature.

Ll. 185-186. This is my signature, *Aviśimangalam-udaiyān* alias *Pāmburanāttu-kkōṇ*.

L. 187. This is the signature of *Kappūr-udaiyān* alias *Tiruvāḷundūr-nādu-kūḷavan*.

L. 188 This is the signature of *Valagūr-udaiyān*.

Ll. 189-190 This is the signature of *Nerkunṇam-udaiyān* alias *Tiruvāḷundūr-nāttu-mūvēndavēlān*

Ll. 190-193 This is the signature of *Kappūr-udaiyān* alias *Kāmanadigaḷ*; this is the signature of . . . *īl-udaiyān*; this is the signature of . . . of *Karkudi*; this is the signature of *Kamudavan Ādittan* of *Vennaikkudi* alias *Korṭan*.

Ll. 194-198 This is the signature of *Tā* . . . . . the *vēlkōvan*<sup>6</sup> of *Ennaikkudi*; this is the signature of *Pāndan Kēralan*; this is the signature of *Mallikīlān Tirumōyārūrkkā* . . . . . this is the signature of *Arāyan Vīranārāyanan* alias *Villavan Viḷuppērarāyan*.

Ll. 198-199 The smith who is called *Vīra-chōla*, who is . . . . . in his work . . . . .

<sup>1</sup> This word is pronounced in the inscriptions of the West Coast as *mīdatchi*

<sup>2</sup> *Śeṇṇīr-vetti*: This compound is made of *semmar* + *nīr* + *vetti*, good water and digging (and diverting in channels) or unpaid labour. Here, the context requires *vetti* to be taken in the sense of digging (and diverting in channels, for *vetti* is opposed to *adaittu-pāyichchikkōḷudal*) The phrase perhaps means 'where water is naturally flowing, channels need not unnecessarily be dug and the water diverted through them, but may be made to flow anywhere by damming it in appropriate places' This phrase occurs in other inscriptions also, where Dr. Hultzsch and Mr. Venkayya have left it untranslated See *S I I*, Vol III, p 46

<sup>3</sup> *Kurūttam* and *kudainīr* The first word means "a small piccotta" The phrase *kurūttavāyikkāl* occurs in *S I I*, Vol III, p 5 The second word literally means water obtained from excavated pits or water from umbrellas, the latter does not make any sense The meaning of the compound is not known [This is perhaps the same as *kūdainīr* which occurs in the *Tiruvāḷangādu* and the *Leiden grants* —H. K S.]

<sup>4</sup> *Pādētti* The reading here is not final; what the phrase, as it is read, means is not clear

<sup>5</sup> *Arāyōlai*, *arai* + *ōlai* = an *ōlai* which is meant to be preserved in a room This word occurs in several inscriptions

<sup>6</sup> The word *vēlkōvan* means at present a potter I do not believe it meant the same thing in early times, in many documents *vēlkōvans* are signatories Literally it means 'a prince of a feudatory dynasty' (*vēl* + *kō* + *an*)

## No 6—INSCRIPTIONS OF SUDI

BY LIONEL D. BARNETT

Sūdi, the ancient Sūndi, is now a village in the Rōṇ *tāluka* of Dhārwar District, Bombay. It lies about nine miles east-by-north from Rōṇ town, and is shown on the Indian Atlas sheet 58 (1827) as "Soodi," in lat  $15^{\circ} 44'$  and long  $75^{\circ} 54\frac{1}{2}'$ . In ancient times it was an important city, in the following records it appears as a *rājadhāni*, or capital, of the Kīśukād seventy under the Chālukyas of Kalyāni.

The publication of the records of Sūdi which are comprised in the following articles is based upon ink-impressions, the loan of which, together with other help, I owe to the unfailing kindness of the late Dr Fleet. None of these inscriptions have yet been edited, but five of them are transcribed in the Elliot MS Collection, namely Nos C (Elliot I 37), F (I 144), I (I 305), J (I 302), and K (II 226). Ranging as they do from about 900 A D to the latter half of the twelfth century, they throw considerable light on the history of the town and of Kīśukād. Nos A, a record of a local foray about 900 A D, and B, a mutilated deed of endowment a few years later, afford little positive information, but the remainder give many historical data. Nos C-E (1) were composed while Akkā-dēvi, the sister of the Chālukya Vikramāditya V, was administering Kīśukād, C is of Śaka 932 (expired), or A D 1010, under Vikramāditya V, D of Śaka 973 (current) or A D 1050, under Sōmēśvara I, E (1) of Śaka 976 (expired), or A D 1054, in the same reign, E (2), of Śaka 980 (expired), or A D. 1058, confirms a previous charter of Akkā-dēvi. F, dated Śaka 981 (expired), or A D 1060, in the same reign, introduces a *Mahāsāmāntādhipati* named Nāgadēva, who seems to have been then ruling over Kīśukād. G contains two records, both of the reign of Sōmēśvara II, the first, dated Śaka 991 (expired), or A D 1069, tells us that at that time Kīśukād was governed by Singana-dēva, while the second, of Śaka 997 (expired), or A D 1075, mentions a *Dandanāyaka* whose name seems to be Kottimayya, and who possibly succeeded Singana-dēva in the government of the province. In H there are three separate records the first is of Śaka 996 (expired), or A D 1075, under Sōmēśvara II, the second is of about the same period, and the third, belonging to the reign of Vikramāditya VI, introduces a certain Chākayya as *karana* of Kīśukād. Nos I-K all belong to the reign of Vikramāditya VI, I is dated in year 9 of the Chālukya-Vikrama era, or A D. 1084, and mentions the senior queen Lakshmā-dēvi as reigning at Kalyāni and granting a town in the province, in J, of the same year, Kīśukād seems to be under the rule of the *Dandanāyaka* Śrīvallabha, and in K, dated in the 38th year of the same era, the province is administered by a branch of the Bāli-vamśa, a grant being made by the *Mahāsāmānta* Dadigarasa. L brings us to the reign of the Kalachurya Sankama, when Kīśukād was under the control of Vikrama-dēva or Vikkayya, a scion of the Sinda dynasty of Yelburga.

## A.—A VIRAGAL

This inscription is on a stone buried in the field of Gulappā bin Ayyappā, in Survey Number 139. The stone, as is commonly the case with monuments of the kind, is adorned with sculptures in four tiers. On the lowest tier is figured the hero, bow in hand, facing towards the proper right against a hostile army represented by an elephant and two horses with their riders, while on the other side are a horseman and two figures apparently bearing umbrellas. On the tier above this we see the hero being conveyed to paradise by two celestial nymphs with chowries, and on the tier above this is a seated figure (India?) with a chowry-bearer at each side. The uppermost tier shows in the centre a *linga* on an *abhashēka*-stand, with a seated bull on the proper left. The inscription occupies five lines of about 2 ft. 2 in. in width.—The characters are Kanarese, from  $\frac{1}{8}$  in. to 1 in. in height, for the most part they are well preserved,



performed in the presence of the god Baddegēśvara (that is, in a temple of Śiva founded by, or in honour of, a person named Baddega), the witnesses being a Śaiva teacher, whose name seems to have been Mūrtti-Śivāchārya, and the "Seventy," probably the heads of the local Brāhmins. It then mentions Puligere, i.e. Lakshmēśwar (on which see above, Vol XIV, p 188), and a place named Baddega-Brahmapuri, which must be the quarter tenanted by Brāhmins connected with the above-mentioned temple of Baddegēśvara, the context suggesting that it was situate in Puligere, it then breaks off. Fragment (c) speaks of feeding a thousand ascetics before this same temple at the time of the *uttarāyana-samkrānti*, after which comes a description of the guilt of appropriating (?) the estate of Baddega-Brahmapuri, this guilt is declared to be equal to the sin of destroying the "Thirty-two thousand,"<sup>1</sup> seven crores of devotees, and Benares itself.

TEXT<sup>2</sup>

(b)

1 na Baddegēśvara-dēva-  
2 ra samnnidhānadol ya-  
3 ma-niyama-svādhyā-  
4 ya-dhyān-ānushthāna-  
5 samachar<sup>3</sup>=appa Mū-  
6 [r]tti-Śivāchāryyarum  
7 ēlpadimbaru[m] sā-  
8 kshiy=āge Pulige-  
9 reyam(ya) Baddega-Bra-  
10 hmapuriy=ondu pesa-  
11 r \* \* \* \* \* śrī-  
12 \* \* \* \* \* ba-

(c)

1 nttarāyana-sam-  
2 krāntiyol Badde-  
3 g[ē]śvarada munde sā-  
4 sira tapōdhanāia-  
5 n=ūduvudu Badde-  
6 ga-Brahmapuri \* \*  
7 buḷam mū[vat]t-[i]-  
8 rehhehāsīramuman=ē-  
9 l-kōṭi tapōdhanā-  
10 mumain Vāran[asi]-  
11 yuman=aḷidom i  
12 sthānam=[ē\*]l-kōṭo(tī) \* \* \*  
13 śvamē[dha-pha]lama-  
14 n=e \* \* \* \* \*

## C—OF THE REIGN OF VIKRAMADITYA V SAKA 932.

This record is inscribed on a rectangular slab on the left-hand side of a temple at Sūdi known as the *Jōdu-kalaśada gudi*.<sup>5</sup> A transcript is given in the Elliot MS Collection, I 37. The inscribed area of the slab is about 3 ft 4½ in in height and 1 ft 7½ in in width, the lower part is defective, so that the concluding lines are wanting. On the top of the slab is a panel with sculptures, representing a cow facing to the proper left, with sucking calf, and over them the sun and moon.—The character is a well shaped Kanarese hand of the period. The letters are sloped and slightly angular, their height is generally from ⅔ in to 1 in.—The language is throughout Old Kanarese prose. The archaic *l* occurs correctly in *ēlpattumam* (l. 11), *ṛḷda* (l. 26), and wrongly in *tiḷakam* (l. 3). A curious point of syntax appears in *kshudr-ōpadravaman=*

<sup>1</sup> We should naturally expect this to refer to Nolambavādi. But it seems to designate Banavāsī. Normally Banavāsī was a *twelve thousand* province, and it is mentioned in many records as such. But there are exceptions. A record of A D 860 speaks of 'thirty-thousand villages of which Vanavāsī is the foremost' (above, Vol VI, p 35, v 21), and another, of A D 919, mentions "the Banavāsī thirty-two thousand province" (*Ind Ant*, 1903, p. 225). For the explanation of these facts see Dr Fleet's remarks in *J R A S*, 1912, p 707.

<sup>2</sup> From the ink-impressions.

<sup>3</sup> This must be wrong, perhaps it should be corrected to *samaṣhar*, i.e. *samarthhar*.

<sup>4</sup> There seem to be traces of two *aksharas* after the *fo*; but it may be that there is only one.

<sup>5</sup> See *I A*, Vol XXX (1901), p. 257.

broken down in the stress of the war with the Chōlas.<sup>1</sup> doubtless the famous conflict which culminated in the battle of Koppam in A.D. 1052, when Sōmēśvara I was defeated by the army of Rājādhirāja Chōla I, who perished in the fight. The articles of the constitution which follow refer to the fiscal arrangements for the estates and to penalties for assaults; in the midst of the latter the record breaks off

The details of the date (l. 10) are. Śaka 973, corresponding to the cyclic year Vikṛita; the 13th of the bright fortnight of Jyēshtha, Sunday. On this I am indebted to Mr R. Sewell for the following observations "There were two Jyēshthas in that year, (1) *adhika* and (ii) *nya* (1) For *adhika*-Jyēshtha by both the *Ārya-siddhānta* and *Sūrya-siddhānta* 13 śukla Jyēshtha began 19 h 12 m after mean sunrise on Sunday, 6 May, A.D. 1050. So, properly speaking, the 13 śukla *tithi* was coupled with Monday, 7 May, as being current at sunrise on that day. But it was current for 4 h 43 m. late on the Sunday night (ii) For *nya*-Jyēshtha 13 śukla was current at mean sunrise on, and was coupled with, Wednesday, 6 June, A.D. 1050. It began 55 m by the *Ārya-siddhānta*, 51 m. by the *Sūrya-siddhānta* after mean sunrise on Tuesday, 5 June. Probably therefore the date was in *adhika*-Jyēshtha, though it is not quite perfect. The mean 13th *tithi* of *adhika*-Jyēshtha began 1 h 42 m after mean sunrise on Monday, 7 May, 1050, it could not be connected with the previous Sunday."

The places mentioned are the Kīśukād seventy (ll. 7, 23), the Toṛugare<sup>2</sup> sixty (l. 7), the Māsavādi hundred-and-forty (l. 8), Pannāleya-kōṭe (l. 9), and Karagambādu (l. 19). The first of these has been fully discussed in Dr Fleet's note "The Kīśukād seventy district" in *I A*, Vol. XXX (1901), pp. 259 ff. Pannāleya-kōṭe, also known as Pannāle-durga, Pranā-laka-durga, and Padmanāla-durga, is Panhālē, some twelve miles north-west of Kōlhāpur.<sup>3</sup> The Māsavādi district is located by the fact that it contained Dambal, the ancient Dharmapura, see *Dyn. Kanar Distr.*, p. 465. That of Toṛugare has not been identified.

#### TEXT \*

- 1 Ōm<sup>5</sup> Svasti Samasta-bhuvan-āśraya Śri-Pr(pri)thvi-vallabha mahārāj[ādhirā]-
- 2 ja paramēśvara paramabhattacharakam Satyāśraya-kula-tīlakam Chā[lu]-
- 3 ky-ābharaṇam śrīmat-Trailōkyamalla-dēvara vijaya-rāṇyam=uttar-ō[ttar-ā]-
- 4 bhivṛiddhi-pravarddhamānam=ā-chamdr-ērka-tāram saluttam-ire | Svasti=Arī-dripa-
- [miku]-
- 5 ta-ghattita-charaṇ-āravindeyar=Ggamgē-snēna-pavitreyar=ddin-ānātha-chintā[man]
- 6 vivēka-chūdāmanigal=ēka-vākyeyar=ggunada bedamgiya[r=appa]
- 7 śrīmad-Akkā-dēviyar=Kkīśukād=ēlva(lpa)ttumam Toṛugarey<sup>6</sup>=aruva[ttu]-
- 8 mam Māsavādi nūra-nālvattumam dushta-nigraha-viśiṣṭa-pratipāla[nadim]
- 9 sukha-samkathā-vinōdadind=āluttam-ire Pannāleya-kōṭeya nele-vidino[l]
- 10 Sa(śa)ka-varsha 973neya Vikṛita-samvatsarada Jēshtha sn(śu)ddha 13 Āditya-
- vāra
- 11 śrīman-mane-verggade Kālidāsayya ; tamtrapāla Mūlayya | tamtrapāla Chit-
- timayya [\*]

<sup>1</sup> The term used is *Chōlikara pragaḥṭakadim*. The word *pragaḥṭaka* is explained in dictionaries as a rule, mode of treatment, and the like; but this will not suit the present context, which demands the meaning of "conflict" or something of the kind.

<sup>2</sup> On the spelling of this name see n. 6 below.

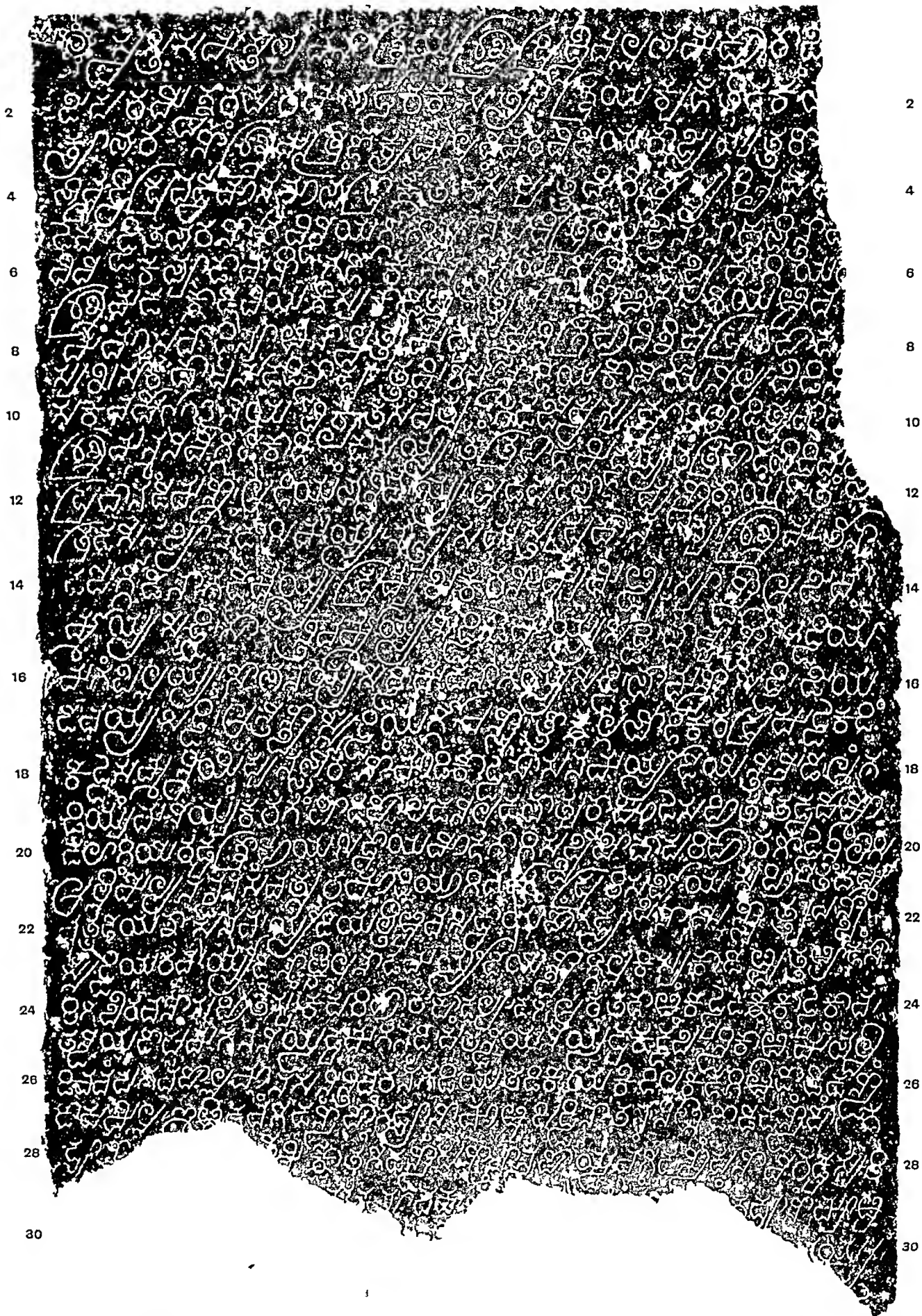
<sup>3</sup> See *Dyn. Kanar Distr.*, p. 546.

<sup>4</sup> From the ink-impression.

<sup>5</sup> Denoted by the *chakra* symbol.

<sup>6</sup> The crossbar of the *r* on the right side is prolonged in an upward curl; that it must be read as *ru* is proved by the inscription E (1), l. 9, which has a distinct subscript *u*. Hitherto the name has been given as *Toṛugare*; cf. below, inscription F, l. 20.









- 12 pradhāna Demmanna | aliyam Chandimayya | adapada Chāvundarāyam |  
tam-
- 13 trada śēnabōvam Dāsimayya-|n=antu samasta-pradhānarum śrīmat-nā-
- 14 da perggade Nāgadēvayya pramukha karanamum=īḍu | Sūndi Ajava-
- 15 rmmayya Setti | Sā(śā)ntivarmmayya Setti | Dēmayya Setti | Chāvundi  
Settiya
- 16 magam Ballayya | Sō(śō)bhānayya Setti | Mada Nāgayya Setti | Chāmanna  
Setti | Jaya-
- 17 dēvayya Setti | ant=enbar=ssettiyarggam enbhatt-okkalgam Chōlikara praghatta-  
kadim
- 18 ketta sammandhiyam punarbhūharanam-mādi kotta sā(śā)sana-maryyādey=ent=  
endode | amga-
- 19 diyum maneyum Karagambāda polada' nelada chātur-āghāta-sahitam tad-varsham=  
mo-
- 20 dal=āgiy=cradu śrāheya siddh-āyam=olag=āgi sarbba-bādhā-parihāram-goṭtu nīḥi
- 21 allim mēle Nandana-samvatsaram=ādiy=āgi varsham prati sarbb-āya-sahitam [\*]  
dharma-
- 22 vattaleya<sup>1</sup> śāsana-maryyādeyal=tiruva siddh-āyam pom-gadyānam=ēpbhattu [\*]  
enba-
- 23 r=ssettiyara maryyāde nāḷk=illa nāda maryyādey=ēpbargg=illa [\*] Kīśukād=  
ēlpattarolam sā-
- 24 rige bira-vana-sahitam sumkam parihāram [\*] polal=olage ara-talāram kettudaḷkke  
koṭtu kāyam |
- 25 tandeya dōsham maganan=cydadu magana dōsham tandeyan=eydadu [\*] kallam  
bandikāram mamchal-vi-
- 26 divavam pagevam polla-mānasan=int=ivaran=amgadiya tadikeya kīḷa kelag=  
iridode dandam
- 27 dōsham=illa | iridavamge dandam pom-gadyānam=āru pi(ba?)ttu=ātanan=iridode  
dandam pom-ga-
- 28 dyānam \* \* \* \* \* e mikk-ātamge dandam panav=ond[u] poydavamge  
dandam panav=eiadu suri-
- 29 \* \* \* \* \* nūvadu<sup>2</sup> \* \* \* \* \*  
[po]m-gadyānam mūru<sup>3</sup>

## TRANSLATION.

(Lines 1-4) Ōm! Hail! When the victorious reign of king Trailōkyamalla, refuge of the whole earth, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, was advancing in its course of successively increasing prosperity (*to endure*) as long as moon, sun, and stars —

(Lines 4-9.) Hail! While Akkā-dēvi, whose feet-lotuses are rubbed by the diadems of opponent kings, who is pure through bathing in the Ganges, a wishing-jewel to the distressed and masterless, a crest-jewel of discretion, uniform in speech, adorned with virtues, was administering the Kīśukād seventy, the Torugare sixty, and the Māsavādi hundred-and-forty in the enjoyment of pleasant conversations so as to suppress the evil and protect the excellent, —

<sup>1</sup> The main shaft of the v is prolonged downwards in a straight line, apparently through some flaw of the stone

<sup>2</sup> Or nōvadu

<sup>3</sup> After this line traces of two more lines appear; l 30 ended in ydu, l 31 in (?) fa

(Lines 9-18) in the standing camp of Pannāleya-kōte, on Sunday, the 13th day of the bright fortnight of Jyāishtha in the Śāka year 973, the cyclic year Vikrīta, all the Ministers of State, to wit, Kāldāsayya, Steward of the Household, the Councillor Mīlayya, the Councillor Chittimayya, the Minister of State Demmanna, the *aliya* Chandimayya, Chāvundarāya the Steward of the Betel-bag, and Dāsimayya the Secretary to the Council, in concert with the administrators headed by Nāgadēvayya, Commissioner of the County, made for the Eight Settis Ajavarmayya Setti of Sūndi, Śāntivarmayya Setti, Dēmayya Setti, Chāvundi Setti's son Ballayya, Śōbhanayya Setti, Mada Nāgayya Setti, Chāmanna Setti, (and) Jayadēvayya Setti, and for the Eighty Households, a renewal of their corporate regulations in so far as they had broken down through the invasion of the Chōlikas,<sup>1</sup> and granted a statutory constitution of the following tenour:

(Lines 18-28) The shops and houses are to have their four sides of access situate in the grounds of the lands of Karagambādu. They allow them to stand with a grant of immunity from all imposts, including fixed land-rent, for two *śrāhes*,<sup>2</sup> beginning from the present year, subsequently, from the year Nandana onwards, they are to be charged with the *saṁv-āya*<sup>3</sup> annually. The fixed land-rent to be paid by them under the statutory constitution of the Department of Charities<sup>4</sup> is to be eighteen gold *gadyānas*. The constitution of the Eight Settis is not to apply to the county, nor the constitution of the county to the Eight. Within the Kāsukād seventy the land-plots are to be immune from tolls with the *bhāṇa-ṇa*<sup>5</sup>. Within the town, in cases where anything is lost, the *ara-talāra*<sup>6</sup> has to make (it) good. The guilt of a father shall not attach to a son, nor the guilt of a son attach to a father. If one strike (with a weapon) a thief, robber, burglar, enemy, (or) evil-minded person under a shop, screen, (or) veranda, (there shall be) a fine, (but) no guilt, the fine upon the striker (shall be) three gold *gadyānas*. If one strike him with the (?) fingers, the fine (shall be) . . . gold *gadyānas*, for him who (?) exceeds . . . the fine (shall be) one *pana*, for him who cudgels (such a one), the fine (shall be) two *panas* . . .

#### E (1) —OF THE REIGN OF SOMESVARA I. SAKA 973

This record is engraved on the front of a stone now standing in the temple of Mallikārjuna at Sūdi, on the right side of the sanctum. On the top of the stone is a panel containing sculptures, representing on the proper right a *linga* on an *abhayaśekhā*-stand with a worshipper standing by it on the extreme right, while on the proper left is a cow with sucking calf, over which are the sun and moon. The inscription, which is imperfect at the bottom, covers an area of 1 ft 10 in in width, the maximum height being 3 ft 5½ in. For the most part it is in a very dilapidated condition, and hence it is possible that my transcript may contain some inaccuracies in detail.—The character is Kanarese, of the period, but of a somewhat irregular

<sup>1</sup> See above, p. 78.

<sup>2</sup> Attention was called to this word in *I A*, Vol. XVIII, p. 38 f, Vol. XIX, p. 163, Vol. XXII, p. 222, Vol. XXIII, p. 224, and Vol. XXV, p. 286. Many instances of its use occur in the inscriptions of Orissa (cf. *Antiquities of Orissa*, Vol. II, p. 165 ff, *J A S B*, Vol. LXII, pt. 1, p. 90 ff), and in all of these it comes between the number of the *anka*, or regnal year, and the name of the month. This fact suggests that it means a *twelvemonth*, and this inference is decisively proved by the present passage. For here we are told that the period covered by the year of our grant (scil. the year Vikrīta) and the remaining time up to the beginning of the year Nandana (in other words the year Kharā) amounts to two *śrāhes*. Thus two *śrāhes* are equal to two years, and hence *śrāhe* must signify the period of 12 months. See my note in *J R A S*, 1917, p. 132.

<sup>3</sup> This seems to mean all dues of hereditary village servants, cf. *I A*, Vol. XIX, p. 249 n.

<sup>4</sup> On the meaning of *pattale* see above, Vol. XIII, p. 325.

<sup>5</sup> An impost of unknown nature, cf. *I A*, Vol. XIX, p. 249 n, *Ann. Report Mysore Archaeol. Dept.*, 1915-16, p. 72.

<sup>6</sup> This seems to signify some kind of bundle (see Kittel s.v. *talāra* cf. above Vol. XI, p. 46 f). On *ara* see my note on the Bankāpūr inscription, above, Vol. XIII, p. 175.

and not particularly graceful type. The letters are between  $\frac{1}{2}$  in and  $\frac{3}{4}$  in in height. The special character for *y* (see above, Vol XII, p. 335) seems to be used in *Rēvadāsaiyyam*, l. 12. —The language, with the exception of the introductory Sanskrit formula *Svasti Jayas=ch=ābhyudayas=cha*, is Old Kanarese. The archaic *l* is preserved in *l̥du*, l. 13, and wrongly substituted for *l* in *āl̥du*, l. 10, but we have *ēlpattumam*, l. 8.

The purpose of the inscription is to record the rules for the funds of a temple. It states that in the reign of the Chālukya Trailōkyamalla (Sōmēśvara I), while Akkā-dēvi (described with the same epithets as in inscription D) was administering the Kīrukād seventy, the Torugare sixty and the Māsiyavādi hundred-and-forty (ll 1-11), the administrative officials, headed by all the Ministers of State (*pradhāna*), Nāgadēvayya, the Commissioner of the County (*nāḍa pergaḍe*), Rēvadāsaiyya,<sup>1</sup> the Secretary, and Mādhavayya, the Chief Justice, issued at the *nele-vīdu*, or standing camp, of Vikramapura a statutory constitution for the temple of the god Akkēśvara in Sūṇḍi—evidently a sanctuary of Śiva founded or re-established by Akkā-dēvi—regulating the disposal of the lands of the establishment so as to ensure the due performance of its rituals (ll 11-16). Then follow the names of the various beneficiaries (ll 17-35). Among these we find a Paṇḍit named Viśva śivāchārya (l. 18), a *vamṣiga* (flute-player, l. 19), a *ravālavala*<sup>2</sup> named Singayya (l. 20), a *bariya ravālavala* (l. 21) and a manager (*pergaḍe*, l. 23) whose names are not quite plain, and a number of temple-courtesans (*sūle*) whose names and posts are carefully specified. The latter details are very technical, and an adequate translation is beyond my power, they are however interesting, as shewing the organisation of the staff of a temple according to their places and functions, and throwing some light on the technical uses of certain words, such as *pātra* (ll 31, 32), which apparently has the sense of “dancing woman”<sup>3</sup>. Compare No F below, p. 17, and the Bankāpūr inscription above, Vol XIII, p. 168.

In this connection I would call attention to the division of the posts of the temple-staff and of their quarters into those of the right and those of the left hand, which appears in this and other inscriptions. It seems to be connected with the well-known separation of the non-brahmanic castes of the South into those of the right and those of the left hand<sup>4</sup>. In the temple of Kālī at Conjeevaram the right-hand castes worshipped in one *mandapa*, the left-hand castes in another.<sup>5</sup> If this view is correct, Mr Srinivasa Aiyangar must be wrong in his theory that the division of the castes arose about 1010 A.D. from the distinction of the two armies of Rājārāja Chōla into that of the right and that of the left hand<sup>6</sup>. I believe the converse to be the truth: the division seems to have been in existence long before the eleventh century, and was indicated by the separation of the castes in public worship, and Rājārāja made use of the principle (or at least the name) to classify his armies<sup>7</sup>.

The details of the date (ll 14-15) are: Śaka 976, corresponding to the cyclic year Jaya, the new-moon of Jyēsthā, Tuesday, an eclipse (of the sun). Mr Sewell informs me that these

<sup>1</sup> The short *a* in the second syllable of this name is in accordance with the rule of Pāṇini, VI. 1.11. 63.

<sup>2</sup> This means “keeper of a *ravāḷa*.” What a *ravāḷa* is I do not know, but the word must be the same as the Marathi *ravāḷa*, which means a goldsmith’s die. Possibly then it may mean the stamp for the badges or tokens issued by the temple. *Bariya ravāḷa* (l. 20) will then mean a secondary die.

<sup>3</sup> Cf. *pātra-jagaḍe* in *Epig. Carn.*, VII. 1 (Shimoga), Sh. 97 and below, inscr. I, l. 17.

<sup>4</sup> See especially G. Oppert, *On the Original Inhabitants of Bharatavarsha or India*, 1888, p. 85 ff., in the *Madras Journal of Literature and Science*, 1887-8. Some further material is noticed in *Progress Report of Asst. Archaeol. Supt. for Epigr., Madras*, 1912-13, pp. 99-102, 109, 130, and 1914-15, pp. 15, 106.

<sup>5</sup> See M. Srinivasa Aiyangar, *Tamil Studies*, 1st series, p. 99.

<sup>6</sup> *Tamil Studies*, p. 92 ff.

<sup>7</sup> In this connection Dr. Fleet has called my attention to the curious names *Balava Jakkaiya* and *Edava-Jakkaiya* in *Ep. Carn.*, Vol. V (Hassan), transl. p. 237.

data work out correctly for Tuesday, 10 May, A.D. 1054, when the moment of new moon was at 2 h 29 m. after mean sunrise, the result would be the same if the calculation were made for true sunrise at Dhārwar. On that date there was an eclipse of the sun in India (see Schram's Table A in Sewell and Dikshit's *Indian Calendar*, p. 121).

The following places are mentioned: the Kīśukād seventy (l. 8), the Torugare<sup>1</sup> sixty (l. 9), the Māsiyavādi hundred-and-forty (ib.), Vikramapura (l. 11), Sūndi (l. 15, etc.). On the first three see above, pp. 76, 78. The form *Māsiyavādi* is a variant of the more usual *Māsavādi*. Vikramapura is the modern Arasībīdi.<sup>2</sup>

TEXT.<sup>3</sup>

- 1 Ōm<sup>4</sup> Svasti Jayaś=ch=ābhyaḍayaś=cha || Svasti Samasta-bhuvan-āśraya Śrī-  
Prithvi-vallabha
- 2 mahārājādhirāja paramēśvara paramabhattarakam Satyāśra-
- 3 ya-kula-talakam Chālukya-ābharanam śrīmat-Trailōkyamalla-dē-
- 4 va-vijaya-rājyam=uttar-ōttar-ābhivṛddhi-pravarddha-
- 5 [mā]nam=ā-chandr-ārka-tāram saluttam-<sup>5</sup> || Svasty=Ari-nṛpa-ma-
- 6 [ku]ta-ghattita-charan-āravindeyar=Ggamgā-snāna-pavitreyar=ddin-ā-
- 7 nāta(thā)-chumtāmaṇi vivēka-chūdāmaṇigal=ōka-vākyeyar=gguna-
- 8 da bedamgiyar=appa śrīmad-Akkā-dēviyar=Kīśukād=ēlpa-
- 9 ttumam Torugarey=aruvattumam Māsiyavādi nūpa-nālva-
- 10 ttumam dushta-nigra[ha-viśi]shta-piṭipālanadimḍ=ā[du](lḍu) sukha-samkathā-
- 11 vinōdadim rājyam-geyyuttam Vikramapurada nele-vidinō[=]sama-
- 12 sta-pradhānarum nāḍa perggade Nāgadēvayyam sēnabōvam Rēvadāsayyam
- 13 dharmm-ādhyaksham Mādhavayyan=nt=i pramukha karanamum beras=iḍu
- 14 Sa(śa)ka-varsha 976[neya Ja]ya samvatsarada Jēshtad=amavāsyē Mam-
- 15 gala-vārad \* \* \* \* [sūryya]-grahanadol Sūndiy=A-[-kkāśvara-
- 16 da pātra<sup>5</sup>-Chaitra-pavitra \* \* \* \* sū(śā)sana-maryyādey=ent=ene ||
- 17 a \* sū(sā)sana-maryyā[de]<sup>6</sup> \* \* \* \* lu Sūndiya poladol bitta tala-
- 18 vṛttiya 500 mattar=olage Viśva-śivāchāryyargge \* \* \* \* \*
- 19 mattarum \* \* \* ya \* \* āruva \* \* g=eradu talada mattarum 35  
vamśigam-
- 20 ge mattarum 12 ravālavala Simgayyamge mattarum 15 bariya ravā-
- 21 la[va]\* \* \* \* ge mattarum 18 avara samānad<sup>7</sup>=eda-vakkada kēriya  
mo-
- 22 dala<sup>8</sup> deseya bit[t]iya chāmarada sūle \* \* bbege<sup>9</sup> mattarum 11 perggade
- 23 Bālamūkayyamge<sup>10</sup> mattarum 15 balada deseya modala kambha-
- 24 da sūle \* \* bbege mattarum 15 alliya kambhada sūle Asa-
- 25 gabbege mattarum 13 edada deseya modala kambhada sū-
- 26 le Rēvakabbege mattar 13 alliya kambhada sūle Gubbiya
- 27 Chāvundabbege mattar \* \* balada deseya bittiya chāmara-
- 28 da sūle \* \* \* bbege mattarum 12 alliya kēriya chāma-

<sup>1</sup> On this spelling of the name see above, p. 78

<sup>2</sup> Cf. Dr. Fleet's paper "The Kīśukād seventy district" in *I. A.*, Vol. XXX (1901), p. 260

<sup>3</sup> From the ink-impressions

<sup>4</sup> Denoted by a symbol like a reversed 8.

<sup>5</sup> The *tra* is uncertain

<sup>6</sup> This word is doubtful

<sup>7</sup> The vowel of *mā* is doubtful

<sup>8</sup> There are two letters at the beginning of this line before the *la*, and both are uncertain

<sup>9</sup> The traces of this name rather suggest *Vēmkabbege*, but this hardly seems suitable in a Śaiva temple.

<sup>10</sup> The *Bā* is uncertain

- 29 rada sūlo Chittiyabbege<sup>1</sup> mattarum 12 edada deseya  
 30 kēriya chāmarada sūlo Gubbīya Kētabbege mattarum 12  
 31 balada de[se]ya pātram sūle \* vakabbege mattarum 12 edada dese-  
 32 ya pātram sūle \* \* bbege mattarum 13 balada mādada pātram sū-  
 33 le Gārggabbage mattarum 12 eda-vakkada kēriya sūle  
 34 Maṭlabbege mattarum 1[2] bala-vakkada kēriya sūle Jakka-  
 35 bbege mattarum 12[||\*]Int=i mārīyādeyam tappade pratipāl<sup>2</sup>.

### E (2) —OF THE REIGN OF SOMESVARA I. SAKA 980

This is a record engraved on the side of the same stone that contains the preceding inscription. It is complete, but underneath it are the first three lines of a second document, which commences in the same words as this, the stone then breaks off. Its height is 3 ft 10½ in, its width 10 in.—The character is Kanarese, the letters are somewhat irregular in shape and size, and vary in height from ⅞" to ⅝"—The language is Old Kanarese, usually changing final -m before vowels to -v, and changing *l* to *l* in *al* (ll. 37, 41), while retaining it in *alā* (l. 20).

The object of the document is to record a confirmation of the previous grant E (1). It was issued by a council of administrative officials (*harana*) headed by a minister whose name has been obliterated, doubtless as a result of a loss of royal favour. The latter is described, among other epithets, as being "equal in nobility of character to Bali, Karna, Śivi, Dadhichi, Chārudatta, and Jīmūtavāhana" (ll. 6-7). Bali is the Daitya king who granted the boon of three paces of earth to Vishnu in the Dwarf-incarnation (*Mahābhārata* III 28, XII. 223 f, XIII 98, *Bhāgavata-purāṇa* VIII 1-xxiii, etc.). Karna is the well-known hero of the *Mahābhārata*. Śivi (Śibi) is the king who gave his own flesh to save a dove from a hawk (*Mahābh* III 139, 197, 199, VII 58 cf. the Śivi-jātaka, *Jāt.* No. 499, and the article by Messrs M. L. Dames and T. A. Joyce in *Man*, Feb. 1913). Dadhichi or Dadhyach gave his bones in order to make the thunderbolt to destroy the Asuras, Vritra and Trisiras (*Rig-vēda* I. lxxxiv 13, X xlviii 10, *Mahābh* III 100, IX 51, XII 342).<sup>3</sup> Chārudatta and Jīmūtavāhana are the heroes respectively of the *Mṛichchhakatikā* and the *Nāgānanda*. The date of the former drama, which is ascribed to a king Śūdraka, is uncertain, Macdonell (*Sanskrit Literature* p. 261) inclining to the view that would assign it to the sixth century A.D., the latter bears the name of Harshadēva of Kanauj. In this connection it may be noted that in the collection of dramas published as "Bhāsa's Works" in Nos. xv-xvii, xx-xxii, xxvi, xxxix, and xli of the Trivandrum Sanskrit Series there is a *Chārudatta-nāṭaka* (No. xxxix), with the same plot as the *Mṛichchhakatikā*; and, without prejudice to the debatable question as to whether this collection of plays is the work of Bhāsa, it may perhaps be permitted to suggest the possibility that this particular *Chārudatta-nāṭaka*, and not the *Mṛichchhakatikā*, is the source from which the author of our inscription derived—directly or indirectly—his knowledge of the virtues of Chārudatta. Now the editor of the Trivandrum Sanskrit Series, Pandit Ganapati Śāstrī, in the preface to No. xli, p. xl, tells us that "there is a peculiar class of actors in this country known among the people as 'Chākya.' These people are found acting the *Nāgānanda* and the third Act of *Pratyñāyagandharāyana* which they call *Mantrāṅka Nāṭaka*, on occasions of some temple festivals, in a method peculiar to them." The *Pratyñāyagandharāyana* is one of the collection of "Bhāsa's Works", and, since it is acted together with such an old play as the *Nāgānanda*, there seems some likelihood that it also is ancient. If this be so, the *Chārudatta-nāṭaka*, being apparently by the same author, is of the same antiquity, and,

<sup>1</sup> The *ft* is rather doubtful, it may be *nt*.

<sup>2</sup> Fragments of two more lines remain; only a few letters are decipherable on them.

<sup>3</sup> Jīmūtavāhana and Dadhichi are mentioned in the *Samkshēpa Śāntara vyāsa* ascribed to Mādhava, X 21 (cf. X. 18), as typical instances of glorious self sacrifice.

as some of its features suggest (though they do not definitively prove) that it is more ancient than the *Mrichchhakatikā*, we may at least admit the possibility that it is the source of the comparison used in our inscription.<sup>1</sup>

The details of the date (ll. 20-23) are as follows: Śaka 980, the cyclic year Vilambin, the full-moon of Jyēshtha; a Sunday. On this Mr. Sewell remarks "Śaka 980 expired = Vilambin = A.D. 1058-9. There were two Jyēshthas in that year, *adhika* and *nija*. The latter does not work out correctly: in it the full-moon day was Tuesday. The former is correct. It is interesting to note that the 15th śukla was expunged in that month. At mean sunrise on Sunday, 10 May, A.D. 1058, the 14th śukla of *adhika*-Jyēshtha was current and at mean sunrise of the following day, Monday, the 1st kṛishna was current. But the moment of full-moon was 1 h 12 m. before mean sunrise on Monday, and so Sunday, 10 May, was the full-moon day. The day was certainly Sunday, 10 May, A.D. 1058. The same result is obtained if we calculate by mean *tithis*, in that case the moment of full-moon was 13 h 15 m after mean sunrise on Sunday, 10 May, 1058."

The only places mentioned are Sūndī (l. 23) and the *tirthas* (ll. 33-34)

### TEXT.<sup>2</sup>

- 1 Svasti Yama-niyama-
- 2 svādya(dhyā)ya-dhyāna-dhāraṇa-mō(man)-
- 3 n-ānushtāpa<sup>3</sup>-parāyaṇam ni-
- 4 ti-parāyaṇam sisht-ishta-vandī<sup>4</sup>-vaitā-
- 5 likam(ka)-vidagdha-kavi-gamaka(ki)-vādī-vāgmi-ja-
- 6 n-ādharāṇa(n)=āka-āṅga-vīram Bala-Karṇa-Si(śi)vi-Dadhī-
- 7 chi-Chārudatta-Jimūtavāhana-samān-[o]-
- 8 dāri rāṇa-ramga-sūtradhāri mūrtti-
- 9 Nārāyaṇam Sarasvatī(ti)-kārṇa-
- 10 kuṇḍal-ābharaṇam śrīma\*
- 11 \* \* \* dēva-pāda-pam-
- 12 [kaja-bhrama]rar=appa śrī \* \*
- 13 \* \* \* \* \*
- 14 \* \* \* \* \* nūp[1\*]-
- 15 ta-mahāmātya-padarī(vi)-virā-
- 16 jamāna mān-ōnata prabhu-ma-
- 17 ntr-ōtsāha-sa(śa)kti-traya-sāmpa-
- 18 nār=appa śrīmat-perggade \*
- 19 \* \* \* nāyaka-pramukha
- 20 karaṇav=īdu Sa(śa)ka-varsha 980
- 21 neya Vilambi-samvatsarada Jyē-
- 22 shṭa(shtha)da puṇṇame Āditya-vāra-
- 23 danda Sūndiy=Akkēsva(śva)rā dēva-
- 24 rggav=alliya sāsurbargaṇa pā-

<sup>1</sup> The same comparison occurs elsewhere, cf. *Epig. Carn. II* (Śrāvāna Belgola), No. 53, an inscription of Śaka 1045, where a person is described as an *ābhīnaya-Chārudatta*. It is distinctly literary, and presupposes a book, just as the reference to Jimūtavāhana presupposes the drama *Nāgānanda*, whereas the references to Bala, Karṇa, Siṇi, and Dadhichi may come from oral legend.

<sup>2</sup> From the ink-impression.

<sup>3</sup> Read *ānushtāpa*.

<sup>4</sup> Read *sisht ishta-vandī*.

- 25 damūla-parivāraṅkam kotta  
 26 sã(śi)sana-maryyādey=ent=endode  
 27 pūrvvadim śrīmad-Akkā-dēvi-  
 28 yar kotta sã(śi)sana-mariyyā-  
 29 deyim sarvva-bādhā-pari-  
 30 hāram(v)=āgey=Ā dharmmamam  
 31 sva-dharmmadim pratipālīsāda-  
 32 rgge' sva-dharmmadim nadeyīsāda-  
 33 vargge Kurukshētra Prayā-  
 34 ge Vāranāsiyol sāsivva[1\*]  
 35 brāhmaṇarggam sāsira kavile-  
 36 y=ubhayamukhi kotta  
 37 pa(pha)lam=ak[k\*]uv=Idan=alīdavarogg=e-  
 38 nī(ni)pa tīrthamgalol sāsī-  
 39 rvvaru brāhmanaruvam sāsī-  
 40 ra kavileyam sāsīrvvaru  
 41 tapōdhanaran=alīda pātakav=a-  
 42 kku || śrī śrī śrī

## TRANSLATION

(Lines 1-20) Hail<sup>1</sup> acting in concert, the administrative officials, headed by the Steward . . . nāyaka, who is devoted to the major and minor disciplines, scripture-reading, meditation, spiritual concentration, and observance of silence, devoted to the conduct of policy, a supporter of the cultured, the agreeable, eulogists, heralds, witty poets, readers, disputants, and orators, a hero of the bodyguard, equal in nobility of soul to Bahi, Karna, Śivi, Dadhichi, Chārudatta, and Jimūtsavāhana,<sup>1</sup> a controller of the stage of battle, an incarnate Nārāyaṇa, adorned with the earrings of Sarasvatī, a bee at the lotus-feet of . . . dēva, who is illustrious in the office of high minister appointed . . . exalted in dignity, possessed of the three powers of lordship, counsel, and enterprise,<sup>2</sup>—

(Lines 20-23) on Sunday, the full-moon of Jyēsthā of the Śaka year 980, the cyclic year Vilambin,—

(Lines 23-26) granted for the god Akkēśvara of Sūndi and for the thousand persons of that (*establishment*) and for the staff and attendants a statutory constitution in the following terms —

(Lines 27-30) In conformity with the statutory constitution previously granted by Akkā-dēvi, there shall be immunity from all imposts

(Lines 30-42 = a Kanarese hortative formula of the usual type)

## F—OF THE REIGN OF SOMESVARA I SAKA 981

This record is incised on a slab on the right side of the temple known as the *Jōdu-kalaśāda guḍi* (see above, p 75) On the top of the slab is a panel with sculptures in the centre a shrine, on the proper right a squatting votary, on the left a standing cow suckling a calf and a seated bull, over these the sun and moon The inscribed area is quadrilateral the top (2 ft 5½ in) and bottom (3 ft 9 in) are parallel, but the sides slope outwards, the height is about 5 ft 5½ in The lettering, which is generally well preserved, is in a good Kanarese

<sup>1</sup> See above, p 83

<sup>2</sup> The three *śaktis* see Kittel, s.v. *śakti traya*



character of the period; the individual letters vary from  $\frac{1}{16}$  in to  $\frac{1}{8}$  in  $\dot{i}$  are used,<sup>1</sup> and we may also note the form of  $jh$ , which is found on ll. 43 and 51 — Except for the introductory formula and opening stanza (ll. 1-2) and the comminatory verses on ll. 54-59, which are in Sanskrit, the language is Old Kanarese. It preserves  $\dot{l}$  in *negaldam* (l. 15), *ēlpattumam* (l. 19), *īlḍu* (l. 21), *ēlpattara* (l. 29), but has *negale* and *pogaḷe* (l. 25), *pogalugum* (l. 51). On *porttum* (l. 49), *porttum* (l. 50), see above, Vol XIII, p. 327. The *upadhmāniya* occurs in *°tamaḥ-* (l. 18) and *°sarppāḥ* (l. 57), and is wrongly inserted in *vāḥ-pāpād* (l. 58). *Sēguna* (l. 15), which is an older form of the name *Sēvuna*, is noteworthy. Of some lexical interest are: *dhavalāram* (l. 24), *kal-vesam*<sup>2</sup> (l. 26), *ānamna* (l. 35),<sup>3</sup> *mugguḍḍe* (l. 38 ff),<sup>4</sup> *vakkhāṇisu*<sup>5</sup> (l. 42, cf. above, Vol XII, p. 270), *ghaḷige* (l. 43, cf. above, Vol XIII, p. 327 n), *vamśigam* (l. 46), *ekka-lāṭanam*<sup>6</sup> and *jhāḷhāri* (l. 51).



JHA.

The subject of the record is, as usual, a donation. It begins by referring itself to the reign of the Chālukya Trailōkyamalla (Āhavamalla, i.e. Sōmēśvara I), who in v. 2 is described as "shattering the pride of the potent Chōla monarch, a submarine fire to the whole of the ocean that is the race of the Mālavayas, a wind to the clouds that are the kings of the Angas, Vangas, Khasas, Vēngī, the Pāndyas, Saurāshtras, Kēralas, Nēpālas, Turushkas, Chēras, and Magadhas."<sup>6</sup> Then is introduced a *mahāsāmantādhipati* named Nāgādēva, a Steward of the Royal Household (*mane-verggaḍe*) and general (*dandanāyaka*), whose high rank, military exploits, and eminence are extolled in vv. 3-5. v. 5 especially mentions his victories over the Chōlas, Bhōja,<sup>7</sup> the Gūrjjaras, Sēgunas (i.e. the Sēvunas or Sūṇas), Chēras, and Kōṅkanas. Descending into prose, the record then states that at the time of its composition Nāgādēva was administering the Kīṣukād seventy, the Toragare sixty, and many *bhatta-grāmes* (ll. 17-21), and then in four stanzas describes his public works at Sūndi, consisting of a fine temple of Nāgēśvara (Śiva) with an adjoining *dhavalāra* and courtesans' quarter, and a tank styled the Nāga-gōṇḍa (vv. 6-9). Now begins the document proper — on the given date, when king Trailōkyamalla, "having made a victorious expedition through the southern region and conquered the Chōla, was holding a triumphal progress,"<sup>8</sup> being at the *Puliy-appayana-īḍu* or "halt-camp of Puli,"<sup>9</sup> a village in Sīṇḍavāḍi, Nāgādēva assigned under the royal warrant the village of Sīṇunūr in the Kīṣukād seventy to Sōmēśvara-pandita-dēva, a Śaiva doctor (ll. 26-30), who is extolled in vv. 10-11, this village was to serve for the maintenance of the Śaiva cult (vv. 12-13), the boundaries of Sīṇunūr are specified (ll. 38-41), likewise the portions of them assigned under special headings, such as expenses of worship and public works, maintenance of ascetics, professors, students, sacrificants, public women, artisans, etc. (ll. 41-46), and the *manneyar* (seigniors) of Sīṇunūr formally transferred their rights over the tribute from that estate to Sōmēśvara (ll. 46-48). The architect of the temple of Nāgēśvara at Sūndi was

<sup>1</sup> See Dr. Fleet's remarks above, Vol. XI, p. 7 ff.

<sup>2</sup> Cf. *Ep. Carn.* IV, n. Ng. 65, VII, 1, Hl. 14, and above, Vol. XIII, p. 175, n. 5.

<sup>3</sup> Cf. *I. A.*, Vol. XXX (1901), p. 257 n.

<sup>4</sup> See above, Vol. XIII, p. 34, n. 3.

<sup>5</sup> See the Ittagi inscription, l. 50 (above, Vol. XIII, p. 46) and *Ep. Carn.*, Vol. VII, pt. 1, Sk. 182.

<sup>6</sup> See *Dyn. Kanar. Distr.*, p. 441. This list in some of its details seems to be more epic than historical.

<sup>7</sup> This is the great Bhōja-dēva of Mālvā, see *Dyn. Kanar. Distr.*, p. 441.

<sup>8</sup> See *I. A.*, Vol. XXX (1901), p. 257 n.

<sup>9</sup> *Appayana* (of which *uppayana* is a bye form) is from the Sanskrit *aprayāna* (cf. *aprayāna* in the smaller P. W. and Monier Williams' Dictionary). An *appayana-īḍu* apparently is a place ready to be used temporarily as a camp, and without important permanent structures, whereas a *nele-īḍu* was furnished with permanent buildings, etc., and was in fact a military centre of the province. Cf. the Annual Report of the Mysore Archaeological Department for 1914-15, pp. 47, 49, and *J. R. A. S.*, 1917, p. 117.

Śamkha or Śamkharārya (? Śamka or Śamkarārya), whose praises are sung in vv 15-16. The fair copy of the record was made by Rāvapayya, town-clerk (*kulakaram*) of Sūdi (l 63).

The details of the date (ll 26-27) are Śaka 981, the cyclical year Vikārin, the full-moon of Māgha, Monday. On this Mr Sewell remarks as follows: "Śaka 981 *expired* = Vikārin = A.D. 1059-60. This date does not work correctly. The full-moon day, 15 śukla, of Māgha was Thursday, 20 January, A.D. 1060, on which day the moment of full-moon occurred at 17 h 38 m after mean sunrise. If calculated by mean *tithis*, the moment of full-moon was 16 h 30 m. after mean sunrise on that Thursday."

Several places are mentioned, besides the tribal names enumerated in vv 2 and 5 and the frequent references to Sūdi. They are the Kīśukād seventy, l 19 (see above, p 76), the Toragare sixty, l 20 (see p 78), Bālgulī and Kārīttago, l 20, the Sindavādi *nād*, l 28 (see *I. A*, Vol XXX, 1901, pp 257 ff), Puliy=appayana-vidu, l 28, Sivunūr, l 29, etc., Taddevādi, l 37, and the usual list of *tirthas*, ll 59-60. Puliy=appayana-vidu is the "Hooly-beade" (i.e. Hulibidu) of the Indian Atlas, 3 miles north of Ālūr in Ālūr *tāluka*, Bellary District (*I. A*, Vol XXX, 1901, p 258). As regards Sivunūr, the subject of the present grant, Dr Fleet proposes (*ibid*) to identify it with Jigalūi, the "Jeegulloor" of the Indian Atlas and "Jiglūr" of the Bombay Survey, 6 miles W.S.W. from Sūdi. The only serious objection to this view is that Sivunūr had on its south-west and west a "Great River," *per-balla*, which seems to point to the Hirāhalla, a tributary of the Malprabha, whereas Jigalūr lies on the western side of a branch of the Malprabha some little distance to the east of the Hirāhalla. Taddevādi is Tardavādi, the district in the neighbourhood of Bijāpur (see *I. A*, Vol. XIX, p 269). As regards Bālgulī and Kārīttago (lit "Black Ittage," i.e. Ittage of the black soil), I am unable to identify them with any villages in the district around Sūdi.

#### TEXT.<sup>1</sup>

[Metres *Anushtubh*, vv 1, 18-22, *Mattēbhavikrīḍita*, vv. 2, 3, 15, *Mahāśraḡdharā*, vv 4-6, 10-14, 16, *Kanda*, vv 7-9, *Śālinī*, v 17, *Vasantatīlakā*, v 23]

- 1 Ōm<sup>2</sup> Svasti Jayaś=ch=ābhyaḡdayaś=cha || Jayaty=āvishkritam Viśhnōr=vvārāham  
kshōbhāt-ārnnavam [1\*] dakṣiṇ-ōnnata-
- 2 damshtr-āgrā-vīrānta-bhuvanam vapuh || [1\*] Svasti Samasta-bhuvan-āśrayam  
Śrī-Prithvī-vallabham mahārājādhi-
- 3 rāja paramēśa na paramabhattarakam Satyāśraya-kula tilakam Chālukya-ābhayaṇam  
śrīmat-Trailōkyamalla-va-
- 4 labham || Vritta | Balavach-Chōla-narēṇḡdia-darppa-dalanam Mālavya-vamś-ārnnav-  
ākhilad<sup>3</sup>=Aṇibb-āṇalan=Aṇga-Vamga-Khasa-Vēṇgi-
- 5 Shā(pā)ndya-Śau(sau)rāshtra-Kērala-Nēpāla-Turushka-Chēra-Magadha - kshamādhīśa-  
dhārīdhai-āṇilan=ambhōdhi-vṛit-āvanī-valaya-
- 6 dol Chālukya-kanthīrava || [2\*] Vachana | Ant=enisida śrīmad-  
Āhavamalla-dēvara vijaya-ījyam=uttar-ōtta-
- 7 r-ābhivṛiddhi-pravarddhamānam=ā-chamdr ārkka-tāram saluttam-ire , tat-pāda-pṛdm-  
ōpajivī samadhigata-pamcha-mahā-
- 8 śabda mahā-sāmantādhipatī mahā-pīachanda-dandanāyakam vauri-bhaya-dāyakam  
satya-Rādhēyam śrūch-Āmjanēyam
- 9 sujana-prasannam nudidu matt=ennam śrīmat-Trailōkyamalla-dēva-pād-ābja-  
bhṛīṅgam sāhas-ōttungam nām-ādi-samasta-prasa(śa)-

<sup>1</sup> From the ink impression

<sup>2</sup> Denoted by the *chakra* symbol

<sup>3</sup> The corresponding passage in inscription H below has -āṇṇava-jvalad

- 10 sti-sahitam śīman-mane-verggade dandanāyakam Nāgadēvayyam || Vritta |  
Vasudh-ēs-āgrapi chakravartti-tilakam Trailō-
- 11 kyamallam nij ēvasath-āmētya-padakke mūde mahim-āvashtambhamam tādī  
sādhisidam munnam-asādhya=app=ahitaram ta-
- 12 d-dravyamam tandu pumyisidam svāmig=apāia-paurusba-gunam śrī-ganda-  
Nārāyanam || [3\*] Jalarūsi(śi)-śīēniyol pūl-gadal=ama-
- 13 ia-kuja-śīēniyol pērijātam kula-śaila-śīēniyol Maudaram=akhila-nadi-śrēniyol  
Gamgey=ent=aggalam=e-
- 14 nt-ārādhyam=ant=i chatur-udadhi-tati-sthāla-kallōla-māl-āvila-bhāsvad-bhūri-bhūgōlaka-  
janita-vibhu-śrēniyol Nāgadēvam | (||) [4\*]
- 15 Subhatar=ttann=annar=ill=elliyum=ene negalūm Chōla-kāl-āntakam Bhōja-bhūjamg-  
āhi-dvisham Gūrjjara-mada-haranam Sēguna-
- 16 dhvamsakam Chēra-bhaya-bhrānti-pradam Kōmkana-bala-dalanam hāra-nihāra-tārā-  
nibha-sūmbhat-kirtti dandādhiparol=atula dōi-vikā-
- 17 mam Nāgadēvam || [5\*] Vuchana | Ant=asama-samara-rasa-iabhasa paigata-ripu-  
nikara-kari-vara-śirah-pirapātān<sup>1</sup>-ācharananum |
- 18 karunē-japa-tamaḥ-patala-vigbatana-khara-kūananum | Chālukya-chakrēśvara-  
kataka-bāhattara-niyogi-nivah-ārādhyamum |
- 19 para-balakk=asādhyanum | kāryadol Brīhaspatige saiyum śrīmad-Āhavamallana  
kēsaiyum=em(e)nisi Kāsukād=ēlpattumam -
- 20 Toragarey=aruvattumam Bālgulī Kārittagē modal=āge palavum bhatta-  
grāmegalumam sarbb-ābhyantra-siddhiyam dushta-nigraha-vi-
- 21 śishta-pratipālanam-geydu sukha-samkathā-viśuddadān=ūluttam-īdu || Vritta |  
Himavat-kū(ku)tkiladim=unnatam=īdu Rajatādrimdia-
- 22 dim tāne vistirnam=id=em=urbbi-talam bannise pura-varadol Sūndiyol  
viśva-lōk-ōttamamam Nāgēśvarāmg=ettisidan=ati-
- 23 śay-āvāsamam chāru-chakrēśa-mahāmātyam pradhān-āgram viśada-yaśō-rājitam  
Nāgadēvam || [6\*] Kanda | Nādidiy=allad=ant-ue mā-
- 24 disidam dēva-nīlayad=eradam keladol kūde dhavalāramam sura-nidam=iv=ene  
sūle gēriyam budha-nīlaya || [7\*] Sogayisuva Sūndiyo-
- 25 i dharc pogale jasam negale pūl-gadalgam pūmpim mīgīl=euipa  
tatākam m=osed=agalisidam iāya-mamtri-chūdāratnam || [8\*] Mānasa-  
sarōvarakkam tāne
- 26 mīgīl Nāga-gondam=eue tal-iesadim dāna-midhi mādīsīdan=abhīmāna-dhanam  
Nāga-lōva-dandādhiśam | (||) [9\*] Antu mādīsī | Sa(śa)ka-varsha<sup>2</sup> 981neya  
Vikāri-
- 27 samvatsarada Māghada punname Sōma vīradandu śīmat-Trailōkyamalla-dēvar  
dakshina-dig-vijayam-geydu Chōlanam jiyam-geydu magule
- 28 vijayam-geyuttam Sindavādi-nāda bahya grāmam Puliy=aopayana-vidinol  
śōma-grahana-nimittam dhārā-pāibbaka-puassaram
- 29 Kāsukād=ēlpattara bahya Sīvunūram sarbbā-namasyam=āge tāmbra-śāsanamam  
chakravartti kude padeu rājadhēni Sūndiya Nagarēsva-
- 30 rada pratibaddha<sup>3</sup> Nāgēśvarada Sōmēśvara-pandita-dēvargge ||<sup>4</sup> Vrittim |  
Kshitiyol=divya-bratimdrar=ppalar=olai=avargg(rg)=ond=ullod=omd=ill=id=ē-

<sup>1</sup> Read *paipātān*-<sup>2</sup> After this word there seems to be an *akshara* obliterated<sup>3</sup> A spiral symbol precedes this word<sup>4</sup> After this *danda* is a *chakra* symbol

- 31 n=emba tapō-vikhyātiy=ēn=emb=amalina-charita-khyātiy=ēn=emba vidyā-chaturatva-  
khyātiy=ēn=emb=abhila-guna-gana-khyātiy=emb=ondu pemp=ū-
- 32 rjyitam=āyt=emdande Sōmēśvara-yati-patiyam bannisal ballan=āvom || [10\*]  
Sakala-kṣhmāpāla-chūdāmāni-kashana-kīn-ōpēta-pād-ābja Vaiśēṣhika-chū-
- 33 dāratna Naiyāyika-saiasiya-mārttanda Sā(sā)mkhya-prabhāv-ādṛika śabda-jñāna-  
Padmāsana nīnag=ency=ār=embīnam sanda Mimāṃsa(sa)ka-gōtra-trāsi Sōmē-
- 34 śvara-yati-pati bhūlōka-vikhyātan=ādam || [11\*] Śiva-gēha-vyūha-khanda-sphutita-  
nava-sudhā-karmma-nirmmāpanakkam Śiva-pūjā-vyāptigam tach-Chhiva-ma-
- 35 hīma-mahā-bhōga-sampat-padakkam Śiva-yōgīndra-brajakkam Śiva-pada-yugal-ānamua-  
vidyātthigalgam Sīvanūram kottan=ēm punyada kanī-
- 36 yo jadha(ga)ch-chakradol Nāgadēvam || [12\*] Jasam=urbbi-bhāgamam dig-  
vivaraman=amar āvāsamam tīve dharmma-vyasanam kaig=anme Sūndī-puradal=  
cseva Nā-
- 37 gēsvār-āvāsamam mādisi Taddevādi-dēvamg=arīkeya Sīvanūram sīlā-sā(sā)sanam  
mādisi bittam dandanāth-āgīam sakala-jagan-mandanam Nāgadēvam || [13\*]
- 38 <sup>1</sup>Śrīman-Nāgadēvśvarakk=ālva dēva-bhōgam Sīvanūra chatu āghātada sīme  
mūdānam(na) deseyal Bīliya Kalla muggum(ggu)dde | āgnēyadol
- 39 Pūriya Kīriya Kalla muggudde | temka deseyal Gōsāsiya kōreya temkana meyya  
banniya marada muggudde | nairi(rī)tyadol=Per-bballam mēre | paduval Pe-
- 40 r-bballada paduvana meyya-belada maram mēre | vāyavyadol=ā Per-bballada  
deseya vāyavyada gōmtinol=kechchan=appa kīlga | badagaṇa deseg=ā  
Per-bballad=ā deseya keramku-
- 41 gallu | isānyadol=Uppina Pallam mōie | antu chatu-simeyīnd=olag=ulla bhūmiy=  
ollamāni tala-vrītti mādi pachch-ikkida sama-kattinol dēvargge śrīkhandā-  
dhūpa-nivēdya-
- 42 khanda-sphutitakke mattai nūr-ayattu | alliya tapōdhanai=āhāna-dānakke mattai  
mūnūru | tapōdhanai=ge vakkhāmsutam-irppa bhattai=ge mattai mūvattu |
- 43 mathadi māniyai=ōdisuv=ōjhaigge mattar=emtu | hōman-geya brāhmanai=  
ubbaiggaṃ mattu=emtu | ghaḷigeya māniyai=nnālvaiggaṃ mattar=irppattu |  
Nāga-gondakke mattai=irppattu |
- 44 dēvāna bhōgakke nadeva pūry-ara-vāla-sūlege mattar=irppattu | peigga-de-vāl-  
sūlego mattar padinaydu | bala-vakkad=eda vakkada kambada sūleyai=nnālva-  
rggaṃ mattu=nnālva-ti-emtu |
- 45 bala-vakkad=eda-vakkada chūmaiada sūleyai=nnālvaiggaṃ mattar nālva-ti-emtu |  
pātia nālvaiggaṃ mattai nālva-ti-emtu | bhōgada sūleyar=irbbarggaṃ mattai=  
irppatta nālku parekā-
- 46 ramge mattai=irppatta-nālku vamsigamge mattai panneradu | sūlevālamge  
mattai panneradu | kalkutiga Chandōjamge mattar mūvattu | Sīvanūra<sup>2</sup>  
manneja sā-
- 47 myada tereyam mannejam Dadigayyam | Doddayyam | Ajjarayyan=int=īvai=  
mmodal=ā<sup>1</sup> manneyai=llam tan-tamma putra pautrikam sīman-Nāgēśvara-  
dēvaigge=āva-kālamam nadasu-
- 48 v=ant=āg=īc Sōmēśvara-pandita-dēvara kālam larchchi dhāiā-pūbbakam mādi  
manneyai sāmyadi tereyam parihāram=āge bittai=Int=i dharmmamam Sūndiy=  
aruvai=ggāvundugalu-

<sup>1</sup> Preceded by a *śankha* symbol<sup>2</sup> Preceded by a *śankha*-symbol<sup>3</sup> After ā there seems to be an obliterated letter

- 49 m=enbar=ssettiyarum kai-koṇḍu sva-dharmmadim rakshisuttam-irppar ||<sup>1</sup> Vṛittam | Goravar=Kl[ā\*]lāmukhar=nnaiṣṭhikar=enisadodam bhōgaḍol mūru porttam<sup>2</sup> vara-kāntā-samkulam
- 50 band-irade taḍevadam viśva-vidyārtthigal bittaradimd=ā porttum<sup>2</sup>=ōḍutt-iradodam=irisalk=āgaḍ=endum var-ādhiśvarar=end=i dharmmamam nirmmiṣi niyamisiḍam Sūndiyol Nāgaḍēvam || [14\*]
- 51 <sup>3</sup>Kani vidyā-vibhavakk=ndāharaney=artth-ōpārjjanakk=ekka-lāvanam=udyad-guna-ratna-rājig=ere-vatt=audāryya-sampattig=ē gaṇaj=end=i guni Śamkha(ka)nam pogaḷugum jhātākāri-jhamjhā-
- 52 samirapa-sambhūta-taramga-sambhrita-payōdhi-prāvṛit-ōrbbi-talam || [15\*] Besanam daṇḍādhiṇāth-āgrani sakala-jagan-maṇḍanam Nāgaḍēvam besasal kai-koṇḍu Sūndi-puraḍa na-
- 53 duve Nāgēśvar-āvāsamam chintisal=ārggam bīrad=emb=antuṭana kalasa(śa)-nurbhānam=app=annegam māḍisiḍam vakr-ōkti-Vāchaspatī pam(pa)ti-hitar=āchāryyan=i Śamkha(ka)rāryyam ||<sup>4</sup> [16\*] Ślōkam ||
- 54 Sāmānyō=yam dharmma-śē(śē)tur=nripānām kālē kālē pālaniyō bhavadbhūh sarbbhān=ētān=bhāvinah pārtthiv-ēmdrān bhūyō bhūyō yāchatc Rūmacham[m\*]drah || [17\*] Sva-dattām para-
- 55 dattām vā yō harēta vasundharām | shashtir=varaha-sabaśrā(srā)ni viśbthāyām jāyatō krīmih || [18\*] Suvarṇnam=ēkam gām=ēkām bhūmēr=apy=ēkam=amgulam [1\*] harau=narakam=āpnōti
- 56 yāvad=ā-bhūta<sup>5</sup>-samplavam || [19\*] Bah[u]bhūr=vvasudhā bhuktū iājabbhūh Sagar-ādibbhūh [1\*] yasya yasya yadā bhūmih(s)=tasya tasya tadā phalam || [20\*] Na viśham viśham=ity=āhuh(r)=dēva-śva(sva)m viśha-
- 57 m=uchyātē [1\*] viśham=ēkākīnam hanṭi dēva-svam putra-pautrakam || [21\*] Vimdhy-ātaviśhv=atōyāśu shu(śu)śhika-kōtara-vāsinah [1\*] kṛishna-sarppāh=prajāyantō brahma-dēva-sva-hārakāh ||<sup>6</sup> [22\*]
- 58 Vṛittam | Mad-vamsa(śa)-jāh para-mahipati-vamsa(śa)-jē vāh=pāpād<sup>7</sup>=apēta-manasā<sup>8</sup> bhuvī bhūmipālāh [1\*] yē pālayanti mama dharmmam=idam<sup>9</sup> samastam tēbhūyō mayā virachi-
- 59 tāmpjalir<sup>10</sup>=csha mūrdhni ||<sup>11</sup> [23\*] Int=i sā(śā)sana-maryyādeya dharmmamam sva-dharmmadim pratipāhsidavargge śrī-Kurukshētram Prayāge Vāranāsi Śrīparbbatam=A-
- 60 igghyatirtthamgalol śata-kratuvum=aśvamēdham-geyda phalamum=ēl-kōti kavileya kōḍum kolagumam ponnolam pancha-ratnadolam kattisi chaturvvēdigal=app=ēl-kōti brāhma-
- 61 nargg=ubhayamukhi-gotta phalamum=ā tirtthamgalol=ēl-kōti tapōdhanargg=ā-chamdr-ārka-tāram=anna-dānam=ikkida phalamum=akkum=ī dharmmaman=upēkshisi kidiṣidavargg=a-

<sup>1</sup> This *danda* is followed by a spiral symbol

<sup>2</sup> The line is preceded by a spiral symbol

<sup>3</sup> For *cā* the engraver has cut a *hā* with a vowel *u* underneath

<sup>4</sup> Read *tā pāpād*

<sup>5</sup> Probably an error for *imam*, but *dharmma* may also be neuter

<sup>6</sup> Followed by a spiral symbol

<sup>2</sup> For *portum*, *politum*.

<sup>4</sup> The *danda* is followed by a *śamkha*-symbol

<sup>6</sup> Followed by a spiral symbol

<sup>8</sup> Probably a mistake for the usual *manasō*.

<sup>10</sup> Read *virachitō=vyajir*

- 62 nitum tirthamgalol=ē]-kōti kaviloyum=ē]-kōti brāhmanarum=ē]-kōti tapōdhanaruman=  
alida pāpam sārggum || Vākyaṃ Nyūn-āksharam=adhik-āksharam vā tat=  
sarbbam pramānam=iti |<sup>1</sup>
- 63 Baredatū<sup>2</sup> Sūndiya kulakaram Rāvapayyan=Īśva[ra-p]āda-pamkaja-bhramaram  
mangala [mahā-śrī] śrī śrī ||

## TRANSLATION.

(Line 1) Hail! victory and success!

(Verse 1) Victorious is the Boar-form of Viṣṇu as it revealed itself stirring up the ocean, with the universe resting on the tip of its lofty right tusk.

(Lines 2-4) Hail! The asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, Trailōkyamalla-vallabha.—

(Verse 2) A shatterer of the pride of the potent Chōla monarch, a submarine fire to the whole of the ocean that is the race of the Mālavayas, a wind to the clouds that are the kings of the Angas, Vangas, Khasas, and Vēngi, the Pāndyas, Saurāshtras, Kēralas, Nēpālas, Turushkas, Chēras, and Magadhas, is the Chālukyan lion in the circuit of the ocean-girt earth

(Lines 6-10) While the victorious reign of king Āhavamalla, who is thus described, was proceeding in a course of successively increasing prosperity (*to endure*) as long as the moon, sun, and stars—one who lives upon his lotus-feet, who has attained the five *mahā-sabdas*, the *mahā-sāmantādhipati*, the great august General, who bears all titles such as “a Rādhiya [Karna] in truthfulness, an Āñjanōya [Hanumān] in purity, gracious to the good, one who changes not his words,<sup>3</sup> a bee to the lotus-feet of king Trailōkyamalla, exalted in boldness,” the Steward of the Household (*and*) General, Nāgadēvayya—

(Verse 3) When the foremost of monarchs, the ornament of emperors, Trailōkyamalla, raised him to the rank of minister in his own house, he, being established in dignity, conquered previously unconquerable foes, he brought and piled up for his master then treasures, he who possessed the virtue of boundless valour, a blessed Nārīyana of warriors

(Verse 4) Among oceans how eminent is the Milk-Ocean, among celestial trees the Pārī-jāta, among central mountains Mandara, among all rivers Ganges! so among the noble men born on the bright spacious earth stirred by the lines of massive billows along the shores of the four oceans how worshipful is Nāgadēva!

(Verse 5) Nowhere are there warriors like to him thus was Nāgadēva illustrious, a slayer of the Chōla Kāla,<sup>4</sup> a Garuda to the serpent Bhōja,<sup>5</sup> a suppressor of the Gūrjaras' pride, a destroyer of the Sēgunas, a cause of terror and confusion to the Chēras, a shatterer of the hosts of the Kōmkan, one who has lustrious fame like pearl-strings, hoar-frost, and stars, peerless in valour of arm among commanders

(Lines 17-21) While he, thus known as being accustomed to split the skulls of noble elephants or attacking hosts of foemen that have an unequalled lust for battle, as dissipating like the hot-rayed (Sun) the mass of gloom consisting of slanderers, as being adored

<sup>1</sup> Followed by a spiral symbol

<sup>2</sup> This line has a spiral symbol at its beginning, and at its end, after the *danda*, two spirals with a *śankha* symbol between them

<sup>3</sup> Literally, “who, having spoken, says not otherwise”

<sup>4</sup> As Śiva was a destroyer (*antaka*) to Kāla, so Nāgadēva was a destroyer to the Chōla king

<sup>5</sup> See above, p. 86

by the company of the seventy-two officers in the camp of the Chālukya emperor, as being unconquerable by hosts of foemen, as being like Brīhaspati in management of affairs, and as being the hon of Āhavamalla, was administering the Toragare sixty and Bālgulī and Kārittaga and many other provision-villages,<sup>1</sup> with full internal rights,<sup>2</sup> so as to suppress the wicked and protect the cultured, in enjoyment of pleasing conversations —

(Verse 6) Nāgadēva, the Emperor's agreeable High Minister, foremost among councillors, radiant with brilliant glory, raised in the excellent town of Sūndī for Nāgēśvara a surpassing dwelling pre-eminent in the whole world, so that the (*people of the*) earth praised it, saying that it is loftier than Himālaya<sup>3</sup> or Kātākila, likewise more spacious than the great Silver Mountain [Kailāsa]

(Verse 7) He, a home for sages, in a manner that was not that of a common man constructed on each side of the temple white-plastered buildings such as might be called a nest of gods, and a quarter for public women

(Verse 8) In fair Sūndī, while the world praised him (*and*) his fame shone brightly, that crest-jewel of royal ministers gladly caused to be dug a pond which may be said to exceed in greatness the Milk-Ocean

(Verse 9) The General Nāgadēva, a treasure of bounty, rich in public spirit, constructed with craft of stone-work a Nāga-gonḍa [Nāgas' tank] which in its turn surpasses the Mānasa lake

(Lines 26-30) Having made these structures — On Monday, the full-moon of Māgha in the Śaka year 981, the cyclic year Vikārin, when king Trailōkyamalla, having made a victorious expedition through the southern region and conquered the Chōla, was on return (back) holding a triumphal progress, in the halting-camp of Pulī, a town within the Sindavādī province, on the occasion of an eclipse of the moon, the emperor having issued with pouring of water a copper-plate title-deed to the effect that the village of Sivunūr in the Kīśukād seventy should be held on universally respected tenure, (Nāgadēva) received (*and assigned it*) to Sōmēśvara-pandita-dēva, (*a votary*) of Nāgēśvara, attached to the Nāgarēśvara [City God] of the capital Sūndī —

(Verse 10) On the earth there are many godlike great ascetics, if these have some single (*quality*) they have not got another, but he has such unique rich distinction that men say (*of him*) "What eminence in asceticism! What eminence in stainless conduct! What eminence in erudite skill! What eminence in the series of all the virtues!" Thus who now is able to praise (*fitly*) the great ascetic Sōmēśvara?

(Verse 11.) "O thou whose lotus-feet are scarred by the rubbing of the crest-jewels of all monarchs, crest-jewel of Vaiśvāsikas, sun to the lilies of Naiyāyikas, excellent in mastery of Sāṃkhya, a Brahman in grammatical science, who is peer to thee?" On this account the great ascetic Sōmēśvara, a worthy Gōtra-trāsi<sup>4</sup> to Mīmāṃsakas, has become renowned on earth.

(Verse 12) For the reconstruction with fresh plaster-work of worn-out and broken (*masonry*) in a multitude of temples of Śiva, for the practice of the worship of Śiva, in order that this honour of Śiva should attain to a position of great felicity, for the benefit of the company of great Yogins of (*the cult of*) Śiva, for the benefit of students bowing before Śiva's feet, he granted Sivunūr: what a mine of godliness in the domain of the world is Nāgadēva!

<sup>1</sup> Villages specially allotted for his maintenance Cf. above, Vol III, p 313, where Professor Kielhorn wrongly altered *bhatta* to *bhatta*

<sup>2</sup> *Sare ābhyantara-siddhi*: cf *I A.*, Vol XIX (1890), p 271

<sup>3</sup> [I would render 'loftier than the mountain Himālaya,' taking *kātākila*, i.e. *ku-utkila*, as a variant of *ku-kila* — Ed.]

<sup>4</sup> A variant on the title of Indra, *Gōtra bhāṣid*, "shatterer of mountain fastnesses" *Gōtra trāsi*, "scaring mountains," also means "scaring families," here of Mīmāṃsakas.

(Verse 13) (*His*) fame filling the regions of earth, the divisions of space, and the abode of the gods, (*and his*) passion for religion becoming extreme, Nāgadēva, foremost of generals, ornament of the whole world, built a splendid dwelling for Nāgēśvara in the town of Sūndi, and, having caused to be made a title-deed on stone, he granted the renowned Sivunūr to the god of Taddevādi

(Lines 38-41) The bounds of the four sides of access of Sivunūr, the sacred estate administered for (*the god*) Nāgadēvēśvara, (*are as follows*) on the east, the *mugguḍḍe* of the white stone, on the south-east, the *mugguḍḍe* of the Great Hog's Stone, on the south, the *mugguḍḍe* of the *meyya-bannu* tree south of the Gōsāsī tank, on the south-west, the Great River is the limit, on the west, the *meyya-bela* tree west of the Great River is the limit, on the north-west, the (°)red stones at the corner north-west of the same Great River, on the north, the rough stone in the same direction towards the same Great River, on the north-east, the Salt Stream is the limit

(Lines 41-46.) Making thus all the land within the four bounds into a *tala-iritti* estate, by an arrangement of apportionment (*he assigned*) to the god for sandalwood, incense, oblations, and (*repairs of*) worn-out and broken (*masonry*) one hundred and fifty *mattar*, for gifts of food to the ascetics of the place, three hundred *mattar*, for the professors lecturing to the ascetics, thirty *mattar*, for the teachers giving lessons to the youths of the monastery, eight *mattar*, for the two Brāhmanas offering libations, eight *mattar*, for the four youths of the assembly-hall, twenty *mattar*, for the Nāga gonda, twenty *mattar*, for the public woman acting for the god's enjoyment who is attached to the *pruy-ara*, twenty *mattar*, for the public woman attached to the steward, fifteen *mattar*, for the four public women at the columns of the right and left sides,<sup>1</sup> forty-eight *mattar*, for the four fan-bearing public women of the right and left sides, forty-eight *mattar*, for the four dancers, forty-eight *mattar*, for the two public women in use, twenty-four *mattar*, for the drummer, twenty-four *mattar*, for the flute-player, twelve *mattar*, for the steward of the public women, twelve *mattar*, for the stone-cutter Chandōja, thirty *mattar*

(Lines 46-49) In order that the seigniors Dadigayya, Doddayya, Ajjarayya, and all the other seigniors (*of Sivunūr*), their sons and grandsons, should continue to apply the revenues of lordship from the seignior of Sivunūr for all time to (*the cult of*) the god Nāgēśvara, they laved Sōmēśvara-pandita-dēva's feet and with pouring of water made over (*to him*) the revenues of lordships from the seignior with immunity (*from imposts*) Thus the six Gāvundus and eight Settis of Sūndi, taking charge of this pious foundation, shall maintain it according to its proper rule

(Verse 14) If the Goravas<sup>2</sup> who are Kālāmukhas should not be devout, if they should be so neglectful that the company of fair women should not come for three days for enjoyment, or if all the students should fail to study actively always, the worthy superintendents must never allow them to stay to this effect has Nāgadēva established and regulated this pious foundation at Sūndi

(Verse 15.) The earth surrounded by the ocean filled with billows raised by the roaring storm-winds praises this worthy Śamka, calling him a mine of splendid learning, a model for the acquisition of wealth, a site of the series of jewels of exalted virtues, a crown of the perfection of generosity - what a *kanaju*!<sup>3</sup>

(Verse 16.) When Nāgadēva, foremost of generals, ornament of the whole world, issued the command, this Śamkarārya, a Vāchaspati of punning phrase, a teacher to the loyal,

<sup>1</sup> This explains the phrase *ka[m\*]bhāda nālvargg[e\*]*, "for the four persons of the column," in the Banlā-pūr inscription, l 48, above, Vol XIII, p 172 Cf above, p 81

<sup>2</sup> Śaiva ascetics of the monastery

<sup>3</sup> Literally, a storehouse, cf Ann Report, Mysore Arch Dept., 1918, p 6



undertook the charge and constructed in the middle of the town of Sūndī a dwelling for Nāgēśvara, so that the finials were completed in a manner that none could possibly imagine.

(Lines 54-59 . seven common Sanskrit admonitory verses)

(Lines 59-62 a prose Kanarese admonitory formula of the usual type, followed by a prose Sanskrit formula)

(Line 63) Rāvapayya, town-clerk of Sūndī, a bee to the lotus-feet of Īśvara, wrote (*this grant*) Luck ! great fortune !

#### G—OF THE REIGN OF SOMESVARA II. SAKA 991 AND 997.

This is an inscription on a stone in a wall on the right side of the gateway of the village. The slab is rectangular, the width of the inscribed area is 3 ft, the height 5 ft 6 $\frac{3}{4}$  in. It is broken at the bottom, and in a state of extreme dilapidation, hardly a single line being completely preserved. Over the inscribed area is a panel with sculptures. This is divided by perpendicular lines into five smaller panels, which, reckoning from the proper right, contain the following designs—(1) a squatting votary, (2) a similar figure, surmounted by the sun, (3) a *linga* on an *abhishēka*-stand, (4) a squatting bull, surmounted by the moon, (5) a cow suckling a calf. Over this is the rounded top of the slab—The character is a good normal Kanarese of the period, the letters are about  $\frac{1}{2}$  in high.—The language is Old Kanarese, with the exception of the introductory formula, the opening verse, and the two concluding verses of admonition and final formula, which are in Sanskrit. As the greater part of the contents of the record is illegible, we can say little of its peculiarities of language. We may, however, note the preservation of *l* in *negalḍa*, ll 6, 21, 36, *negalḍ=*, l 31, *ṛḍud=*, l 10 (f), *ṛḍu*, l 37, *ṇmḍ=*, l 12, *ḥḷattumam*, ll 17, 37, *ḥḷ-kḥṭi*, l 47, *gaḷde*, l 24 ff, and the false spelling *hula*, l 3.

The contents of the record, so far as they are legible, may be summarised as follows. After the prefatory *Jayaś=ch=ābhyaḍayaś=cha* and the regular verse beginning *Jayat=āviśhṛitam*, it gives the usual Chālukyan formula (*Samasta-bhuvan-āśraya*, etc), ending with the name of the reigning sovereign, Bhuvanaikamalla-dēva (Sōmēśvara II), and then (l 3) breaks into an *Uṭṭalamālā* verse lauding his prowess and his dominion over the kings of the Chōlas, Varālas, Lālas, Khasas, Māgadhas, Kēralas, Pārasikas, Nēpālas, and Turushkas. After a *kanda* verse to the same effect (l 5), it descends to prose (ll 6-9), stating in the usual form that during his reign there was a certain feudatory, possessing the five *mahā-subḍas* and bearing besides other titles (now illegible) those of *uvēla-Chānakya*, *amōgha-vākya*, and *Kāncchīpuratār-śiara*, whose name was Bhuvanaikamalla-Nolamb[ādhirāja-Permmāna]dī Singana-dēva (ll 8, 9). Accordingly, Singana was of the Nolamba race, and bore the *bruda* Bhuvanaikamalla, perhaps as a compliment to his suzerain<sup>1</sup>. Two or three stanzas are devoted to the praise of Singana's valour as displayed against the Chōlas and on other occasions (ll 9-13). Then comes a prose passage (ll 13-19) giving him a number of complimentary epithets (e.g. *ubhuv-Ākhandala* and *ripu-bhūpāla-kālakūta*, l 14, *saran-āgata-vajra-pamjara*, *pratipaksha-bhikara*, and *vikram-ōttumya*, l 15), stating that at the time of the deed he was administering the Nolambavādī thirty-two thousand and the Kīrukād seventy,<sup>2</sup> and introducing Sōmēśvara-pandita-dēva, a votary of the god Achalēśvara (Śiva) in the *rājadhāni* Sūndī, who apparently was the trustee of the endowment to be presently specified. Two *kanda* verses are devoted to Sōmēśvara's merits (ll 19-21). They are followed by the formal statement of gift (ll 21-

<sup>1</sup> We may compare the case of Bhuvanaikavīra-Udayāditya under the same king *Dyn Kanar Distr*, p 443. On Singana cf *Dyn Kanar Distr*, ib. The Singana-dēvarasa who was governing Kīrukād, Banavāsī, and Śāntalige in A D 1045 (*Dyn*, p 439) may have been his grandfather.

<sup>2</sup> Here the name is more perfectly preserved the stone reads *Bhuvanaikamalla-Nolamb[ādhirāja]-Permmā[n]adī Singana-dēvar* (l 16).

24), announcing the transfer by Singana to Sōmēśvara of certain lands in Śāka 991 for the supply of *nuēḍya* of the god (Achalēśvara), feeding of ascetics, etc., and the bounds of this estate are specified (ll 24-27)

This is immediately followed by a second record, beginning with a verse (ll 27-28), and then giving in prose the titles of a *Dandanāyaka* of Bhuvanaikamalla, which include *samadhigata-pumcha-mahā-sabda*, *mahā-sāmantādhipati*, *para-nāri-putra*, *satya-Rādhēya*, and *sāhusa-Varnatēya* (ll 28-31). His name is defaced, here only the ending, *-mayyam*, is clearly visible, but on l 37 we can read with certainty *Ko dēvayyam*, while the two intermediate *aksharas* may with great probability be read as *tima*. Accordingly we may provisionally read as the name [Kottimayyam] on l 31 and Kottimadēvayyam on l 37. Several verses, beginning with a *Mattēbhavikrīḍita*, are devoted to the praise of his valour and virtue (ll 31-36). Then comes the formal grant, stating that this *Dandanāyaka*, while administering the Kīśukād seventy and another district, of which the name looks like *Chandruvartti*, assigned in Śāka 997 an estate for the maintenance of the cult of Achalēśvara (ll 36-40), the endowment to be under the protection of the six Gāvundās and eight Settis of Sūṇḍi (ll 40-41). Then comes another assignment, almost wholly illegible (ll. 41-42), after which is a clause stating that a jeweller (*manigāra*) named Maddi Setti, son of a Setti whose name is effaced, but who is described as a *gunada bedamya*, of the Jewellers' Quarter in Sūṇḍi, granted for the same cult certain shops in Sūṇḍi and others in the *rājadhāni* Vikramapūria, the latter of which were part of his *setti-sāmya* or "liberty" possessed by him as a merchant (ll 42-45). These properties also were to be under the protection of the six Gāvundās and eight Settis of Sūṇḍi (l 45). The record closes with a Kanarese admonitory formula of the usual kind (ll 45-48), the Sanskrit verses beginning *Sāmānyō=yam* (ll 48-49) and *Sva-dattām para-dattām vā* (l 50), a Kanarese postscript (ll. 50-51) stating that the fair copy was drafted by Rāvapayya, the town-clerk of Sūṇḍi (see above, inscription F, l 63), who is here styled *Bhāshara-dāsa*, "slave of the Sun," in addition to the epithet *Īśvara-pāda-pamkaja-bhramara*, the Sanskrit formula beginning *Nyūn-āksharam* (ll 51-52), and salutations to Sarasvatī and Ganapati (l 52). On l 53 is a fragment of a third date, [ba]hula saptaṁī Āditya-vāradandina dakṣiṇāyana-samkrānti-nimittam. L 54 shows traces of some epithets.

The record, as we have seen, contains two dates. The first (ll 22-23) is as follows: Sa(śa)ka-varsha 991noya Saumya-samvatsarada Pushya su(śu)ddha a[shtamī] Brihaspati-vāradol-uttarāyana-śa(sa)mkānti-nimittam. The second (l 38) runs thus: Sa(śa)ka-varsha 997noya Rākshaśa(sa)-samvatsarada Pushya(?) . . . . . uttarāyana-samkrānti-nimittam. I am indebted to Mr Sewall for the following remarks on these data —

"(1) Ś 991 expired=Saumya=A.D. 1069-70. In this year, by the *Ārya-siddhānta*, the 8th śukla *tithi* of Pushya expired 6 h 52 m. after mean sunrise on Thursday, 24 December, A.D. 1069, and was coupled with that Thursday. This, working by true *tithis*. Working by mean *tithis*, the result is the same, only the 8th *tithi* expired, by that calculation, 1 h 34 m. after mean sunrise. Both were coupled with that Thursday. On the same day the Makara-samkrānti, the Uttarāyana-samkrānti, occurred, by the *Ārya-siddhānta*, at 4 h 55 m after mean sunrise."

"(2) The year corresponds to A.D. 1075-6. In that year the Makara (Uttarāyana)-samkrānti took place, by the *Ārya-siddhānta*, at 18 h. 10 m after mean sunrise on Thursday, 24 December, A.D. 1075. The day was coupled with the 14th śukla *tithi* of Pausa (Pushya), which *tithi* expired (taken as a true *tithi*) at 2 h 59 m. after mean sunrise on that Thursday, and, taken as a mean *tithi*, at 5 h 40 m after mean sunrise. In either case the 14 śukla of Pushya was coupled with that Uttarāyana-samkrānti day=24 December 1075. That is evidently the date of the record."

Not many geographical names can be extracted from this dilapidated record. Besides the catalogue of kingdoms mentioned in ll 3-4, the frequent reference to Sūndi, and the usual list of *tīrthas* on l 46, we find only the rather doubtful Kāmchīpura, i.e. Conjeevaram (l 8), the Nolambavādi thirty-two thousand (l 16), the Kīśukād seventy (ll. 16, 37), the name that I have read tentatively as Chāndiavattī (l 37), and Vikramapura (l 44). Nolambavādi is in the region of Bellary. On Kīśukād see above, p 76. Vikramapura is now Arasibidī.

## H.—OF THE REIGN OF SOMESVARA II SAKA 996.

This is an inscription on a stone in the back-yard attached to the house of the *kullānna* Lachappā. On the panel at the top of the stone are sculptures, similar to those of the inscription G, except that the first panel on the proper right contains the figure of some quadruped, and there is no trace of the sun and moon. The top of the slab is rectangular, not rounded. The area covered by the writing is about 5 ft 2½ in in height and 2 ft 6½ in in width. The characters, which as far as l 51 are normal Kanarese of the period, are between ½ in and ⅝ in high. The special form of *y*<sup>1</sup> appears in *bhūmy-* (l 27). On l 43 begin two supplements, of which the first is in a hand very similar to that of the preceding and the second is in an awkward angular script suggestive of the twelfth century.—The language of the first record, with the exception of the opening formula, the introductory verse, and the communitary stanzas on ll 31-37, which are Sanskrit, is Old Kanarese of the second period, the supplement on ll 43-58 is of the medieval type of Kanarese. In the former, we may notice the retention of *l* in *negalḍa* (ll 7, 14), *negalḍam*<sup>2</sup> (l 11), *ḷḍu* (l 8), *ḷḷpattara* (l 19 ff), *ḷḷ-kṛti* (ll 39-43), the mistaken *upadhmānīya* in *iāh=pāpād* (l 34), and the lexically interesting word *mēle* (l 22 ff). The first supplementary record has initial *p* changed to *h* in *halla*<sup>o</sup> (ll 46, 51), but elsewhere retains the *p*. The second supplement presents *ḷadada* (l 52), *han[n\*]eradu* (l 54), *hadināru* (l 55), *haḷ[l\*]a* (l 55), by the side of *pā-dṛmḷa* (ll 53-55).

The subject of the first record is a grant by Bhuvanaikamalla (Sōmēśvara II). Opening with the formula *Svasti Jayas=ch=ābhīyudayaś=cha* and the verse *Jayaty=ānīshkṛīṣṭum*, it begins its eulogies with the same verse (*Balavach-Chōla*, etc.) as inscription F, followed by another stanza in the same strain (ll 4-7), and then in prose introduces Pañchalīngaḍē-vayya, "the gentleman belonging to the God of the Five Lingas," who, as the context shows, is no other than Sōmēśvara-pandita-dēva, known to us from inscription F, two verses in his praise follow (ll 7-14). Then comes prose stating that in Śaka 996, while in Vikramapura, Bhuvanaikamalla granted to this Pandit, for the support of the cult of Pañcha-linga-dēva (Śiva), the town Musiyagere, of which the bounds are specified (ll 14-28), with some further details (ll 28-31). The document concludes with five of the usual Sanskrit verses (viz those beginning *Bahubhū=viśvadhā Sāmīnyō=yam*, *Mad-īamśa-jāh*, *Sva-dattām*, and *Nā viśham*) and the usual Kanarese prose formula (ll 31-43).

Then begins the first supplement (ll 43-51). It opens with a clumsy *Mattēbhavikṛīḍita* verse stating that Chākayya, the *karana* or commissioner of Kīśukād,<sup>2</sup> granted lands on the south of the temple of Aṅgī-linga-dēva (i.e. Pañcha-linga-dēva see above), for maintaining the cult of Chākēśvara, which evidently is a temple of Śiva founded or re-established by him, this estate was made over to Munī-Sōma, or, as he is called further on, Sōmadēva-bratī-pati or Sōmēśvarāryōttama—evidently the same as the Sōmēśvara mentioned in the first part of this inscription—having been purchased from the six Gāvundas (ll 43-45). Then come three

<sup>1</sup> See above, Vol. XII, p 335

<sup>2</sup> With the second syllable short see above, Vol. XIII, p 327

awkward verses, in respectively *Mahāśragdharā*, *Sragdharā*, and *Mattēbhavikrīdatu* metre, defining the boundaries of the lands (ll 45-51) The estate lay close by Samkalūr (l 46)

Lastly we have the second supplement (ll 52-58) It records in prose a list of land, which Kalyānaśakti (a Śaiva doctor whom we shall meet again in inscription K) obtained from Molleya Samka Gaumda, and with the possession of which he was formally invested by the king The king was Vikramāditya VI, for ll 56-58 inform us that Vikramāditya-dēvarasaru, after celebrating the Ananta-vrata, laved the feet of Kalyānaśakti and granted to him in the presence of the six Gāumda and eight Settis the *aru-vanam*,<sup>1</sup> *beḍugol* (whatever that may be), and "street-mills" (*kēri-gāna*) This second supplement accordingly may be assigned to about 1100 A D One of the estates lay in Balagere (l 53), another north of the road of Siriguppe (l 55)

The date of the first record (l 18) is Śaka 996, the cyclic year Ānanda, Phālgunī, possibly the tenth of the dark fortnight, Sunday I am indebted to Mr Sewell for the following observations ' Ś 996 *expned*=A D 1074-5 In that year the lunar month Śrāvana was intercalated By the *Ārya-siddhānta*, on Sunday, 15 March, A.D 1075, the true 11th *tithi* of the dark half of Phālguna ended about 14 h 32 m after mean sunrise on that day, and was coupled with the day (Sunday) By the *Sūrya-siddhānta*, the ending of the true *tithi* was 14 h. 36 m after mean sunrise on the same day The mean *tithi* Phālguna bahulī 11 ended 17 h 43 m after mean sunrise on that Sunday, and was coupled with it The date is correct as regards the week-day, Sunday, if for *tenth* we read *eleventh* "

A number of geographical names occur, besides the references to Sūdi and the list of kingdoms in v 2 The first record mentions the Kīśukād seventy (ll 19, 20), Vikramapura (l 19), Musiyagere, the town granted (l 21), Kallamanūr (l 22), Gulugavalli (ll 22, 23), \* Arahina \* \* (l 23), Mālagere (l 26), Simgavattige (l 28) and some minor localities In the supplements we find Kīśukād (l 43), Samkalūr (l 46), Balagere (l 53), and Siriguppe (l 55) Musiyagere is obviously the "Moosgeri" of the Indian Atlas sheet 5b, according to which it lies 5 miles north-north-west from Sūdi, in lat 15° 48', long 75° 55' On Kīśukād, Sambalū, and Siriguppe, see above, p 76. Vikramapura is now Aiasibidi The other places I am unable to identify

#### TEXT OF LINES 2-31<sup>2</sup>

[Metres *Mattēbhavikrīdatu*, vv 2, 5, *Kanda*, v 3, *Champakamālā*, v 4]

- 2 Om<sup>3</sup> Svasti Samasta-bhuvan-āśraya Śrī-Prithvī-vallabha mahārāj-ādhipāya
- 3 paramēśvara paramabhattārikam Satyāśraya-kula-tīlakam Chāluky-ābhaya-  
śrīmad-Bhuvanaikamalla-vallabham || Vṛtta[m] ||
- 4 Balivach-Chōla-narēndra-darppa-dalanam Mālavya-vams(ś)-ārūṇava-jvalad-Aurbb-  
ānalan=Aṅga-Vaṅga-Khasa-Vēṃgī-Pāndya-Saurāshtra-Kē-
- 5 rala-Nēpāla-Turushka-Chēra-Magadha-kṣhāmāpāla-dhāyādhar-āmlan=ambhōdhi-vṛt-āvanī  
valayadol Chālukya-
- 6 kanthiravam || [2\*] Kandam | Vīr-āvatānan=akṣhīl-ādhipāyam Bhuvanaikamalla-  
vallabhan=āldam dhārmīyam=ūka-chakrade vīnam
- 7 nūta-sakala-chakravartī-lālāmanam || [3\*] Ōm Ant=enisi negalda śrīmad-  
Bhuvanaikamalla-dēvara vijaya-rājya-
- 8 m=uttar-ōttar-ābhivṛddhi-pravarddhamānam=ā-chamdi ā[īkka-tā]nam sukha-samkatāh-  
vinōdadim rājyam-geyyuttam āldu

<sup>1</sup> A tax on *mānya* lands see *Ind Ant*, Vol XIX (1880), p 249, and *Ep Ind*, Vol III, pp 184, 231, etc

<sup>2</sup> From the ink-impressions

<sup>3</sup> Denoted by a special symbol

- 9 rājadhāni Sūndiya Nagarēśvarada pratibaddham=appa Pamchalimgadēvayyar !  
Vṛttam || Sugatadol=Ādi-bu-
- 10 ddhan=Akalamkadol=Ādi-jnam pramāna-mārgga-gatadol=Akshapādan=akhil-ārttha-  
vivēka-ghanam Kanādan=ātina-gatado-
- 11 l=akke vākya-gatadol nere Jaimini śabda-loka-mārgga-gatadol=ā Brihaspatiy=enalu  
negaldam Nagarēśvar-ādhipam || [4\*]
- 12 Harin-āmk-āmk-jatā-vitamka(m)m=ari-gan vyāghr-ājnam [—○]ābharan-ār[—○—]  
triśūlam=enis-irdd=i chi-
- 13 hnam=all=emban=itt=ciad=all=Īśvaran=emban=ém [○○○—] Sōmēśvaram Lākulīśvara-  
[—○○—] prabhāvanam=ad=i-
- 14 nn=ē vanupom banupam || [5\*] Ōm! Ant=enisi negalḍa yama-niyama-svādhyāya-  
dhyān-[dhāna mvaun]-ānushthāna(na)-ja-
- 15 pa-samādhi-sila-guna-sampannar Lākul-āgama-prasannar Sāmkhya-sarōvara-rāja-hamsar  
Naiyāyika-
- 16 kāmī-karn-āvatamsar Vaisē(śē)śhika-si(śi)khāmanigalu sakala \* \* \* \* \*  
\* \* \* \* \* appa śrīmat-
- 17 Sōmēśvara-panditarge Pamcha-lūnga-dēvar=amga-bhōgakkam vidyā-dānakkam=alhiya  
vi[dva]t-tapōdhanar=āhāra-dāna-
- 18 kkam=endu svasti Sa(śa)ka-varsha 998neya Ānanda-samvatsarada Pā(phū)lguna  
\* \* \* \* \* Āditya-vāradandu
- 19 Kīśukād=ēlpattara baliya Vikramapuradol palavum devasa \* \* \* \* \*  
\* \* \* śrīmad-Bhuvanaika-
- 20 malla-dēvar panditaia kalam karchchi hast-ōdakam-geyda sarbba-namasyam  
[s-āshta]-bhōgam mādi kottar<sup>1</sup> Kīśukād=ē-
- 21 lpattara baliya bādam Musiyagerey=adara chatu-sime mūdalu Māchiya kere |  
ā[gnē]-
- 22 yadalu Kallamanūra Gulugavalliya muggudde Pārthada mēley=alli nūm-  
gallu | temkal<sup>2</sup> Bichche-
- 23 y=ēriya mēgana amkōleya mēle alli nūm-gallu | nari(rri)tyadalu Gulugavalliya  
Arabina \* \*
- 24 muggudde amkōleya mēle alli nūm-gallu | padavalu Dogendelan=amkōleya  
mēle alli nūm-ga[llu | ]
- 25 vāyavyadalu Nariy=oravina Kūramgiya bēttada Būda-nanamdhareya kalla kuppi<sup>3</sup> |  
bada[ga]-
- 26 lu per-bbetta | Kīśnyadalu Tūal-kabbeyin badagana Kūramgiya Mālagereya  
simeya muggudde |
- 27 alli nūm-gallu | antu chātui āchātad=olagana bhūmīy=ellam tala-vṛittiy=āgi  
sabb ābhyantara-siddhiyam
- 28 grāmam sarbba-namasyam |<sup>7</sup> Sūndiyol=Āditya-vāradol nereva santheya  
Simgavattigea sumkaman
- 29 dēvara ne(ni)vēdyakke bittar || Dēvālayamgala badagalu kereya kelage  
bit[ta] \* \* otti mattar=eradu ||<sup>8</sup>

<sup>1</sup> Denoted by a spiral symbol

<sup>2</sup> About 9 aksharas are illegible, the last six look somewhat like [bahu]la dasami.

<sup>3</sup> About 9 aksharas here are illegible

<sup>4</sup> We should rather expect koṭṭa

<sup>5</sup> The 4 is rather uncertain, and one or two letters are lost at the end of the line

<sup>6</sup> Possibly kurppi

<sup>7</sup> This danda is followed by a sankha symbol and another danda.

<sup>8</sup> Followed by the spiral symbol

30 Int-i dharmmamam Sūndiy=aruvar=ggāvundugalum=anbar=ssettiyarum kai-kondu  
 sva-dharmmadim rakshisu-  
 31 ttam irppar ||

## TRANSLATION.

(Lines 2-3) Hail! The asylum of the whole world, favourite of Fortune and Faith, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, Bhuvanaikamalla-vallabha —

(Verse 2) A shatterer of the pride of the potent Chōla monarch, a blazing submarine fire to the ocean that is the race of the Mālavayas, a wind to the clouds that are the kings of the Angas, Vangas, Khasas, and Vēmgī, the Pāndyas, Śaurāshtras, Kēralas, Nēpālas, Turushkas, Chēras, and Magadhas, is the Chālukyan lion in the circuit of the ocean-gut earth.

(Verse 3) Of heroic descent, a support of the universe, a hero, a renowned ornament of all emperors, Bhuvanaikamalla-vallabha has ruled the earth with sole dominion

(Lines 7-9) While the victorious reign of king Bhuvanaikamalla, who is thus renowned, was proceeding in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars, and he was reigning in the enjoyment of pleasant conversations, the gentleman of the god Pañcha-linga, who is attached to (*the temple of*) Nagarēśvara in the capital city Sūndi—

(Verse 4) A primal Buddha to the Buddhist, a primal Jina to an Akalanaka,<sup>1</sup> an Akshapāda [Gōtama] to the student of logic, a Kapāda skilled in discrimination of all meanings to the student of (*the science of*) the soul, and likewise a Jaimini indeed to the student of (*scriptural*) texts, a Brihaspati to the student in the realm of grammar thus was the master of (*the temple of*) Nagarēśvara renowned.

(Verse 5) Sōmēśvara . . . lacking the tokens (*of Śiva*) consisting of a mass of braided locks (*shaped like*) a dovecot and decorated by the deer-signed (*moon*), the fiery eye, the tiger-skin, . . . , ornaments, the trident, yet an Īśvara [Lord, or Śiva] without peer(?) . . . how now can a panegyrist (*fitly*) praise his mastery [*over the doctrines of the*] Lākulīśvara sect?

(Lines 14-18) To Sōmēśvara-pandita-dēva, who is thus renowned, possessing the merits of practice of the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of silence, prayer, and absorption, favouring the Lākula traditions, a royal swan in the lake of Sāṅkhya doctrine, an ear-jewel of the lady of Nyāya doctrine, a crest-jewel of Vaiśeṣhika doctrine . . . for the personal enjoyment of the god Pañcha-linga, for the dispensation of knowledge and dispensation of food to local learned men and ascetics,—

(Lines 18-21) Hail! on Sunday . . . of Phālguna in the Śaka year 998, the cyclic year Ānanda, king Bhuvanaikamalla, [*? having passed*] several days in Vikramapura, within the Kīrukād seventy, loved the feet of the Pandit, poured water over his hands, and assigned to him as a universally respected estate with the eight rights of enjoyment<sup>2</sup> the town of Musiyagere, within the Kīrukād seventy

(Lines 21-28) Its bounds are . on the east, Māchi's Tank, on the south-east, the mugguḍḍe of Kallamanūr and Gulugavalli, the hillock<sup>3</sup> of Pārtha, there a dressed stone, of the south, the hillock of the ankōle<sup>4</sup> shrubs above the Dry-land(?) bank, there a dressed stone ;

<sup>1</sup> Properly Akalanaka is the name of a famous Jain divine, but here it seems to denote, by the *chhatra-nyāya*, Jain theologians generally. The whole passage means that Sōmēśvara was a master of the lore of all the schools mentioned.

<sup>2</sup> See above, Vol XIII, p 34

<sup>3</sup> Māle, which I assume to be the same as the *mēdu* of the dictionary.

<sup>4</sup> The shrub *Alangium Lamarckii*

on the south-west, the *muggudde* of Gulngavalli and . . . the hillock of *ankole* shrubs, there a dressed stone, on the west, the hillock of *ankole* shrubs belonging to Dogendela, there a dressed stone; on the north-west, the stone heap of the Būḍṛ-nanamdhara<sup>1</sup> at the point of the Jackal's Spring and the hill of Kūraṅgi, on the north, the great hill, on the north-east, the *muggudde* of the boundary of Kūraṅgi and Milagere on the north of (the estate of) Turalakabbe, there a dressed stone. Thus all the land within the four sides of access (was granted) on *tala-vṛtti* tenure with establishment of all internal rights,<sup>2</sup> a village universally respected.

(Lines 28-31) The tolls of Simgavattige belonging to the markets meeting on Sundays at Sūṇḍi they granted for (defraying) the food-offerings of the god. Two *mattar* of . . . were granted below the tank on the north of the temples. Thus the six Gāvundus and the eight Settis, taking charge of this pious foundation, shall maintain it according to its proper rule.

### I—OF THE REIGN OF VIKRAMADITYA VI: SAKA 1008

This is a record incised on a stone on the left side of the gateway of Sūḍi. The width of the inscribed area is 2 ft 0½ in, the height 4 ft 11½ in. The top of the stone contains sculptures, representing on the centre a *linga* on an *abhishēka*-stand in a chapel, with a priest officiating upon it, to the proper right of this is a squatting bull, to the left a standing cow suckling a calf. It is in very indifferent preservation, though all the essential matter can be read.—The script is a typical Kanarese hand of the period, the letters vary from ⅓ in to ⅔ in.—The language is Old Kanarese, verging on the medieval dialect, with the exception of the opening formula (l. 1), the verse *Jayaty-āvishkṛitam* (ll. 1-2), two hortatory verses (ll. 44-47), the formula *Nyūn-āksharam=adhik-āksharam vā* (l. 49), and the concluding *mangala* and adoration of Gaṇapati (l. 50), which are Sanskrit. The *l* does not appear to be used in the inscription, though it is found in *-ggaḷḍeyṇmam* (l. 52) in a supplement, it is replaced by *r* in *negardḍim* (l. 6) and *negardḍa* (ll. 11, 22),<sup>1</sup> and by *lin* *ēlpattara* (l. 28) and *ēl-kōṭi* (l. 42). The *upadhmāniya* appears in *antahpṛra* (l. 18). Of some lexical interest are: *suṣāna-thāniya* (l. 17), *moṛaḷi* (in *ḍṛniya moṛaḷi*, l. 32), and *kalāviga*, apparently "craftsman" (l. 52).

The subject of the record is another grant to the same Sōmēśvara whom we have met above. After the opening formula and the verse *Jayaty-āvishkṛitam* (ll. 1-2), it gives in prose the formal titles of Tribhuvanamalla-vallabha (Vikramāditya VI), who is then extolled in three verses, in which it is said that the Chōlas, Lālas (Lātas of Southern Gujarat), and Mālepas (of the Western Ghats) shunned him in terror and the Kōmkanas trembled before him (ll. 2-10).<sup>1</sup> Next comes a panegyric upon his senior queen Lakshmā-dēvi,<sup>2</sup> in prose (ll. 12-19) and verse (ll. 20-22), after which we are informed that, while reigning at the standing camp of Kalyāna, on the specified date, she granted to Sōmēśvara the town of Pomgari, in the Kṛṣṇakāḍ seventy, for maintaining the local cult and charities (ll. 22-29). Then follow specifications of the boundaries of Pomgari (ll. 29-34) and of supplementary assignments for offerings, students' stipends, and the Chaitra and Pavitra rites<sup>3</sup> (ll. 29-38). The endowment was to be under the control of the six Gūṇṇḍas and eight Settis of Sūḍi (ll. 38-39). Then follow a Kanarese communitary formula of the regular type (ll. 39-43) and the Sanskrit verses beginning *Sāmānyō=yam* (ll. 44-46) and *Sva dattam para-dattam vā*

<sup>1</sup> If I have rightly divided this word, it should mean "the ghost's sister-in-law" (Skt *bhūta nanandri*).

<sup>2</sup> See *I. A.*, Vol. XIX (1890), p. 271.

<sup>3</sup> Cf. *Dynasties Kan. Distr.*, p. 453.

<sup>2</sup> See above, Vol. XIII, p. 327.

<sup>3</sup> *Ibid.*, p. 448.

<sup>4</sup> See *Ind. Ant.*, Vol. XXXVIII, p. 52.



(ll 46-47) After these comes the statement that the fair copy was written by the town-clerk of Sūndi, Rāvapayya, who is styled *Dhāsharu-dāsa*, "slave of the Sun," and *Īśvara-pād-ābhya-bhramara*, "a bee to the lotus-feet of Śiva"<sup>1</sup> The Sanskrit formula beginning *Nyūn-āksharam* (l. 49), a *manḡala*, and the ungrammatical words *Ganapatyāya namah* (l. 50) conclude the body of the record To this is appended a supplement, apparently of four lines It mentions a man whose name seems to be Kattōja, who is described as *Achalēśvaraḍa kalāṅga*, "the craftsman of (the temple of) Achalēśvara," and refers to a gift of some lands

The details of the date (ll 24-25) are the year 9 of the Chālukya-Vikrama era, the cyclic year Raktākṣi, the ninth day of the dark fortnight of Pushya, a Tuesday, *Mangalavāra*, the Uttarāyana-samkrānti On this I am indebted to Mr Sewell for the following remarks "By both the *Ārya* and the *Sūrya Siddhāntas* (calculating for the true *tithi*), Pushya bahula 9 was coupled in the given year with Tuesday, 24 December, A D 1084 The first year of the Chālukya-Vikrama era was, so said Kiehlhorn, apparently A D 1076-77 This confirms his fixture, since A D 1084-5 agrees with this record-year, the Chālukya-Vikrama year 9 The year 1084-5 was Raktākṣi=Chālukya-Vikrama 9 The true *tithi*, Pushya bahula 9, ended by the *Sūrya-siddhānta* 10 h 8 m after mean sunrise on 24 December, A.D 1084, and by the *Ārya-siddhānta* 10 h 4 m after The mean *tithi* ended 43 m before mean sunrise on that Tuesday, and would have been coupled not with Tuesday, but with Monday, 23 December This seems to show that calculations were made at that time and place by true and not by mean *tithis*"

"The Uttarāyana-samkrānti occurred on the same day (Pushya bahula 9), or 24 December, A D 1084, by the *Ārya-siddhānta* 2 h 3 m, and by the *Sūrya-siddhānta* 2 h 41 m, after mean sunrise This, coupled with G (1) and G (2), seems to shew that the solar day of the turn of the year was considered of great importance in Dhārwar at that time"

The places mentioned are not many Besides the races named in v 2 and the usual *tirthas* on ll 39-40, we have only Kalyāna (l 23), Sūndi (l 27, etc), the Kīrukād seventy (l 28), Pomgarī (ll 28-29), and a few minor localities, the names of which are mostly illegible Kalyāna is the capital, Kalyāṇi. On Kīrukād see above, p 76.

#### TEXT OF LINES 2-29<sup>2</sup>

[Metres *Sragdharā*, v 2, *Champakamālā*, v 3; *Kanda*, v 1, *Mattēbhavikīḍita*, v 5]

- 2 Ōm<sup>3</sup> Samasta-bhuvan-āśraya Śrī-Prithvī-vallabha ma-
- 3 hārāj-ādhnāja paramēśvaia paramabhattacharakam Satyāśraya-kula-talakam Chāluky-  
ābharanam
- 4 śrīmat-Trībhuvanamalla-vallabham || Vṛttam || Svastī śrīmach-Chaluky-  
ānvaya-gagana-sudhā-rochay-ā-
- 5 namna<sup>4</sup>-bhūbhṛn-masta-nyast-āmghri-padman Nṛiga-Nala-Nahush-ādy-ādī-bhūpāla-līlā-  
vistīrnn-ātma-prabhāvam
- 6 vimāla-nīja-yaśo-vallari-vyāpta-dīpāla-stōmam mūrtti-Nārāyanan=ene negaiddam<sup>5</sup>  
Vikramāditya-dēvam || [2\*]
- 7 Idadi(rī)na Chōlikam kalake vārane Lālana lile dūram=ādudu Malepar-  
kkadamgi tale-dōṛade Kōm-

<sup>1</sup> Cf above, p 95

<sup>2</sup> Denoted by the spiral symbol

<sup>3</sup> For *negaiḍam*

<sup>2</sup> From the ink impressions

<sup>4</sup> Cf above, p 86

- 8 kanam=ellam=abja-patrada(da) jalad=ante samchalasut-irppavu mattin=arāti gālig=ottida sodal=ante namdidudu
- 9 Vikraman=int=11=anindya-vikramam || [3\*] Kandam || Ā mahipālakan=esakam=ad=i mahiyol mahime-vadadu-
- 10 d=ulvritt-ā11-stōmaman=ātmiya-bhū1-ōddā(ddā)m-āsi-marichī parbbī sādhisē palaram || [4\*] Vachanam ||
- 11 Ant=enisi nega.nrdā1 śrīmat-Tribhuvanamalla-dēvara vijaya-iājyam=uttar-ōttar-ābhividdhi-pīa-
- 12 vaddhamānam=ā-chamdr-āikka-tāram saluttum-ire || Tan-manō-vallabhe svasty=anavarata-parama-kalyān-ā-
- 13 bhyudaya-sahasīa(sra)-phala-bhōga-bhāgini samsāra-sāra-svasti-sampad-abbhōgini rāya-Nārāyana-
- 14 viśāla-vaksha[s\*]-sthala-sthita-priatyaksha-Lakshmi yan[vana-na\*]ndana-vana-vasanta-lakshmi sakala-kalā-kalāpa-līlādha[re]
- 15 vilāsa-vidyādhare Vikramāditya-dēva-manō-ramjanī savatī-māda-bhamjanī Chālukya-Rāma-
- 16 hridaya-harsh-ōtkāshe santat-ānuśhyā-manī-kanaka-kamkara-varsho nitya-pa[ra\*]mapunya-prabhāva-
- 17 chaṇḍīa-pavitre sal-lalita-gātre sujāna-thāniya-pātra-si(śi)rōmani dāna-chiutāmanī
- 18 amala-savatī-māda-khaṇḍanī samast-āntahpura-mukha-mandanī śrīmat-Tribhuvanamalla-dē-
- 19 va-viśāla-vaksha[s]-sthala-nivāsiniyai=appa śrīmat-priy-ārasī Lakshmā-dēviyar || Vrittam ||
- 20 Anavady-āmgaja-rījyī-lakshmi lalanā-iatnam vilās-ōtpalam janit-āsē(śē)sha-jagaj-jan-ābhimate-
- 21 yō vipī-āpta-kalpa-dīnamam dyu-nadi-nirmala-kirtti viśva-jagatibhrid-Vikramāditya-chakri-niruggō-
- 22 dīta punya-dēvateye Lakshmā-dēvī bhū-chakradol || [5\*] Ant=enisi negardda<sup>2</sup> śrīmat-priy-a-
- 23 ārasī Lakshmā-dēviyar Kalyāna-nele-vidinol sukha-samkathā-vinōdadim iājyam-gōyyu-
- 24 ttam-irddu śrīmach-Chālukya-vikrama-varsha ōneya Raktākshī-samvatsarada Pushya-bhū-
- 25 la-navamī Māgala-vāradol=ād=uttarāyana-sa(sa)mkiānti-nimittam svastī yanā-niyama-svadhyā-
- 26 ya-dhyāna-dhāraṇa-mō(mau)n-ānuśthāna(na)-japa-samādhi-śīla-sampannam śrīmad-rājadhānī
- 27 Sūndiy=Achalēśvarada Sōmēśvara-pandita-dēvargge alijya tapōdhanar=āhāra-dānakkam vidyā-
- 28 dānakkam dēvar=amga-bhōgakkam=endu Kīśukād=ēlpattara [bahya] bāda Pomgarīyam sarbba-nama-
- 29 syam=āgi dhāiā-pūbbakam mādi kottar

## TRANSLATION

(Lines 2-4) Ōm The asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, Tribhuvanamalla-vallabha —

<sup>1</sup> Read *negardda* (i.e. *negaldā*)<sup>2</sup> For *negaldā*

(Verse 2) Hail! a nectar-rayed [Moon] in the sky of the blest Chālukya lineage, the lotuses of whose feet are placed upon the heads of bowing monarchs, whose own puissance is vast as the sport<sup>1</sup> of Nṛiga, Nala, Nahusha, and other kings of earliest times, who pervades the company of regents of the quarters of space with the creeping-plant of his stainless personal glory, an incarnate Nārāyaṇa—as such is king Vikramāditya renowned

(Verse 3) The hostile Chōlika comes not to the battlefield, the Lāla's play has been put far away; the Malepas, straining hard, show not their heads, the Kōmkanas are quivering all like water on a lotus-leaf, other foes have been extinguished like a lamp exposed to the wind such is Vikrama's faultless prowess

(Verse 4) This monarch's condition on the earth has become exalted, as the rays of the mighty sword in his arms have spread abroad and overcome many multitudes of bantky foes

(Lines 11-12) While the victorious reign of king Tribhuvanamalla, who is thus renowned, was proceeding in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars —

(Lines 12-19) She who is his soul's darling—hail!—who shares in the enjoyment of the fruits of thousands of issues of unceasing supreme felicity, who revels in possession of fortunes choicest in mortal life, a manifest Lakshmi resting on the broad bosom of that Nārāyaṇa among kings, a goddess of spring in the Nandana-park of youth, she who sports in (mastery over) the series of all the arts, a mistress of the arts of pleasure, delighting king Vikramāditya's soul, crushing the conceit of rival wives, raising intense joy in Chālukya Rāma's heart, dispensing a constant rain of priceless jewels and golden bracelets, pure in her ceaseless and perfect righteous power and conduct, having goodly graceful limbs, a head-jewel among actors enacting wisdom<sup>2</sup>, a wishing-jewel of bounty, shattering the conceit of stainless rival wives, adorning the face of the whole seraglio, dwelling on king Tribhuvanamalla's broad bosom to wit, the Senior Queen Lakshmā-dēvi —

(Verse 5) A jewel of women, the Fortune of the kingdom of the faultless Angaja (ie Cupid), a lotus of sport, winning the approval of all the people in the world, a tree of desire convenient for Brahmins, having glory stainless as the Celestial River [Ganges], a holy genius arising from the nature of Vikramāditya the lord of the whole world—such is Lakshmā-dēvi in the domain of earth

(Lines 22-29) The Senior Queen Lakshmā-dēvi, who is thus renowned while reigning at the standing camp of Kalyāṇa with enjoyment of pleasant conversations, on the occasion of the conjunction of the *uttarāyana*, on Tuesday, the ninth day of the dark fortnight of Pushya in the 9th Chālukya-vikrama year, the cyclic year Raktākṣi, assigned with outpouring of water to Sōmēśvara-pandita-dēva, of (the temple of) Achalēśvara in the capital city Sūndi, who—hail!—possesses the merits of practice of the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of silence, prayer, and absorption, for the dispensation of food and dispensation of knowledge to the local ascetics and for the personal enjoyment of the god, the town of Pomgarī, situate within the Kīśukād seventy on universally respected tenure

## J —OF THE REIGN OF VIKRAMADITYA VI SAKA 1008

This is a record on a slab near the Basavanna Math on the road to Kalasāpur The stone, which is so dilapidated that very little of the contents can be read consecutively, is broken at

<sup>1</sup> I.e. heroic conduct performed without effort

<sup>2</sup> I give this translation with reserve *Thāṇīya* (Sanskrit *sthāṇīya*, compare the use of *sthāna* and *sthānaka* in the language of dramaturgy) may mean "performing the part, enacting the rôle" *Sujāna* is usually an adjective, but it may be a substantive (see Pischel, *Gramm der Prakrit sprachen*, p 191) Cf inscription E (1) above, p 81

the bottom On the top is a sculptured panel representing in the centre a *līṅga* on an *abhishēḷa*-stand, on the proper right a bull and a votary, both squatting, and on the left a cow suckling a calf, over this is another panel, filling the triangular top of the slab, on which are delineated the sun and moon, with apparently an elephant in each corner The inscribed area is 3 ft 1 in wide, and 6 ft 6 in. high —The character is good Kanarese of the period, the letters being from  $\frac{1}{16}$  in to  $\frac{1}{8}$  in high —The language is Old Kanarese, except for the introductory formula, the two first verses, and some formal stanzas on ll 58-66, which are in Sanskrit The deplorable condition of the stone makes it impossible to say much about the linguistic forms, but we may notice two points The *ḷ* is preserved in (?) *ēḷda* (ll 15-16), *ḷḍu* (ll 29, 45), *neḷḷda* (l 52), and the *upadhmāniya* appears in *Irishna-sarppāh=praj[āyantē]* (l 68)

The contents may be summarised as follows After the formula *Stasti Jayat=ch=ābhyudayas=cha* and the usual stanza *Jayat=āviśhkṛitam* (ll 1-2) comes the following Sanskrit verse of adoration of Śiva (l 2) *Namas=trayimayahśrīyo* (read *trayīmaya-śrīr=yyō*) *vyāptikṛit=Brahmanah parā sva-sthāpita-jagad-gēha-sūsanāya Pinākānō*. Next comes a morsel of prose (ll 2-4), announcing a pedigree (*vanś-ātātāra*) of Tribhuvanamalla-vallabha (Vikramāditya VI), who is given the regular Chūlukyan titles The pedigree however consists only of these two verses, in *landa* and *utpalamālā* metre respectively (ll 4-7) -

- 4 [Svast]ḥ samasta-guṇ-ādhyam prastutan=ā Taila-bhūpan=ādīy=enalu bhū-vistṛṇṇa-  
 5 Kuntal-ōrvvīśa-stōma-Chalukya-vamśar=esedar=ppalarum || Avar=olage | Vpittam |  
 Kira-Kalimga-Vamga-Magadh-Ārbbuva-Gūrjjara-Pāriyātra-Nēpāla-Turu-  
 6 shka-Gauda-Khasha(śa)-Kōmkana-Kērala-Chēra - Chōla - Kāntāraja - Sindhū-Pārasa-  
 Varāla-Surāshtraka-Lāla-Barbhar-Ābhira mahēśaram basake mādīdan=Ā-  
 7 havamalla-vallabham ||

This gives us only the statement that in the Chūlukya lineage descended from Taila II there was Āhavamalla-vallabha (Sōmēśvara I), and a wholly impossible catalogue of kings whom he is said to have conquered

Then comes a *landa* verse extolling his son Tribhuvanamalla-Vikramāditya (VI), followed by three stanzas identical with verses 4, 3, and 2 respectively of the preceding inscription I (ll 7-13) Next we have the usual formula assigning the grant to Vikramāditya's reign (ll 13-14), and a series of verses (ll 14-24) in praise of one of his feudatories, a *dandanātha-tīlakam* (l 21) who appears to have waged war successfully upon the Surāshtras, Ābhiras, Chēras, etc (ll 16-17) The subsequent prose (ll 24-32) gives us the name of this worthy, Śrīvallabha (l 28), together with his titles, which include *mahā-prachanda-dandanāyaka* (l 24), *vairi-bhaya-dāyaka* (ll 24-25), [*satya*]-*Vainatēya*, *śaṅkh-Āmyanēya*, *ladana-thalī-unōda* (l 25), *mṛga-mad-āmōda*, *vijaya-śrī nṛāsa* (l 26), and *ripu-kula-kīla* (l 27) It tells us further that he, while administering some province, assigned at the *nele vīdu* of Kalyāna on the specified date the town of Mudīyanūr, apparently in the Kīrukād seventy, to a trustee (ll 28-32) The next section (ll 32-52), in verse and prose, seems to refer to this trustee, who apparently was a son of our old acquaintance Sōmēśvara (*śrīmat-Sōmēśvar-āryya-priya-suta*, l 39) and a votary of Vīgrahēśvara (ll 43, 46, 50), and to Mudīyanūr itself Then the bounds of Mudīyanūr are specified (ll 52-58), and the foundation is declared to be under the charge of the six Gavundas and eight Settis (l 58)

The details of the date (ll 29-30) are the 9th year of the Chūlukya-vikrama era, the cyclic year Raktākshī, the full-moon of Āśvayuja, Friday, a lunar eclipse On this Mr Sewell has given me the following remarks - "The year is A D 1084-5 In that year, by both the *Ārya* and *Sūrya Siddhāntas*, the moment of full-moon of Āśvayuja was shortly before sunrise on Tuesday, 17 September, A D 1084 The full-moon day of Āśvayuja was therefore

the previous civil day, Monday, 16 September, when the 15th śukla *tithi* was current at mean sunrise. It had however only begun, by the *Ārya-siddhānta* 9 m before mean sunrise (even as little as  $8\frac{1}{2}$  m accurately), and by other authorities the full-moon day *may* have been associated with Tuesday, but I think not. Also, if calculation had been made not for mean, but for true sunrise, the 15th śukla *tithi* may have been coupled with the Tuesday. Anyhow, the full-moon day was either Monday or Tuesday, 16 or 17 September, and could not be a Friday. On 16 September there was an eclipse of the moon (Von Oppolzer, *Canon der Finsternisse*, p 360, and Sewell, *Eclipses of the Moon in India*, Table E, p xiv)

The places mentioned, so far as they can be deciphered, are, besides the catalogue of kingdoms in verse 4, and a few similar ones elsewhere, the *nele-īdū* Kalyāna (l 30), the Kīśukād seventy (ib), Mudīyanūr (ll 31, 48, 53), Mendeyagere (l 54), and Sūndī (l 51). Mudīyanūr may possibly be the "Moodenoor" of the Indian Atlas sheet 58, which lies about 31 miles from Sūndī, in lat  $15^{\circ} 53'$  and long  $76^{\circ} 21'$ . I cannot trace Mendeyagere anywhere in the neighbourhood, there is a "Mendegeri" in Jath *tāluka*, but that is out of the question.

### K — OF THE REIGN OF VIKRAMADITYA VI YEAR 38

This document is engraved upon a stone on the right-hand wall of the village-hall (*chāvadi*) of Sūndī. On the top of the stone is a band divided into five panels, on which are sculptures enumerated in order from the proper right, these are a turtle, a squatting bull, a *linga* on an *abhayaśekhara*-stand, a seated figure of Śiva Gangādhara, and a cow suckling a calf. The inscribed area is about 5 ft  $6\frac{1}{2}$ " in height and 3 ft 2" in width. It is for the most part in a very dilapidated condition, and much of it is entirely effaced. Happily however most of the essential historical matter can be deciphered. — The character is Kanarese, of the upright and somewhat square type that was fashionable about the time, the characters are moderately regular, and vary in height from somewhat less than  $\frac{1}{2}$ " to  $\frac{3}{4}$ ".

The language is Old Kanarese, with a little Sanskrit. The Sanskrit comprises the opening formula *Svasti Jayaś=ch=ābhyaudayaś=cha* and the introductory verse beginning *Namas=tunga*<sup>o</sup>, a stanza in praise of Kalyānaśakti in the middle (v 25, ll 33-34), and some of the ordinary metrical formulæ further on. It contains an instance of the *upadhīmāntya* in *ādhmāthaḥ=para*<sup>o</sup>, l 33. The Kanarese, so far as it is legible, shews few noteworthy features. The *ḷ* is retained only in *negalḍaru* (l 20), *negalḍa* (l 25), *negalḍar* (l 34), in all of which the second syllable is short (see above, Vol XIII, p 327), beside *negalḍa*= (ll 4, 11). *Viśaṅga* is used for *śh* in *Kīśukandha* (l 18), apparently by confusion with the *jhaṁmūliya* symbol. Besides the usual change of initial *v* to *b* in Sanskrit words, we find it internally in *samsēbyam* (l 4), *naby-* (l 15). Of some lexical interest are the following *prēdgha* (ll 2-3), *balsidam* for *balasidam* (l 23), *manneya-rali* (ll 32, 34 f, 38 f), *unnumg*= (l 35), *śirattam* (l 39)<sup>1</sup>.

The record is a grant of the same type as the preceding. After the introductory *Jayaś=ch=ābhyaudayaś=cha*, and the verse beginning *Namas=tunga*<sup>o</sup> (l 1), it launches out into a genealogy of the Chālukyas, which may be compared with that of inscription A of Ittagi (above, Vol XIII, p 38). It begins thus with a *śārdūlavikīḍita* (v 2), a *handu* (v 3), a *mahāśragādhara* (v 4), and an *utpala mālā* (v 5).

1

Śirī-nām ādhīpa-nābhi-

2 [k]ūpa-kanak-āmbhōjātadol=puttidam Nirjōdbhavan=ā Chatummukha manas-  
sambhūtan=ātam gun-ādhānam tām Manu rāja-nīti-nipunam Svayambhuvam  
tat-sutam sphāra-prē-

<sup>1</sup> This denotes some kind of domain or sovereignty cf *tān=āḷṇa Dēśaḥ||arūṇi r śirata*, Elliot Collection II, f 58a (Royal Asiatic Society's copy)

- 3 dgha-yāṣa[h\*]-Priyabrata-nrī(nrī)pālam kshātra-gōtr-ōnnatam || [2\*] Kam ||  
Tad-apatyar=ēlbar=ādar=ttodal=ēn=Agnīddhra-mukhya-nrī(nrī)par=avarg=ittam muda-  
dim Priyabratam samvidita-dvi-
- 4 pangal=ēlumam piatyckam || [3\*] Vri || Satatam dvīpangal=ēlum negardd(īd)-  
iral=avaro(ro)l=dūra-vārāsi(śi)-kāmcī-vrita-Jambū-dvīpam=āvishkrita-mahimam=ad-ōr-  
ante samsēbyam=ā vīstri(stri)ta-Jambū-
- 5 dvīpa-lakshmī-vanitege vilasat-kuntala-śrī vol=ukum vitat-ōdyat-Kuntalam  
Kuntala-nrīpa-tīlakam sanda Chālukya-Rāmam || [4\*] Va | Ā nripēmdra-mauli-  
mani-marīchi-nīcha-
- 6 ya-ramjita-pad-ālavindana vams-āvatāram=ent=ene || 1Śrī-rama[n]-i[śa-nā]bhī-kanak-  
āmbuja-sambhavan=Abjātan=ā Nīajasambhava-piabhavan=Atri tad-Atrījan=āge  
Sōman=ā chār[u-gun-ā]vali-pra-
- 7 thūta-Sōma-sutam [Bu]dhan=ā Budh-ātmajam vira-Purūṣa-kshatīpan=ā nrī(nrī)pa-  
samtīti Sōma-vamśa-jam || [5\*]

Brahman was born in the lotus issuing from Vishnu's navel, his mind-born son was Manu Svāyambhuva, Manu's son was Priyaviata, who had seven sons, Agnīdhra and the rest, and he assigned to each of them one of the seven continents (v 3) In the continent of Jambū-dvīpa is the land of Kuntala, which has for king the good Chālukya Rāma (v 4) As regards his pedigree from Vishnu's lotus was born Brahman, from Brahman Atri, from Atri the Moon, from the Moon Budha, from Budha Purūṣas, the founder of the Lunar dynasty (v 5, ll 6-7) The son of Purūṣas was Hārīta, whose fame was white as the Milk Ocean, he had many sons (v 6, ll 7-8) From these arose the Chālukya race, which wears as its crest the pamcha-chūda or fivefold tuft, and has the Boar for its device (*vārāha-lāmcch-ōdbhava-tāja*), and received the Brahma-tree from the goddess Kātyāyanī (v 7, ll 8-9) A scion of this race was the glorious Taila [II] (v 8, ll 9-10) Taila's son was Satyāśraya, his son Vikrama (Vikramāditya V), Aiyana, Jayasīma [II], and Trailōkyamalla (Sōmēśvara I Āhavamalla) then followed in succession (v 9, ll 10-11) The son of the last was Sōmēśvara [II]; his brother is Vikramāditya [VI] (v 10, ll 11-12)

Next comes the usual prose formula dating the record in the reign of Tribhuvanamalla-dēva (Vikramāditya VI), ll 12-14, and then we are introduced to a family of feudatories King Dadiga, son of king Gunda, of the Bappura family, is pious, righteous, famed over the world (v 11, ll 14-16) Dadiga, who expends inconceivable sums of money, is of the Bālī race, and is the *dharma-mandalīka*, the righteous administrator, ruling over Kīśukād (v 12, ll 16-17) As regards his origin when Jāmadagnya (Parāśu-Rāma) came in the course of his wanderings, in which he destroyed the Kshatriya race, there were born from the caves of Mount Kīśkindha certain heroes, from whom sprang the members of the Bālī race, who are ornaments of the Bappuras<sup>2</sup> (v 13, ll 18-19) The scions of this family were famous, wedding the Goddess of Fame (v 14, ll 19-20) One of these (the name is illegible, but may be Dadiga) had a military power that overthrew the Chōla commander, who was known as a leader of hosts (*Bala-sampūmar=enippa Chōla-vadeyam*, l. 20)', when the latter (?) menaced the king seated upon an immovable throne (the Chālukya?), he brought his live head (*bāl-dale*, the head freshly cut off, l 21) to his sovereign and rendered the Chōlas

<sup>1</sup> Metro Utpalamālā

<sup>2</sup> This is obscure, and the imperfect state of the text makes it more so The following words may be deciphered 'Dharani khandadol=ulla pārtthivā[—]=komdu sūlindu samharisuttam bare Jāmadagnyan=adatir=Kīśkindha-sai[19]lendra gambharadindam [—] putt-iral (?) kelavar=ant=ā [—]ryya-bāppura [—] Bappur ābharanir=ādar=Bbālī-vamś-ōdbhavar' On the Bappura family see below, the term *Bappur ābharanar* is perhaps an echo of the familiar *Chāluky-ābharana* It is evident that this legend is meant to give an etymology of the name *Bālī*, which by implication it derives from *vala*, a cavern See also below, p 108

submissive to him (v 15, ll 20-22) The Mandalēśvara Dadiga [I] was most illustrious and righteous, a furious lion crushing the pride of haughty *mandalēśas* (v 16, ll 22-23) Next in succession was Lōkarasa, who was potent in wealth<sup>1</sup> (v 17, l 23) His son (whose name is illegible) was endowed with all virtues, an eager bee haunting the lotuses of Śambhu's feet, who threatened (*with eclipse*) the renowned beauty of Kāma (*taryjāt-Āngōdbhava-vinutatar-ākāran*) and won august enduring success (v 18, ll 23-25) His son was the great and blameless king Gunda [I], who with the keen sword of his victorious aim lopped down the banded hosts of foemen (v 19, ll 25-26) His son was king Dadiga [II], whose arm was a tying-post for that cow-elephant the goddess of victory, and who was ever attached to the brilliant spirit of fame and worshipful (v 20, l 26) His son was king Barma, exalted in the Bappura family, a fierce lion eager to shatter the frontal globes of the fiery elephants that were hostile kings, yet minded to do good to others (v 21, l 27) His son was king Dadiga [III], a Love-god to the fairest of women, a Kānina [Karna] to troops of suppliants, firmly devoted to the lotus-feet of Umā's Lord, an awful lion shattering the frontal globes of the furious rutting elephants of the haughty Chēra,<sup>2</sup> a peculiar ornament of the circuit of the earth (v 22, ll 27-29) His brothers (?) were Irugarasa, the treasure of majesty Singana, Bittidēva, . the glorious king Herma, the distinguished Lōkarasa [II], the benevolent Nāmarasa, and the generous and good Dadiga [IV] (v 23, ll 29-30)

Now the trustee of the endowment, Kalyānaśakti, appears on the scene We are informed that on the north (of the town) is a sanctuary of several deities called the Pañcha-linga (see above, p 96), which was founded by the Pāṇḍava brethren<sup>3</sup> (v 24, ll 31-32) Connected with this establishment there is a godly and renowned divine of high lineage (v 25, ll 32-33) He is Kalyānaśakti (cf above, p 25), and his praises are sung in the following Sanskrit verse  
*Nirupama-Hara-dharmm-āmbhōdhi-pūrṇa-ēndu-bimbō Guṇa-charaṇa nīrōjāta-matta-dvirēphah  
 Hara vrisha-viśad-ōdyat-kirtti-kānt-ādhi-nāthah=paṇa-hi* [l 34] *ta-Khachaiēmdrō<sup>4</sup> bhāti Kalyāna-  
 [sakti]h* (v 25, ll 33-34) Then comes an account of his spiritual pedigree The establishment was founded by a holy divine named Paramēśvara-budha (v 26, ll 34-35), his disciple was Vaiēśvara-budha, who surpassed in his religious observances the son of Vāyu [Hanuman] (v 27, ll 35-36), his disciple is the illustrious Kalyānaśakti (v 28, ll 36-37)

This is followed by prose (ll 37-40), formally recording the assignment of land by the Mahāśamanta Dadiga, son of Gunda, to some one—the name is effaced, but it may be Kalyānaśakti—who was attached to the Nagarōśvara establishment, the chief monastery of the *manneya-vali* of the capital town Sūndi, for supplying food and instruction to ascetics The land granted included 1,000 *matṭa* of his seignory (*mānya*) in Achalapura, which was his *sūatta*, and was to be immune from all imposts (*ābādha*) This passage joins on to another (ll 41-50), which records a further gift It begins with the following titles —

- 41 Svasti Samadhiḡata-pamcha-mahā-śabda mahā  
 dhiśvaram | vira-m[ā\*]hēśvaram | Bālī-vamś-ōdbhavam | kirtti-sriy-u-  
 42 dbhavam | ashtādś-āśvamēdha-yjña-dīkṣitah | pari . . . . . yam | kūrmma-  
 lāmcchhanam | vandi-jana-kāmcchanam | kapī-dhvaja-virāja-  
 43 mānam | dāna-Kāninam<sup>5</sup> | satya-Rādhyam<sup>6</sup> | śauch-<sup>7</sup>Āmjanēyam |  
 gu]na-gau-ōddānam | tappe tappuvam<sup>7</sup> | bigid-ennam<sup>8</sup> |

<sup>1</sup> *Pom golale balsidam* on the instr in e see above on the Kurgōd inscription B, Vol XIV, p 277 n

<sup>2</sup> The ink-impression seems to give *mānira Ch[ē]ran=* The first word is quite distinct, unless it is a mistake for *mānira*, *mānira* must be coined on the analogy of *rathira*, *mēdhira*, etc

<sup>3</sup> The Pāṇḍavas are associated in legend with many sacred spots in the south, notably with the famous *rathas* of Māvalipuram

<sup>4</sup> Namely Garuda [Perhaps Jīmūtavāhana—H K S]

<sup>5</sup> Meaning "a Karna in bounty"

<sup>6</sup> "A Karna in truthfulness"

<sup>7</sup> Compare II Samuel xxii 27, Psalm xviii 26

<sup>8</sup> "Who says no more after shutting (*his lips*)"



44 . ra-samaya-prachandam | nndid=ante g[andam . . . śaṇan-āgata-  
vairi]-pamjaram | vairi-[padma]-kumjaram | .

This is the official *praśasti* of the family of Mandalēśvaras to which Gunda and Dadiga belonged, but it is impossible to say which of them is particularly referred to here as donor of this second endowment. Lines 46-50 which give details of the grant, are almost wholly illegible, they end with an admonitory formula in Kanarese. Line 51 contains the Sanskrit verse beginning *Sva-dattām para-dattām vā*. Lines 52-54 are illegible, but apparently a third grant begins in them, for l 55 has a reference to an endowment for *anga-bhōga* of the Pañchalīga-dēva of the capital town Sūndī, which runs on into l 56. L 57 contains the Sanskrit verse beginning *Na visham visham*. The remainder, ll 58-67, records yet another endowment, but nothing material can be deciphered in it.

The chief interest of this record lies in the information which it gives regarding the Bālī-vamśa in general and the branch ruling over Kīśukād in particular. Other sources tell us little about it. In the Rōn inscription of Turagavedenga edited by Dr Fleet above, Vol XIII, p 185, Turagavedenga is described as Kīśukīndhā-puravar-ēśvara and Bālī-vamś-ōdbhava, "lord of Kīśukīndhā best of cities" and "scion of the Bālī race". Dr Fleet there points to the legendary connection of Bālī, the brother of Śaṅgrīva, with Kīśukīndhā in the Rāmāyana.<sup>1</sup> Our present record however seems to trace the origin of the race to another circumstance: it speaks (ll 18-19 see above, p 106) of the birth of valiant men (*adatar*) from the caverns (*gamhara*) of Mount Kīśukīndhā in connection with the visit of Paraśu-Rāma, thus apparently indicating that after the latter's extirpation of the Kshatriyas a new branch arose, the ancestors of the Bālī-vamśa, and that these derived their name from *cala*, or *bala*, "a cavern". On the other hand, we must note that the family bore on its banner the device of an ape (l 42), and this seems to prove their traditional descent from the hero Bālī. Possibly the two records may be reconciled by supposing that the *adatar* mentioned in our inscription were the forefathers of the hero Bālī, and that he derived his name from their legendary birth from the mountain. This however is only speculation: the essential facts are that the Bālī-vamśa claimed traditional lordship over the city of Kīśukīndhā, and that they had on their banner the figure of an ape and as their heraldic device a turtle (l 42). It is not clear whether the Bālī-vamśa is connected with the Bālī-vamśa mentioned in *Ep Carn IV* 11, Pl 25, and *Ann Report Mysore Arch Dept*, 1910-11, p 37, or with the Mahābālī-vamśa noticed in *Progress Report of Asst Arch Supt for Epigr, Madras*, 1913-14, p 13, I have doubts.

The Bappura family, which according to our record was more or less the same as the Bālī-vamśa, is perhaps identical with the Batpūra or Bappūra race known from other sources (*Ind Ant*, Vol XIX, pp 14, 19, *J B B R A S*, Vol X, p 365, *Dyn Kan Dist*, pp 344, 349).

The record contains one date, that of the first grant, which is unfortunately imperfect. It reads (ll 37-38) śīmāch-Chālukya-Vikrama-kāla[l 38]da 38[ne\*]ya Vijaya-samva-[tsarada . . .]. The epoch of the Chālukya-Vikrama era being 1075-76 A D, its 38th year is 1113-14 A D, and this coincides with the cyclic year Vijaya.

Few place-names are decipherable. We have only Kuntala (l 5), the Kīśukād *nād* (l 17), Kīśukīndhā (l 18), Sūndī (ll 38, 55), and Achalapura (l 39). The last is probably the residential quarter connected with the sanctuary of Achalēśvara mentioned in previous inscriptions.

<sup>1</sup> Cf the cult of Tārā on the same mountain, above, Vol XIV, p 284. Whether the Vīṣṇu temple at Rāmāgiri in Chingleput District (Sewell, *Lists of Antiquarian Remains*, p 174) is connected with this cult I cannot say.

# L—OF THE REIGN OF THE KALACHURYA SANKAMA.

The stone on which this record is engraved is on the eastern wall of the Math in Sūdi belonging to the Karasthaladavaru fraternity (see above, p 77) It does not appear whether the stone has any sculptures The first line of the inscription seems to be on a band separate from that covered by the remainder, and occupies an area 2 ft 4½ in wide and 2¾ in high The remainder covers an area 2 ft 4½ in wide and 2 ft 4 in high, it is damaged and illegible at the base and the lower corner of the proper right, but is otherwise well preserved —The character is Kanarese, of the upright and somewhat square type usual in the period The letters are between ½ in and ⅞ in high The special form for *y* appears in *srēmy* =, l 12, the *anusvāra* is written indifferently as a small circle above the line and a large circle in the line

The language is throughout Old Kanarese, except for the introductory Sanskrit verse (l 1) The *l* never appears (we have *negaldā* in ll. 24 and 26) The word *ppudu* (ll 11, 12) is later in form than the cognate *irddudu* (l 4) On *ānamna* (l 12) cf above, p 86

The inscription was doubtless intended to record a grant to some religious establishment, but in its present mutilated form it contains only an historical introduction, and even that is incomplete Its verses 10-13 however may be supplemented from the Rōn inscription of the same reign, Śaka 1102. After invoking Śiva (v 1) and poetically describing the Ocean (vv 2, 3), Mēra (v 4), and the land of Kuntala (v 5), it gives in prose the formal titles and *birudas* of the Kalachurya Sankama, to whose reign it refers itself (ll 14-18) These add little to the information already recorded in *Dyn Kan. Distr*, pp 469 and 486 It then comes to the *Kisukād nād* (ll 18-19), and praises its ruler, the Śinda Mandalika Vikrama-dēva (v 6) His pedigree follows There was a valiant Mandalēśvara named Ācharasa [Āchugi I of Yelburga], who was "like the embodied (? or wielded) sword-edge of king Vikrama," i.e. an efficient servant of Vikramāditya VI (v 7) His brothers were Nākarasa, Simha [I], Dāna, Dāma, Chavunda and Chāma, and Singarasa [II, the son of Āchugi I,] begot the Mandalēśvara Āchugi [II] (v 8) The last-named by Mā-dēvi begot Permādi dēva (v 9) and Chāvunda (v 10) This Chāvunda took as his queen Siriyā-dēvi, who was daughter of the Kalachuri emperor Bijjala by Ēchala-dēvi and sister of Vajra-dēva (v 11), and she bore to Chāvunda two sons, Bijjalā and Vikkayya (v 12) Vikkayya is identical with the Vikrama-dēva of v. 6, in v 13, as supplemented from the Rōn record, he is given the full name Vikramāditya

There is little in these details that is not already recorded in *Dyn Kan. Distr*, pp 468 ff and 572 ff, and especially pp 477 and 576 We may note that the present record gives Dāna as the name of one of the younger brothers of Āchugi I, whereas other inscriptions term him Dāsa, and it seems to confuse Āchugi's brother Singa I with the former's son Singa II For a general survey of the Śinda family see my paper on the Kurgōd inscriptions (above, Vol XIV, p 268)

The only place names mentioned are Kuntala (ll 14, 19), Kālāmjara (l 15), and Kisukād (l 19) The spelling *Kālāmjara*, instead of the more regular *Kālamjara*, is perhaps connected with the other form *Kālāmjana* which sometimes occurs (*Dyn Kan. Distr*, p 469, n. 5), and which is obviously a product of popular etymology from *kāla* and *añjana*, possibly then *Kālāmjara* represents a contamination of the original *Kālamjara* and *Kālāmjana*

## TEXT<sup>1</sup>

[Metres *Anushtubh*, v. 1, *Śārdulavikrīḍita*, v 2, *Mahāśragdhara*, vv 3, 5, *Mattēbhavikrīḍita*, vv 4, 11-13, *Kanda*, vv 6, 7, 9, 10, *Champakamālā*, v 8]

1. 1. Om<sup>2</sup> Namas=tumgaś-churaś<sup>3</sup>-chumbi-chamdra-chāmaia-chāravē [1\*] trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē || [1\*]

<sup>1</sup> From the ink impression

<sup>2</sup> Denoted by a spiral symbol

<sup>3</sup> Read *tumga śiraś*.

- 2 Śrī dhāmam paṇuśh-ōttam-āśīyayam=ahīn-ōdbhāsitam sarvva-sat[t\*]v-ādihāram dvīpa-  
lāja-rājītav=udamechat-kīrtti-
- 3 Gaṅg-ānvitam prādhīnyam bhuvan aīka-jīvanak=enipp=olp-unme nāgēśvara-śrī dhany-  
ākri(kri)tiy-ol=ma-
- 4 nam-golsitō<sup>1</sup> ratnākaram śrī-karam || [2\*] Adu Jambū-dvīpamam lā āṅganame  
balasid=ant=irddud=am-
- 5 bhah-karimdi-[ō\*]dradan-āghūt-ōchchalat-śīkara-makara-kar-āsphūla - pāthina - puchchha-  
chhada-nadr(lr)-ōdvakra-kūrmma-pra-
- 6 kupita-viluthach chhimśumāra-prahāra-pradalat-phēna-piavūha-prabala-ghana-ghan ārāva-  
raudram
- 7 samudram || [3\*] Amtu sogayisuvā mummire mēroy=āgi nikhila-dvīpa-kula-  
kudbala-kubara-kumja-iam-
- 8 jītamum aśēsha dōsh-āpaharava-parinata-prabbāva-sukshētramum=enisi sogayisuvā  
Jambū-
- 9 dvīpada natta naduve || Suva-kāmntā-rata-kūjita-pratirava-piōjrimbhītam<sup>2</sup> kunnari-  
vāra-gīt-ārava-mōhita-dhī(dvī)-
- 10 pa-kulam siddh-āṅganā-pūda-pāṅkaruha piāmchita-kumkuma-sthagita chamchach-  
chandrakānt-ōpalam karam=opp r-
- 11 ppudu ratna-kūta-ramanīyam Mēru-dhāttridhāyam || [4\*] Ā Kāmchanāchalada  
dakshina-dig-bhāgadolu Bharata-
- 12 ksh[c\*]tram=embud=ippud=adarolū(lu) || Polan=ellam gandha-śāli-prakara-parivri-  
(vri)tim nandana-śīēuy=ellam phala-bhār-o(ō)namna-
- 13 chūt-āvan[ja\*]-valajyam dūgguk-ānikam=ellam dalit-āmbhōjāta-rēnu-sthagita-lalitam=  
ūr-ūrggal=ellam prajā-
- 14 samkula-gō-dhānya-prakūrin-āmchite(ta)m=enal=esegum Kumtal-ōrvvi-vilāsam || [5\*]  
Tat-Kumtal-ādhipati || Svasti<sup>3</sup> Sa-
- 15 masta-bhuvan-āśīyayam Śrī-Pi(pri)thī-vallabhām mahārājādhirāja paramēśvara  
Kālāmjara-puavar-ā-
- 16 dhīśvaram suvarṇna-vri(vri)shabha-dhvajam damaruga-tūryya-nirggōshana  
kadana-piachamda māna-Kanakāchala subhata-
- 17 r=āditya kalgal=amkusa chalad-amka-Rāma Sanivāra-siddhi giri-durgga-mallam  
Kalachuryya-kula-kamala-mārttam-
- 18 da mēśamkam(ka)-mallam chakravartti Samkama-dēvarasaru sukha samkathā-  
vinōdadim iājyam-geyyuttam-ire || Vilasita-
- 19 m=enipa Kumtala-dēśadolū bahu-phala-dhānya-dhēnu-dhana-pūrnnam=enisuv=ūrggala  
uele nadu Kīsukādu || A nā-
- 20 dan=ālvam=aī'thi-jan-ānandam Simnda-mandalika-talakam tējō-nidhi Vikrama-dēvam  
śīi-nandanam=eseye tamna lalit-ākāram || [6\*]
- 21 Ā jagad-viran=anvay-āvatāram=ent=endode || Moneyolu kūippam tōrutum=  
anavaratam baladol=a-
- 22 marntum Vikrama-bhūpana kattidaladhū<sup>4</sup>=amit=esevan=Ācharasa-mamdalēśvaram  
bhūtaladolū(lu) || [7\*] Dore-vaded=ādī-mandal-
- 23 lan=Āchugi tat-sahajātan=appa Nākarasana Simha-bhūbhujana Dāna-mahīśana  
Dāma-dhārinīśvarana Chavumda-manda-
- 24 līka-vi(vi)raṇa Chāma-narēmdran=olpu vistarisidudalli Simgarasan=ātmajan=Āchugi-  
mamdalēśvaram || [8\*] Ā negald=Ācharasam-

<sup>1</sup> Read *golsitō*<sup>2</sup> Preceded by the *tanika* symbol<sup>3</sup> Read *prōjrimbhītam*.<sup>4</sup> Read *kaffid=alagin=*

- 25 gam mānini Siriyā-dēviyarasigam<sup>1</sup> puttadan=urvvi-nuta-vibhavam satya-nidhānam  
Permmādi-dēvan=apratīma-
- 26 yaśam || [9\*] Eno negaldā Permma-bhūbhujam=anujam vidviṣṭa-mandalēśvara-  
kāntā-jana-karṇa-patra-vichchhēdanan=apratīma-pratāpi
- 27 Ch[ā]vumda-nri(nri)pam || [10\*] Tat-patṭa-mahādēvi || Nara-nāth-āgrani  
Bijjalām Kalachuri-kshmāpālan=ayyam gu-
- 28 [n-ākare]y=ād=Ēchala-dēvi tāyi<sup>2</sup> nri(nri)pa-vaiaam śrī-Vajra-dēvam sahodaran=  
atyumnata-Simda-ramśyan=adhipam Chāvundan=em-
- 29 [dāmdē dal] Siriyā-dēviy-ol=ū=cial-kuladolam sampūjeyaru rāniyai || [11\*]  
Tat-tanūjarū(ū) || Dhareyam pālisa[l=em]-
- 30 [de Gaurige Gajāsya]m Shan[n]ukham Siteg=uddhura-tējam Lava-bhūbhujam  
Kusa-nri(nri)pam śrī-Dūvaki-dēvig=ādaiadimdam Bala-Kri(kri)shnar=udbhavi-
- 31 [pa vol lōk-ōttamar=ppu]ttidar=SSiriyā-dēvige vira-Bijjala-nri(nri)pam Vikkayyan=  
omb=ātmarū(rū) || [12\*] Avar=olago || [Prajeyam]
- 32 [pālisa dhaimmamam nilisi śiṣṭa-brātāmam kād=ari]-brajamam sōd[u nuramta-  
ram vipula-lakṣmī-dhāman=ādam] mahibhujā-[chūdāmani]
- 33 [Simda-ramśyan=ajitam śrī-Vikramādityan=āpta-jan-ōdyan-nidhi mamdalēśa-tīlakam  
Chāvumda-dēv-ātmarām ||] [13\*]
- 34 [Almost wholly illogible]

## TRANSLATION.

(Verse 1) Homage to Śambhu, beautiful with a yak-tail fan consisting of the moon kissing his lofty head, the foundation-column for beginning the city that is the triple universe

(Verse 2) A site of wealth [or, of Fortune],<sup>3</sup> a dwelling of the noblest of men [or, of Purushōttama], illumined to perfection [or, illumined by the Lord of Serpents], origin of all living beings [or, of all the *sattva* element], made bright by kings of birds [or, by Garuda], connected with the brilliantly glorious Ganges [or, having a Ganges-like white stream of brilliant glory], pre-eminent, the true essence of the single watery element [or, sole life] of the universe, causing welfare [or, being the origin of Lakshmi] —like the happy aspect of the splendour of the Serpent's Lord [Vishnu], the jewel-mine [Ocean] verily delights the mind

(Verse 2) The Ocean stands like the ethereal space encompassing this Jambū-dvīpa, with drizzle springing up from the blows of the huge tusks of great water-elephants, with streams of foam bursting out from the lashing of dolphins' arms and from the beating of *pāthina* fishes' tails and fins and of alligators, crooked turtles, and angry wallowing porpoises, and hideous with the roar of mighty dense clouds<sup>4</sup>

(Lines 7-9) In the very middle of Jambū-dvīpa, which, with the ocean thus resplendent as its bound, is brilliant in being adorned with grotto bowers in the central mountains of all the continents and in being a blessed land richly endowed with power to remove all guilt—

(Verse 4) Conspicuous indeed is Mount Mēru, charming with jewelled peaks, which is full of echoes of the murmur of celestial damsels' amorous dalliance, where the tribes of birds are fascinated by the sounds of Kinnaris' sweet songs, and where brilliant moonstones are besmeared with lustrous saffron from the lotus-feet of Siddhas' wives

<sup>1</sup> Read *Mā dēviyarasigam*

<sup>2</sup> *Tāyi* is to be pronounced as a monosyllable

<sup>3</sup> The double meanings running through this verse are meant to compare the real ocean with the mythical Milk Ocean, the home of Vishnu

<sup>4</sup> The Ocean is thus compared to the sky, which is blue, emits rain and snow and contains storm clouds

(Lines 11-12) On the south of this Golden Mountain is the land of Bharata, in it—

(Verse 5) All the fields are compassed by lines of fragrant rice-crops, all the series of parks encircled by mango trees bending with the weight of fruit, all the multitudes of pools charmingly powdered with pollen of bursting lotuses, all the towns splendidly abounding in crowds of people, kine, and grain thus appears the bright aspect of the land of Kuntala

(Lines 14-18) As to the lord of this Kuntala.—When—hail!—the asylum of the whole world, dailing of Fortune and Earth, great Emperor, supreme monarch, lord of Kālāmbara best of cities, whose banner (*bears the device of*) a golden bull, who is (*heralded by*) the noise of the double drum and (*other*) musical instruments, awful in battle, a Golden Mountain in dignity, a sun of warriors, a god to the valiant, a Rāma in boldness of character, successful (*even*) on Saturdays, a man of valour in mountain fastnesses, a sun to the day-lotuses of the Kalachurya race, an intrepid man of valour, the Emperor Sankama-dēvarasa, was reigning with enjoyment of pleasant conversations —

(Lines 18-19) In the bright land of Kuntala is Kisukād, a province containing towns that are full of abundant fruit, grain, kine, and money

(Verse 6) The ruler of this province is a delight to the needy, an ornament of Sinda Mandalikas, a treasure of splendour, Vikrama-dēva, a child of Fortune,<sup>1</sup> whose own charming form is conspicuous

(Line 21) As regards the lineage of this world-hero —

(Verse 7) The Mandalīśvara Ācharasa [I] appeared on earth like the embodied (? or wielded) sword-edge of king Vikrama, displaying valour in battle [*or*, sharpness at its point], constantly associated with might [*or*, with the right hand]

(Verse 8) In dwelling upon the excellence of the illustrious first Mandalika Āchugi [Ācharasa I] and of his brothers Nākarasa, king Simha [Suga I], king Dāna, king Dāma, the valiant Mandalika Chavunda [I], and king Chāma, (*it should be said that*) the Mandalīśvara Āchugi [II] was the son of Singarasa [Suga II].

(Verse 9) To this distinguished Ācharasa [II] and his high-spirited consort MĀ-dēviyarasi was born Permādi-dēva of world-renowned majesty, a treasure of truth, incomparable in glory

(Verse 10) The younger brother of this distinguished king Perma was king Chāvunda [II], who plucked away the leaves in the ears of hostile Mandalīśvaras' mistresses, incomparable in majesty

(Line 27) His chief consort—

(Verse 11) Seeing that her father was the Kalachuri monarch Bijjala, foremost of lords of men, her mother Ēchala-dēvi, a mine of virtues, her brother the blest Vajra-dēva, best of kings, her husband Chāvunda [II], the seion of the most exalted Sindas, what queens in the two races were so highly honoured forsooth as Sīriyā-dēvi ?

(Line 29) Their sons—

(Verse 12) As to Gauri, for the protection of earth, were born the Elephant-faced [Gan-ēśa] and Shanmukha, as to Sītā king Lava immense of splendour and king Kuśa, as to the blest lady Dēvaki by act of grace Bala and Krishna were born, so were born to Sīriyā-dēvi the hero king Bijjala and Vikkayya as sons, best of the world

(Line 31) Of these (*two sons*)—

(Verse 13) Guarding his subjects, establishing religion, protecting men of culture, driving away foes, the blest Vikramāditya, crest-jewel of monarchs, seion of the Sindas, invincible, an exalted treasure to his friends, an ornament of feudal princes, the son of Chāvunda-dēva, has been everlasting a seat of abounding fortune

<sup>1</sup> Śrī-nandana, a play on the name of his mother Sīriyā dēvi (see vv 11 12)

## No 7.—THE FIVE DAMODARPUR COPPER-PLATE INSCRIPTIONS OF THE GUPTA PERIOD

By RADHAGOVINDA BASAK, M A, RAJSHAHI

These copper-plates were discovered in the village Dāmōdarpur, about 8 miles west of Police Station Phulbini (also a railway station on the Northern Section of the Eastern Bengal Railway) in the District of Dinājpur in the Rājshahi Division of the Presidency of Bengal. The whole set of five plates was found in the month of April 1915 by some coolies employed by one Chhamir-ud-din Mondal in levelling a heap of earth between two tanks, locally known as Harīpukur and Kholākutīpukur, during the making of a road. The plates were made over in due course to J A Ezechiel, Esq, I C S, the District Magistrate of Dinājpur, who very kindly sent them to the Director of the Varendra Research Society, Rājshahi. The Society then placed them in my hands for decipherment of the inscriptions. Ill-health has hitherto prevented me from editing these inscriptions properly, although I was most anxious to publish my reading of the texts as soon as possible, to enable scholars to renew a discussion of, and an investigation into, the old, but interesting, subject of Gupta chronology and other important historical data for the history of the Gupta period. When the plates reached my hands, they were covered with a thick coating of rust, which remained stuck to them and overlay the letters of the inscriptions in many places. They were therefore kept immersed for some days in tamarind and were then cleansed with dilute nitric acid. This having been done, the letters became quite legible in some places and partly so in others. The extremely corroded and damaged condition of the plates, especially of Nos 2 and 4, has caused me a good deal of difficulty in the work of decipherment. The plates are now deposited in the Museum of the Varendra Research Society along with several other similar historical relics—the most important and earliest amongst them being the Dhānādāna copper-plate grant of Kumāra-gupta I. I shall feel very grateful to any scholar who points out any mistakes that I may have committed either in making out the text or in interpreting it.

In order easily and clearly to understand the texts of these inscriptions, a few words are required at the outset concerning the nature and form of the documents. The plates are not like ordinary royal grants of land made to Brāhmanas or dedicated to gods, nor are they like *prasastis* (eulogies) or *Brahmadēya* records. They may rather be considered as a peculiar kind of sale deeds, recording, as it were, the state confirmation of land-sale transacted between Government and the purchasers, who buy land on payment of prices at the usual rate prevailing in different localities. These purchases of land were generally made with a view to free donation thereof to temples or to Brāhmanas. The sale rate was calculated in coins (in gold *dīnāras* in these cases). It is not unlikely that the deeds were first drawn up in the Government office and then engraved on copper and afterwards issued to the persons concerned. Three out of the four copper-plate grants from East Bengal edited by Mr Pargiter, viz the grants marked A, B and C published in the *Indian Antiquary*, July 1910, seem to be records of a similar type. These sale-deeds may be regarded as having in the form in which they are drawn up roughly six different parts. The *first* part contains the prayer of the applicant, and therein is also mentioned the name of the ruler of the particular province in which the land to be purchased is situated. The special object for which the purchase is to be made by the applicant is stated in the *second* part, which also refers to the prevailing custom of buying fallow lands on payment of money at a particular rate for a particular area. The *third* part contains reference to the Government record-keepers, whose approval was necessary in determining the sale. The *fourth* part embodies the permission of the State for selling the land on receipt of the proper price, after it has been severed from other lands by boundary marks, on survey made according to a particular standard of

measurement. In the *fifth* part is mentioned the gift of the purchased land to the grantee, or to any god, by the donor-applicant. The *sixth* part refers to the merits accruing from making such pious gifts and contains the usual admonitory verses. It may be noted here that these different parts in the construction of such documents are more clearly observable in Plates Nos 3-5 than in Nos 1 and 2. The Dhānādaha copper-plate grant<sup>1</sup> of the year 113 G.E., belonging to the reign of the Gupta monarch Kumāra-gupta I, also seems to be a document of a similar nature to those under examination.

The importance of these five copper-plate inscriptions is very great. They would much help us in readjusting already known historical facts of the Gupta period and in introducing new historical data, in the light of which the Gupta chronology is to be revised. However, before discussing the historical materials obtained from these inscriptions, and the other questions connected therewith, I propose to give below, for the convenience of the reader, a summary of the contents of the plates.

PLATE No 1, of the time of Kumāra-gupta (I), dated in 124 (G.E.) (= 443-44 A.D.).

A Brāhmaṇa of the name of Kaiṣṭhika made an application before the local Government for a permanent grant to him, according to *nīti-dharma*, of one *kulyavāpa* of untilled *aprada khīla* land, for convenient performance of his *agnihōtra* rites, upon receipt from him of a price at the usual rate of three *dīnāras* for each *kulyavāpa*. His prayer was granted by the local Government of Kōtivarsha *śhaya*, which was being carried on (*samvyavaharati*) by *kumārāmātya* Vētravarman, appointed to this responsible post by *uparika* Chirātadatta, the head of the Pundravardhana *bhukti*, who again was under the favour of the imperial "lord of the earth," *parama-daivata*, *parama-bhattāraka*, *mahārājādhirāja*, the glorious Kumāra-gupta. Before the grant was sanctioned, the record-keepers were consulted in determining the title to the land.

PLATE No. 2, of the time of Kumāra-gupta (I), dated in 129 (G.E.) (= 448-49 A.D.).

A person (whose name is undecipherable owing to very bad corrosion of this plate) approached the local Government of Kōtivarsha *śhaya*, administered by *kumārāmātya* Vētravarman, appointed by *uparika* Chirātadatta, the head of the Pundravardhana *bhukti*, who, again, was dependent on the favour of "the imperial lord of the earth," *parama-daivata*, *parama-bhattāraka*, *mahārājādhirāja*, the glorious Kumāra-gupta,—and prayed for the grant of a plot of waste land, to be transferred to him on receipt from him of the price at the prevailing rate of three *dīnāras* for each *kulyavāpa*, for the maintenance of his *pañcha-mahāyajñas*. His prayer was granted, and land given him according to the determination of the *pustapālas* (record-keepers).

PLATE No 3, of the time of Budha-gupta (date in years lost from the upper left corner of the plate)

For the sake of increasing the merit of himself, as well as of his parents, a person (perhaps the village master=*grāmika*) named Nābhaka wished to purchase some uncultivated *aprada* (unsettled) *khīla* land in a village called Chandagrāma—the chief inhabitants of which were so informed by the *mahattaras*, the *ashta-kulādhipikarānas*, the *grāmikās* and others from (the head-quarters) Palāśavṛndaka—where he (Nābhaka) proposed to provide residence for some prominent Brāhmaṇas. His application was made when the *bhukti* Government of Pundravardhana was being carried on by the *uparika-mahārāja* Brahmadatta, favoured by the imperial "lord of the earth," *parama-daivata*, *parama-bhattāraka*, *mahārājādhirāja*, the glorious

<sup>1</sup> J. A. S. B., 1909, pp 459-61. Vide my reading of this inscription, published in the Bengali monthly, *Sāhitya* (of Calcutta), Pausa and Chaitra issues, 1923 B. S.



Budha-gupta. The applicant's prayer was granted on receipt of the price in coins at the usual rate prevailing in the villages of this province, and the land was given to him after being surveyed and inspected by the *mahattaras*, etc, and measured by the customary *nalas*. In this case also, as in Plates Nos 1 and 2 of Kumāra-gupta I's time, the record-keeper's approval was necessary in determining the sale.

PLATE No. 4, of the time of Budha-gupta (date in years lost from the upper left corner of the plate).

The guild-president of the town (*nagara-siēsthin*), Ribhupāla, himself a member of the town-board, applied before the local Government of Kōtivarsha *vishaya*,—administered by *ayuktala* Śāṇḍaka (or Gandaka), appointed to this position by *uparika-mahārāja* Jayadatta, governor of the *bhukti* of Panditavardhana, who, again, was enjoying the royal favours of the imperial "ruler of the earth," *parama-daivata*, *parama-bhattāraka*, *mahārājādhirāja*, the glorious Budha-gupta—for permission to purchase some *kulyavāpas* of *vāstu* (dwelling-site) land on payment of the price at the usual rate of three *dināras* for each *kulyavāpa*. The purpose of this purchase of land was to erect thereon two temples and two chambers for the two gods, Kōkāmukha-svāmin and Svētavarāha-svāmin, to whom eleven *kulyavāpas* of land had already been dedicated by the same donor to enhance his own religious merits, as *apradas* (perhaps as permanent endowments) in Dōngāgrāma in (a place called) Himavachchhikhaia. His application was granted, the record-keepers having approved of the noble purpose and having corroborated the statement of the donor's former gift of eleven *kulyavāpas*, mentioned in the application. The plate has a seal attached to the middle of its left side the symbol and the legend, now quite indistinct, seem to have been similar to those used in the seal of Plate No 5, below.

PLATE No. 5, of the time of Bhānu(?)-gupta, dated in 214 (G E) (=533-34 A D.).

Amṛitadōva, a nobleman (*kulaputra*) from Ayōdhyā, approached the local Government of Kōtivarsha *vishaya*,—administered by Svayambhūdeva, as the *vishayapati* (ruler of the district), who was appointed to this rank by the *uparika-mahārāja rājaputra-dēva-bhattāraka* (the king's son), the head of the *bhukti* of Panditavardhana, who again was favoured by the imperial "ruler of the earth," *parama-daivata*, *parama-bhattāraka*, *mahārājādhirāja*, the glorious Bhānu(?)-gupta (two letters at the end of line 1, and before the word "gupta" in the beginning of line 2, are cut off, and hence only the *Gupta*-remnant of the proper name remains)—and applied for the purchase of some uncultivated *khila* land, on condition of *apradā-dharma* (very likely the condition of non-transferability of endowments by further gift), by paying the price in coins at the usual rate of three *dināras* for each *kulyavāpa* of such land, i.e. the rate prevailing in this *vishaya*. The purpose of this purchase of land was to provide for the means of repairs, etc, of the temple of the god Śvētavarāha-svāmin and to supply means for the continuance of the *bali*, *charu*, *sattrā*, etc, and the materials for daily worship of the god. According to the determination of the record-keepers land measuring five *kulyavāpas* in four different localities was sold to Amṛitadēva, who in turn dedicated the same to the god for his perpetual enjoyment. This plate has a seal attached to the middle of its left side and bears the symbol of a trident in relief with the legend *Kōtivarsh-ādhishtān-ādhi(karanasya)*, i.e. (the seal) of the office of the capital of Kōtivarsha, inscribed below it.

Our inscriptions cover a period of 90 years, from 124 G E to 214 G E, i.e. from 443-44 A.D. to 533-34 A.D., during which the imperial Gupta rule continued to prevail in Northern India. A discussion of many of the already known historical events will be resumed in connection with the contents of our plates. Although we are specially concerned in these five plates with three only of the imperial Gupta rulers, viz Kumāra-gupta I, Budha-gupta and Bhānu-



(?)-gupta, we shall have to refer to many events of the reigns of Skanda-gupta and Kumāra-gupta II, whose rule intervened between those of Kumāra-gupta I and Budha-gupta

From the evidence of the dates 124 and 129, which undoubtedly refer to the Gupta era, recorded in Plates Nos 1 and 2, and from the use in them of the paramount titles *parama-darvata*, *parama-bhattāraka* and *mahārājādhirāja*, it is clear that the Kumāra-gupta of these two inscriptions must be the imperial monarch Kumāra-gupta I, son and successor of Chandragupta II. Another inscription<sup>1</sup> belonging to the same monarch's reign bears the date 129 G E. From these two plates of the reign of Kumāra-gupta I we discover for the first time that North Bengal (the *bhukti* of Pundravardhana) was a province under the political jurisdiction of the imperial Guptas. The governors of this *bhukti* were, as we see, appointed by the emperors themselves, and had in their turn the power of appointing the *vishayapatis* (district officers) of Kōtivarsha (which we identify with the tract of country constituting the northern part of the modern District of Rājshahi and the southern part of that of Dinājpur, including perhaps a portion of the Districts of Malda and Bogra). At least during the period between 124 G E and 129 G E we find that North Bengal was governed by the Emperor's dependant, Chirūta-datta, enjoying the use of the title of *uparika*, under whom again *kumārāmātya* Vētra-varman administered the Kōtivarsha *vishaya* from the *adhrishthāna* (town) of the same name. North Bengal during the Gupta period, therefore, formed an integral part of the Gupta empire. Hereby the north-eastern limit of that empire is definitely settled, North Bengal (Pundravardhana) coming within the bounds of the Gupta empire, but Kāmarūpa remaining as an outlying province ruled by *pratyanta-nripatis* (as known from the Allahabad stone pillar inscription of Samudra-gupta, ll 22-23), acknowledging a certain amount of obedience to the Gupta sovereigns. The absence of any mention of the old, but neighbouring, country of Pundravardhana from the list of countries conquered by Samudra-gupta led us at one time to think that this province formed from the beginning a part of the Magadhan empire under the early Gupta rulers, and was under the direct jurisdiction of the Guptas. That such an inference as true is now proved by the discovery of new facts from the epigraphic records under discussion. Mr Vincent Smith's once probable identification<sup>2</sup> of the tributary kingdom of Davāka (which also, like Kāmarūpa, was an outlying province and acknowledged a certain amount of obedience to the Gupta sovereigns) as having "corresponded with the Bogra (Bagraha), Dinājpur and Rājshahi Districts to the north of the Ganges" is now to be regarded as incorrect, for these districts of North Bengal form the old *bhukti* of Pundravardhana, governed by the agents of the Gupta emperors.

Another point that may be raised here is that Plates Nos 1 and 2 show no reduction of Kumāra-gupta I's power—they rather point to the fact that at least in the eastern portion of the Gupta dominions his rule continued uninterruptedly. From the mere use of the subordinate title of *mahārāja* with the name of Kumāra-gupta I in the Mankuwar inscription mentioned above the late Dr Fleet<sup>3</sup> started an alternative theory that towards the end of Kumāra-gupta I's reign the emperor was reduced to feudal rank owing to the beginning of the attacks of the Hūnas and the Pushyamitras. Troubles the emperor must have had in the western part of his vast dominion, but there is no clear evidence to show that he was actually reduced to the rank of a feudatory ruler. Our plates, on the contrary, show that even in 129 G E, so near to the end of his long reign, the emperor was ruling in full glory at least in the east.

<sup>1</sup> The Mankuwar stone image inscription—Fleet, *C I I*, Vol III, No 11

<sup>2</sup> V Smith, *Early History of India*, 3rd Edition, p 285

<sup>3</sup> Fleet, *C I I*, Vol III, p 46

It seems that the position of Chirātadatta, governor of Pundravardhana, and that of Vētra-varman, the district officer of Kōtivarsha carrying on his administration from the town of the same name, was similar to that enjoyed by the emperor's own feudatory *nripa* Baudhavarman,<sup>1</sup> who in 437-38 A.D. (118 G.E.) wielded a combined authority both as ruler of Mālwa and as governor of the city of Daśapura. In the light of the evidence now available it may be believed that the copper-plate grant, dated 113 G.E., belonging to Kumāra-gupta I's reign and discovered in Dhānādaha (in the District of Rājshahi), must have referred to the province of Pundravardhana as being under a Gupta governor and that the *vishaya* of Khātā-(?)pāra, mentioned therein, formed a part of the same province, but unfortunately the plate is a mutilated one and has left us ignorant of the full contents of the inscription which it bore.

We have strong reasons to believe, on the evidence contained in Plates Nos. 1 and 2, belonging to Kumāra-gupta I's time, and in Plates Nos. 3 and 4, belonging to that of Budha-gupta, that the province of North Bengal (Pundravardhana) must have remained in sole and direct possession of Skanda-gupta (136-148 G.E.), Kumāra-gupta I's son and successor, and of Kumāra-gupta II of the Sārnāth inscription,<sup>2</sup> probably Skanda-gupta's son and successor, and that the same system of provincial Government must have continued in Bengal, for at least about a century, as will be shown later on. It is quite plausible that towards the close of Kumāra-gupta I's reign—when, as we have shown before, he was ruling without trouble in the eastern provinces of his empire—the Gupta monarch's power began to diminish in the western provinces, in which the peace was disturbed by the attacks and incursions of the greedy Hūnas, the Pushyamitras and the Mlecchas, who were utterly defeated by Skanda-gupta sometime about 136-138 G.E., the dates of the Junāgadh rock inscription.<sup>3</sup> This rock inscription of Skanda-gupta's time also testifies to the fact that under the Guptas the provincial governors were appointed by the emperors and that the former again had the power to appoint local rulers. We learn from that inscription that after having thoroughly defeated his enemies and "having conquered the whole earth" (*jitaṁ prithivīm samagrām*), i.e. having regained his lost provinces, Skanda-gupta set himself to appoint many provincial governors (*sarvveṣhu dēśeṣhu vidhāya goptrīm (trīm)*—l. 6), especially for the western provinces, where the emperor required the services of able and trustworthy persons for the work of administration after the Hūna troubles. His anxiety to appoint a qualified governor for the proper protection of the land of the Śuśīkṣitas (Kāthiāwar), and his sense of relief and comfort when he succeeded in appointing Parnadatta as the governor of that western province (*pūrvvētaraśyām*—his Parnadattam nityajyā rājā dhritam—*lith=ābhūt*, l. 9), are graphically described in that inscription. This governor Parnadatta again appointed his own son Chakrapalita as the city governor (*śayam=eva pitiā yuk samuyuktō*, l. 12), just as we see from the Dāmōdarpur plates that the rulers of the province of Pundravardhana, themselves appointed by the emperors, used to appoint the *vishayapatis* of Kōtivarsha, who had their head-quarters in the town of that name. It is clear then that the position of the governors in the eastern provinces (e.g. Pundravardhana) of the imperial Guptas corresponded to that enjoyed by the governors of the western provinces (e.g. Śuśīkṣita, and Mālwa). Skanda-gupta, while appointing the governors of his western provinces, did not apparently deviate from the principle followed by his father with regard to the eastern provinces (Plates Nos. 1 and 2) and perhaps also by his father's ancestors. Similar to the position of the *vishayapatis* of Kōtivarsha was

<sup>1</sup> Fleet, *C. I. I.*, Vol. III, No. 18.

<sup>2</sup> Vide "Annual Progress Report of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, 1915", and Professor K. B. Pathak's article on "New Light on the Gupta Era and Mithrakula" (published in *Sir R. G. Bhandarkar Commemoration Volume*, Poona, 1917, pp. 202-203).

<sup>3</sup> Fleet, *C. I. I.*, Vol. III, No. 14.

that of Sarvvanāga,<sup>1</sup> the *vishayapati* of Artarvīdi (the country lying between the Ganges and the Jamunā) in 146 G E. Another feudatory ruler, perhaps of some central province under Skanda-gupta, who may be mentioned in this connection, was Bhīmavarman,<sup>2</sup> ruling in 139 G E. There is no evidence to show that Bengal, especially Puṇḍravardhana, was not a Gupta province under Skanda-gupta. The discovery of coins of Skanda-gupta in some of the Lower Ganges districts may be regarded as a proof, though somewhat insufficient, that his sway prevailed in Bengal also.

Before discussing the historical data deduced from the contents of Plater No. 35, we should here very shortly refer to the emperor who reigned immediately after Skanda-gupta, whose last recorded date (on silver coins) is 118 G E. The Gīdhwa stone inscription, which bears the same date, but has the ruler's name broken away, may be regarded as having reference to the "augmenting victorious reign" (*pratyarthamānī-śrīpārā-rājya-samratva-va*) of Skanda-gupta. The three Sārnāth inscriptions engraved on the pedestal of three Buddha images discovered by Mr Haigreaves of the Archaeological Department, one of which bears the date 151 G E, while Kumāra-gupta was ruling the earth (*bhūmam śrīate Kumāraguṇḍa*), and the other two of which are dated in 157 G E, while Budha-gupta was ruling the earth (*prithivīm Budhaguṇḍa prāśāsati*), were examined by me in March 1916 at the Sārnāth Museum. I found the stone inscription, belonging to Kumāra-gupta's reign and bearing date 151 G E, marked as 22E amongst the archaeological relics preserved in that Museum, and one of the two inscriptions belonging to Budha-gupta's reign and bearing the date 157 G E marked as 39E. This Kumāra-gupta of the Sārnāth inscription, whose reign has hitherto been unnoticed, appears to have succeeded Skanda-gupta on the imperial throne, and was, in all probability, followed by Budha-gupta, he should now be called Kumāra-gupta II. It may be supposed that, like Chandra-gupta II, grandson of Chandra-gupta I, Kumāra-gupta II (of the Sārnāth inscription) was a grandson of Kumāra-gupta I—and this view receives the support of dates also. It may also be right to think that his reign was a short one, circa 150-156 G E. In all probability the relation between Skanda-gupta and Kumāra-gupta II was that of father and son, and Budha-gupta, reigning in 157 G E, i.e. within only three years of the Sārnāth inscription (22E), may also be regarded as the son and successor of Kumāra-gupta II. The Kumāra-gupta of about 530 A D, son and successor of Narasimha-gupta and grandson of Pura-gupta of the Bhutari seal inscription,<sup>3</sup> now becomes Kumāra-gupta III. The usual view, hitherto held by Mr. V. Smith, Mr. Allan and others, that Skanda-gupta died childless about 480 A D, and was succeeded by his brother Pura-gupta, is now to be abandoned. The numismatic evidence obtained from the Bhairavi hoard, which contained coins of Samudra-gupta, Chandra-gupta II, Kumāra-gupta I, Skanda-gupta and Prakāśāditya led Mr. Allan<sup>4</sup> (rightly, I should suppose) to draw "a natural deduction that Prakāśāditya succeeded Skanda-gupta, and that the hoard was buried in his reign." After refuting Dr. Hoernle's view that Skanda-gupta and Pura-gupta were identical, Mr. Allan thus concluded,<sup>5</sup>—"It is highly improbable that Pura-gupta was called both Vikramāditya and Prakāśāditya, so that we must attribute these coins (Prakāśāditya coins) to some king, probably a *gupta* whose name is not yet known, and who must be placed about the end of the fifth century A D." It may now be supposed tentatively that it was perhaps Kumāra-gupta II, presumably son and successor of Skanda-gupta, who used the Prakāśāditya title in his coins. If this supposition proves after future discoveries to be true, the last clause of Mr. Allan's conclusion quoted above will have to be

<sup>1</sup> Fleet, *C. I. I.*, Vol. III, No. 16

<sup>2</sup> *Ibid.*, No. 66, p. 268

<sup>3</sup> Allan, *Indian Coins, Gupta Dynasties*, Introduction, p. li

<sup>4</sup> *Ibid.*, No. 65

<sup>5</sup> *J. A. S. B.*, Vol. LVIII, Part I, p. 89

<sup>6</sup> *Ibid.*, Introduction, p. li

modified a little, for Kumāra-gupta II could not reign later than 156 G E, as the Gupta era 157 refers to the reign of the next sovereign, Budha-gupta. Again, if the year 156 G E belongs to Kumāra-gupta II's reign, it may be rightly supposed that the Khoh copper-plate grant of the Mahāraja Hastin, wherein there is reference to the enduance of the Gupta dynasty and sway (*Gupta-nripa 17jya-bhuktāu*, ll 1-2) belonged to Kumāra-gupta II's time. Any other alternative will make this particular inscription belong to the time of the next sovereign, Budha-gupta, whose feudatory this Mahāraja Hastin (whose known dates range between 156-191 G E) undoubtedly was. One known event can, with some certainty, be attributed to the time of Kumāra-gupta II. The temple of the Sun-god at Daśapura (in Mālwa), which was built in Mālava era 193, i.e. 117 G E, by the guild of silk-weavers immigrant from the Lāta *vishaya*, while Bandhuvārman was governing that city as Kumāra-gupta I's feudatory, was restored (*samskritam*) by the same guild in Mālava era 529, i.e. 153 G E, as we know from the Mandasor stone inscription.<sup>2</sup> The late Dr Fleet wrote thus— "This second date (529 Mālava era) is, of course, the year in which the inscription was actually composed and engraved, since we are told at the end that it was all composed by Vatsabhatta, and the engraving throughout is obviously the work of one and the same hand." Hence it may be taken as true that the restoration of this temple of the Sun-god at Daśapura, which fell into disrepair under other kings (as described in the inscription), took place very probably during the reign of Kumāra-gupta II, when, we have reasons to believe, the western provinces (e.g. Mālwa) were still under Gupta sway, and that the great poet Vatsabhatta, whose intellectual attainments are so evident from his excellent composition of this inscription, flourished during the reign of the same monarch Kumāra-gupta II.

We shall now show below that the genealogy of the imperial Guptas continued through Skanda-gupta for a period of still about three quarters of a century, and that the Gupta empire did not perish after the death of Skanda-gupta, as has so long been held by historians. I think the presumption of a renewed attack on the Gupta dominions by the Hūnas (c. A.D. 465-70), as held by Mr V. Smith<sup>3</sup> and followed by others, is now in the absence of definite evidence to be given up. Skanda-gupta's victory in his first battle with the Hūnas was a very decisive one, and it secured the general tranquillity of all parts (western as well as eastern) of the Gupta empire till the time of his grandson (?) Budha-gupta (whose known dates range from 157 to 175 G E). The Sarnāth image inscriptions and the Dāmōdarpur plates may serve as evidence to show that the imperial Gupta line after Skanda-gupta ran through Kumāra-gupta II, Budha-gupta and Bhānu-gupta in full glory till at least 214 G E, the date of our plate No 5, i.e. till 533-34 A.D., if not still later. But the Bhitari seal inscription above referred to, which gives a genealogy of the early Gupta dynasty for nine generations, does not contain the name of Skanda-gupta, but carries the genealogy through Pura-gupta, described as a son of Kumāra-gupta I by his chief queen Ānanda-dēvi, down to his grandson named Kumāra-gupta (now Kumāra-gupta III), son and successor of Narasimha-gupta (Pura-gupta's son). So it is evident that a line of Gupta rulers through Pura-gupta ran parallel to that of which the genealogy has been established by the Sarnāth inscriptions and the Dāmōdarpur plates. It may be not quite unlikely that during the troublous times after Kumāra-gupta I's death, when Skanda-gupta<sup>4</sup> was preparing himself "to restore the fallen fortunes of his family" (*vichalita kula-lakṣmī-stambhanāy=ōdyatēna*, l 10) and had afterwards "to establish again his lineage, which had been made to totter" (*-prachalitam vaiṁśam pratishthāpya*, l 14) by fighting the Hūnas and other foreign tribes in the western portion of his vast empire, Pura-gupta—no matter whether he was his (Skanda-gupta's) full or half brother—seized the opportunity to

<sup>1</sup> Fleet, *C I I*, Vol III, No 21

<sup>2</sup> Fleet, *C I I*, Vol III, No 18

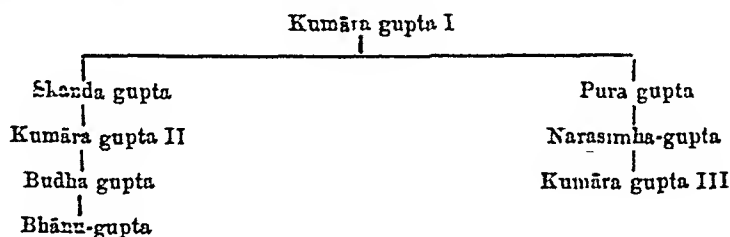
<sup>3</sup> Vincent Smith, *Early History of India*, 3rd Edition, p 310

<sup>4</sup> Fleet, *C I I*, Vol III, No 13

become refractory and to set up a separate and independent rule. Be that as it may, there is now hardly any doubt that the Gupta family broke up about that time at least into two branches, arranging perhaps, by mutual agreement, to rule over different provinces. But with our present stock of knowledge it is not very easy to indicate the place where the branch line headed by Pura-gupta may have ruled, for, as we shall presently show, the imperial ruler of the other branch, Budha-gupta, held supremacy not only over North Bengal (Pundravardhana) in the east (Plates Nos 3 and 4) and Benares (Śārnāth image inscription No 39E) in the middle, but also over Mālwa in the west. It has been stated before that Budha-gupta's predecessor, Kumāra-gupta II, held imperial sway over the central and western provinces. It is indeed difficult to bring about a happy reconciliation between the epigraphic documents of the time of Kumāra-gupta II and Budha-gupta and the Bhitari seal inscription. The rulers of the branch line through Skanda-gupta seem to have been more powerful than those belonging to the other branch, for it will be shown that during Budha-gupta's reign the Gupta power was in full height of splendour. It may be believed that the rulers of the stronger branch may, by courtesy and in good-will, have suffered the other branch to rule somewhere in the eastern portion of the Gupta empire, perhaps in South Bihar, where only we have evidence of Narasimha-gupta's (Bālāditya's) activity, *eg* his building the famous brick-temple in Nālandā, the chief seat of Buddhist learning in those days. The other parts of the Gupta empire, including North Bengal, and perhaps North Bihar also, continued under the sovereignty of the other, or stronger, branch.<sup>1</sup> The question as to when the decadence of the Gupta power began will be taken up later on.

The next very important question that may now be discussed is, who is the Budha-gupta of our Plates Nos 3 and 4? These two plates, of which the dates in years are unfortunately cut off and lost, show that, like Kumāra-gupta I (Plates Nos 1 and 2), Budha-gupta also used the imperial titles of *parama-dāyata*, *parama-bhaṭṭāraka* and *mahārājādhirāja*, and bestowed favours on his own dependants, the governors of the *bhukti* of Pundravardhana, who were appointed by the sovereign himself. We have evidence to show that during this emperor's rule there was at least one change of government in North Bengal. From Plate No 3 it is seen that *uparika-mahārāja* Brahmadatta was governor of Pundravardhana, whereas from Plate No 4 we learn that *uparika-mahārāja* Jayadatta was so. From the fact that in Plate No 5 of 214 G E appears the name of the *nagara-srēṣṭhin* Ribhupāla, also mentioned in Plate No 4, it may be inferred that Plate No 4 comes later than Plate No 3, which does not contain the name of the same person, as a member of the consultative board of administration. Hence we are inclined to suppose that of the two governors of Pundravardhana under Budha-gupta, *viz* Brahmadatta and Jayadatta, the latter comes later in time than the former. Under the governorship of Jayadatta the local administrator for the *vishaya* of Kōṭivarsha was the *āyuktaka* Śandaka (or Gandaka). Herein we find therefore the most important historical fact that North Bengal continued under the royal jurisdiction of the imperial Gupta monarch, Budha-gupta. It remained a Gupta province even under the next emperor (Plate No 5).

<sup>1</sup> The following genealogical table illustrates the relationship of the Gupta emperors of the two branches according to our view —



For the present the earliest limit for Budha-gupta's time cannot be put later than 157 G E (=476-77 A D), for the inscription on the pedestal of a Buddha image at Sarnāth (No 39E) shows clearly in words that Budha-gupta was the reigning sovereign, when the Gupta year 157 has expired,—thus,

“*Guptānām samatikṛāntē sapta-pañchāśad-uttarē*

*śatē samānām prathuīm Budha-guptē prasāsati*”

According to Professor K B Pathak's calculation<sup>1</sup> this inscription belongs to the current Gupta year 158. Before Mr Hargreaves' discovery of the Sarnāth inscription and ours of the Dāmōdarpur plates the only reference to Budha-gupta that had been known was the mention of him as a king on the Eran stone pillar inscription,<sup>2</sup> bearing the date 165 G E (=484-85 A D.), and on some silver coins,<sup>3</sup> one<sup>4</sup> of which bears the date 175 G E (=494-95 A D). The existence of this Eran stone pillar inscription with the two most significant and clear expressions mentioned therein, viz—

(1) “*Bhūpatan Budha-guptē*,” 1 2 (“while Budha-gupta was the ruler on earth”), and

(2) “*Kālindī-Nurmadayūr=mmadhyam pālayati lōhapāla-gunair=jjagati mahārāja-śīvyam=anubhavati Surasmichandrē cha*,” 11 3-4 (“and while Surasmichandra, enjoying in the world the glory of a Mahārāja on account of his qualities as a *lōhapāla*, a regent of one of the quarters, was governing the country lying between the Kālindī and Narmadā”),

and the existence of the coins referred to above, imitating the types of the imperial ruler Skanda-gupta's silver central coinage and having on the reverse the portrait of a peacock with wings and tail outspread, as first adopted by the imperial monarch Kumāra-gupta I, and on the obverse the legend, befitting a paramount sovereign, viz “*Vijāyavampatiḥ Śrī-Budha-guptō divi jayati*,” ought to have been sufficient evidence for historians that Budha-gupta was an imperial Gupta monarch having feudatory chiefs, like Surasmichandra and others, under his dependency, to rule over different provinces of Northern India, and they (the historians) ought to have examined Cunningham's view<sup>5</sup> that he was on the imperial throne of Magadha and “may have reigned from about 480-510 A D.” Cunningham, following the Chinese traveller Hsien Tsang's accounts,<sup>6</sup> wrote also thus—“according to whom (Hsien Tsang) Fo the kuo-to, or Budha-gupta, was the fourth prince prior to Śīlāditya's conquest of Magadha in A D 600.” He also held<sup>7</sup> that “there is sufficient evidence to prove that his (Budha-gupta's) sway was equally extensive.” These remarks of the late great archaeologist are now turning out to be approximately true, for the Sarnāth inscriptions and the Dāmōdarpur plates of Budha-gupta's time also testify to the fact that this emperor's rule included the eastern as well as the western provinces of the extensive Gupta dominion. We have seen that Budha-gupta held imperial sway over North Bengal, which was governed by his own dependent officers (Plates Nos 3 and 4) and that he had in his imperial possession the kingdom of Mālwa (more particularly the vast tract of land between the Kālindī and Narmadā). It is easy to see that the position of *mahārāja* Surasmichandra, governing the land lying between the Yamunā and the Narmadā, may have been exactly similar to that enjoyed by the *uparika-mahārājas* Brahmadatta and Jayadatta,

<sup>1</sup> Vide p 204 of Professor K B Pathak's article, “New Light on the Gupta Era and Mihirakula”—*Sir R G Bhandarkar Commemoration Volume*, Poona, 1917

<sup>2</sup> *Pket, C I I*, Vol III, No 19.

<sup>3</sup> Allan, *Indian Coins, Gupta Dynasties*, p 153, and Introduction, p cv

<sup>4</sup> *Ibid*, p 153, Coin No 617

<sup>5</sup> Cunningham, *Bhilsa Topes*, p 162

For the Chinese pilgrim's referring to Budha-gupta vide Watters, *T'uan Chuang*, Vol II, pp 164-65

<sup>7</sup> Cunningham, *Bhilsa Topes*, p 141

<sup>8</sup> *Ibid*, pp 162-63

the governors of the province of Pundriavaidhana. Just as we have learned from the Dāmōdai-pur Plate No 4 that the *āyuktaka Śāndaka* (or Gandaka), carrying on the administration of the *vishaya* of Kōtivarsha from the *adhishthāna* (town) of that name, was under the authority of Jayadattī, the governor of Pundriavaidhana, so also, as we have reason to think, the *mahārāja* Mātrivishnu of the Eran stone pillar inscription of Budha-gupta's time, "who has been victorious in battle against many enemies" (*anēka-sattīu-samara-jishnunā*, l 7), was a district officer (*vishayapati*) under the authority of Surāsmichandra, the governor of Mālwa. The truth of this remark may be ascertained from the other Eran stone pillar inscription<sup>1</sup> of Tōramāna's time, which discloses the fact that in the first year of this Hūna chief's rule in that portion of Āryyāvarta (Mālwa) Dhanyavishnu (now deceased, *-siarggatasya*, l 6) built a temple (in which the Boar-incarnation of Bhagavān Nārāyana stands) and that he built it in his own *vishaya* of Arīkina (*śilā-piā[sūdal]* *sva-vishay[ē]=smunn=Arīkinē kārītah*, l 7). There seems then to be no doubt that the *mahārāja* Mātrivishnu, Dhanyavishnu's elder brother, was the *vishayapati* of the *vishaya* of Arīkina in the year 165 G E (i.e. 484-85 A D), when Surāsmichandra was Budha-gupta's governor in Mālwa and the adjacent tracts of land. A city, also of this name, Arīkina (the modern village Eran in the Khairi Sah-Division of the Sagar District in the Central Provinces), is mentioned in the Eran stone inscription<sup>2</sup> of Samudragupta. Hence we may say that this old *vishaya* of Arīkina had continued to be a Gupta territory from the time of Samudragupta till at least 165 G E of Budha-gupta's reign, and it seems very probable that it afterwards passed into temporary possession of the Hūna *mahārājādhirāja* Tōramāna, whose supremacy was apparently acknowledged by Dhanyavishnu, the younger brother of Mātrivishnu. So the imperial ruler Budha-gupta's supremacy in the western portion of the Gupta empire is proved. The historical insight of the late Dr Fleet led him to presume<sup>3</sup> that "these two kings (Budha-gupta and Bhānu-gupta) were of the early Gupta lineage, though possibly not connected by direct descent with Skandagupta," and that<sup>4</sup> "Budha-gupta comes chronologically immediately after Skandagupta, Bhānu-gupta somewhat later." These remarks of the late Doctor almost approached the historical truth as we have shown above, Budha-gupta comes to be chronologically, though not immediately, after Skandagupta, but immediately after Kumāragupta II, presumably a son and successor of Skandagupta, and there is no reason why we should not now consider him to have belonged to the early Gupta lineage. But in no way was there any ground to suppose that Budha-gupta's<sup>5</sup> "territory lay between the Jumna and Narbadā," or that there was ever a separate dynasty<sup>6</sup> known as "the Guptas of Eastern Mālwa," as wrongly believed by Dr Houtle, Mr V Smith, Mr Allen and others. We should no longer be justified in holding the view that<sup>7</sup> Budha-gupta (and Bhānu-gupta also) "were the heirs of Skandagupta in that (i.e. Mālwa) region" only, and that "Budha-gupta was a ruler of some importance," having "held part at least of the territory in which they (i.e. his coins) had been current." Those views must now be revised in the light of the new discoveries. All that we obtain as historical truth from the Eran stone pillar inscription mentioned above is that Budha-gupta was the imperial "ruler of the earth" and that it was his feudatory governor Surāsmichandra's (and not his own) territory that lay between the Yamunā and the Narbadā. From the Sārnath inscription of this monarch's time and from his coins obtained there it may possibly be held that Benares also was subject to his sovereign authority. The fact, discovered

<sup>1</sup> Fleet, *C. I. I.*, Vol III, No 36

<sup>2</sup> *Ibid.*, No 2, p 20

<sup>3</sup> *Ibid.*, Introduction, pp 12

<sup>4</sup> *Ibid.*, Introduction, p 1

<sup>5</sup> *J. R. A. S.*, 1889, p 135 (vide Vincent Smith's paper on the *Coinage of the Early Imperial Gupta Dynasty of Northern India*)

<sup>6</sup> Allen, *Indian Coins, Gupta Dynasties*, Introduction, p 141

<sup>7</sup> Vincent Smith, *Early History of India*, 3d Edition, p 311



from the Dāmōdarpur plates, of Budha-gupta's holding imperial sway over North Bengal supplemented by the fact, already known, that he held similar sway, at least till 165 G E, over Mālwa and over Benares, will enable us to revise the theory,<sup>1</sup> hitherto generally held by scholars, that the Guptas lost their sway over the western dominions from the time of Skanda-gupta

From the various records in hand we find that Budha-gupta was on the imperial Gupta throne at least during the years from 157 G E to 175 G E (i.e. from 476-77 A D to 494-95 A D). In the light of the new documents the most significant expression, "*gupta-nripa-rājya-bhuktau*" ("during the enjoyment of sovereignty by the Gupta kings"), which occurs in some of the grants of the Parivrajaka *mahārājas* Hastin and his son Samkshobha may now be rightly explained. These two subordinate kings were undoubtedly under Gupta allegiance and the kingdom of Dabhāla, or possibly Dabhala, the older form of Dāhala (modern Bundelkhand), which had come down to them by inheritance, together with all the country included in the eighteen forest kingdoms, was governed by them as contemporaries of Budha-gupta, and probably of Bhānu-gupta also, as will be shown below. The Khoh plate<sup>2</sup> of Hastin, dated 163 G E, must belong to the time of the paramount ruler Budha-gupta. It is not unlikely that the *mahārāja* Jayanātha of Uchchakalpa, territorially situated near Hastin's kingdom, was also a feudatory chief under the allegiance of Budha-gupta, although no mention is made in his inscriptions of the ruling imperial Gupta sovereign. The copper-plate inscription<sup>3</sup> of this chief, dated in the year 174, which was taken by the late Dr Fleet<sup>4</sup> as belonging to the Gupta era, must have belonged to the reign of Budha-gupta. However, it may now be said with certainty that at least till the year 175 G E the western provinces of the early Guptas were intact and that they had not yet begun to lose their sway and influence over them. It is evident that Budha-gupta's reign was long and flourishing. Commenting on the expression *Gupta-nripa-rājya-bhuktau*, referred to above, the late Dr Fleet holds the view that the Guptas were still in high power during the fourth quarter of the fifth century A D and wrote thus,<sup>5</sup> "this expression is of importance, in showing clearly that the Gupta dynasty and sway were still continuing." It may now be supposed without doubt that, except during the first few years, the reign of Skanda-gupta was as glorious as that of his predecessors, and the assumptions made by Mr V. Smith<sup>6</sup> that Skanda-gupta was "forced at last to succumb to the repeated attacks of the foreigner" about 470 A D and that his death may have "occurred in or about the year 480 A D" are contradicted by the new discoveries at Sāināth and Dāmōdarpur. The Gupta empire rather continued to prosper for many years with its accustomed glory under Skanda-gupta's successors, Kumāra-gupta II and Budha-gupta (as shown above), if not also under Bhānu-gupta.

It has been mentioned in the summary of the contents of Plate No 5 that only a part of the ruling emperor's name is given, the most important portion before the family surname *Gupta* being cut off from the plate and lost. From the size of the characters used it appears that the portion of the copper lost from the end of line 1 could not contain more than two letters. The proper name of this emperor, who, like Kumāra-gupta I and Budha-gupta in the different plates, is found to have used the imperial titles *parama-dāyata*, *parama bhātāraka*, and *mahārājādhirāja*, will be recovered, it may be hoped, from future discoveries acquainting us with the name of the Gupta ruling in 214 G E. For the present we have presumed

<sup>1</sup> Vide Vincent Smith's *Early History of India*, 3rd Edition, p 311, and Allan's *Indian Coins, Gupta Dynasties*, Introduction, p xlv.

<sup>2</sup> Fleet, *C I I*, Vol III, No 22

<sup>3</sup> *Ibid*, No 26

<sup>4</sup> *Ibid*, p 118

<sup>5</sup> *Ibid*, Introduction, pp 20-21

<sup>6</sup> Vincent Smith, *Early History of India*, 3rd Edition, pp 310-11.



to take this emperor's name to be Bhānu-gupta, whose sovereignty may have continued at least till 214 G.E., i.e. 533-34 A.D., if not still later. Whatever may have been the personal name of this Gupta monarch, whose rule continued in the north eastern province of the early Gupta empire till some time after the first quarter of the sixth century A.D., it is now known that he also, like his predecessors, bestowed his royal favour upon the governor of the *bhūti* of Pundravardhana, who used the usual title of *parikaraditya*, but who in this case appears to be the emperor's own son (*Rajaputra dīa bhūtiāraka*). This royal governor, in keeping with the administrative system prevalent under the early Guptas, appointed Śaṣyambhūdeva as the *rishayapati* of Kōṭivaraha. It is evident then that so late as 533-34 A.D. the early Gupta rule continued intact in the eastern province of the empire. But the emperor's appointment of his own son as governor of Pundravardhana may be supposed to point to the fact that the time was a troublesome one for the empire—many parts of which, especially in the west, had by this time already been lost. It cannot be said with any degree of certainty what was the attitude of the contemporary Gupta ruler (perhaps Narmadha-gupta) of the branch line towards the main branch represented by Bhānu-gupta. In the absence of definite facts it also cannot be exactly known when and how Bhānu-gupta, or his predecessor, lost sway in the western Gupta provinces. We have seen before that in the Gupta year 165 Budha-gupta wielded supremacy over the vast tract of land between the Yamunā and Narmadā under whom his own governor Surātmichandra Mātrivishnu was the *rishayapati* of Aikina. But we have also seen that this Mātrivishnu's younger brother, Dhanyavishnu, owed allegiance to the Hūna *mahārājādhirāja*, Tōramāna (whose first regnal year is mentioned in the Franconian inscription<sup>1</sup>), and not to any Gupta ruler who may have been on the imperial Gupta throne at that time. So it is quite reasonable to think that towards the close of Budha-gupta's reign (circa 180 G.E., according to Professor Pathak) the Hūnas, though once utterly defeated about half a-century before by Skanda-gupta,—they may have continued from time to time to disturb the Gupta rulers—made a fresh attack in the west under their chief Tōramāna, who succeeded in establishing himself in Mālwā and Surāshtra. It was perhaps during this time that the old Gupta province of Surāshtra became independent of Gupta allegiance under Bhātāika of the Maitraka clan, who may have paid tribute to the Hūna chief. But the Gupta sovereign had still some supremacy over the central provinces of the empire; for in the Mājhgawan copper-plate inscription<sup>2</sup> of *mahārāja* Hastin, dated in 191 G.E. (510-11 A.D.), and in the Kholi copper-plate inscription<sup>3</sup> of Hastin's son, Śankashobha, dated in 209 G.E. (528-29 A.D.), reference is made to the fact that the early Guptas were still enjoying sovereignty. In the Franconian posthumous stone pillar inscription<sup>4</sup> Bhānu-gupta is mentioned as "the bravest man on the earth, a mighty king, equal to Pārtha, exceedingly heroic" (*jagats pravīrū śajā mahān Pārtha-samānta-sūrah*, l. 5), and it is recorded there that Gōparāja (undoubtedly a feudatory of Bhānu-gupta) fought a "very famous battle" [*u(ṛ)ddham surāhat-prak(ā)ram*, l. 5] by the side of Bhānu-gupta, but was killed in the action, and that Gōparāja's wife accompanied her husband, cremating herself on his funeral pyre. The pillar which bears this inscription was set up as a memorial at the very place where the battle was fought. Nothing, however, can be known from this record as to who was the enemy against whom Bhānu-gupta and his feudatory Gōparāja, in the company of their other allies (*mitrān*, l. 6), fought, nor is it mentioned whether the emperor and his party were at all defeated. It is only stated that Gōparāja was killed in the action. It may be reasonably supposed that this enemy must have been the Hūnas, who were now probably led by Mihirakula, but who had already under that chief's father, Tōramāna, succeeded in bringing under their occupation Mālwā and other tracts of land in the west. Considering the fact that 18 years after this "very

<sup>1</sup> Fleet, *C. I. I.*, Vol. III, No. 36<sup>2</sup> *Ibid.*, No. 25.<sup>2</sup> *Ibid.*, No. 23<sup>4</sup> *Ibid.*, No. 20

famous battle," which was fought in 191 G E, the early Gupta supremacy was still prevalent in the neighbouring kingdom of Bhānu-gupta's feudatory Samkshōbha<sup>1</sup> (Hastin's son), whose inscription is dated in 209 G E, one feels inclined to believe that Bhānu-gupta was victorious in 191 G E over the Hūnas. Hence it is clear that the authority of the Hūna chief Toramāna or his son, the tyrant Mihirakula, could not have penetrated into any kingdom east of Mālwa. If our Plate No 5, dated in 214 G E, belongs to Bhānu-gupta's reign, as we have supposed it to do, this Gupta ruler also, like his predecessor, had a very long reign, at least during the years from 191 G E to 214 G E (i.e. 510-11 A D — 533-34 A D), so that both the Parivrajaka *mahārāja* Hastin and his son Samkshōbha, as also the Uchchakalpa *mahārāja* Sarvanātha, whose recorded dates<sup>2</sup> are 193, 197 and 214 G E, and probably his father Jayanātha also, were contemporaries of Bhānu-gupta and were probably his feudatories also. At any rate Professor Pāthak's conclusion<sup>3</sup> that the downfall of the Gupta empire, effected by the Hūna invasion, took place towards the close of the fifth century A D does not seem to be warranted by facts, for we have shown above that the Hūnas occupied only a part of the Gupta empire in the west—the central and eastern provinces (e.g. Pundravardhana) were still under Gupta domination. Professor Rapson's view<sup>4</sup> that during the last quarter of the 5th century A D "the northern and central provinces (E Mālwa) were held by different branches of the imperial family, and in other parts of the empire powers previously subject or feudatory became independent" does not seem to be wholly correct, for, as far as is known, only one branch of the main line wielded some sort of authority somewhere in the east, and not all feudatories became independent of Gupta supremacy. Even if we accept Professor Pāthak's view<sup>5</sup> that the initial year of Mihirakula was 502 A D, we cannot say that this year "marks the end of the Gupta empire," for we have a Gupta emperor still ruling as the "lord of the earth" in 214 G E (533-34 A D), having Pundravardhana under a governor of his own appointing, and it is perhaps his rule that is referred to in the inscription<sup>6</sup> dated in 209 G E. The only natural conclusion to be drawn in this connection is that the vast Gupta empire began to be circumscribed in extent, owing to the troubles and inroads of the Hūnas, towards the close of the reign of the imperial monarch Budha-gupta, and that it was from Bhānu-gupta's time that the diminution of Gupta power and glory actually commenced. It may be rightly said that Mihirakula, who reigned at least for 15 years,<sup>7</sup> was a contemporary of Bhānu-gupta, the imperial Gupta sovereign, and was himself not a paramount sovereign of the rank of the early Guptas, as supposed by some scholars, dominating the whole of the empire ruled over by the previous Gupta emperors, but was a king having under his jurisdiction only the western provinces of the Gupta empire.

Both Budha-gupta and Bhānu-gupta were contemporary overlords of many of the feudatory princes who were not dependent on the Hūna chiefs, Toramāna or Mihirakula. The decadence of the Gupta glory began, as remarked above, during the closing years of Budha-gupta's reign, but the complete overthrow of the Gupta power of both the different branches of the main line was in all probability brought about not by the foreigners, the Hūnas, but by the boastful chief Yaśodharman of Mālwa. We learn from the three Mandasori stone inscriptions<sup>8</sup> of two kings, named Yaśodharman and Vishnuvardhana, in the Mālwa region,

<sup>1</sup> Fleet, *C I I*, Vol III, No 25

<sup>2</sup> *Ide ibid*, Nos 28, 30 and 31, respectively

<sup>3</sup> *Ide* the Introduction to his Second Edition of the *Meghadūta* (Poona, 1916), pp xi vii, and pp 214 15 of his article on "New Light on the Gupta Era and Mihirakula" in the *Sir R G Bhandarkar Commemoration Volume*

<sup>4</sup> Rapson, *Indian Coins* (*Encyclopedia of Indo Aryan Research*), p 26, § 92

<sup>5</sup> *Ide* p 217, *Sir R G Bhandarkar Commemoration Volume*

<sup>6</sup> Fleet, *C I I*, Vol III, p 25

<sup>7</sup> *Ide* the Gnahor stone inscription, Fleet, *C I I*, Vol III, No 37, wherein the 15th regnal year of Mihirakula is mentioned

<sup>8</sup> Fleet, *C I I*, Vol III, Nos 33 35

when Bhānu-gupta was enjoying imperial sovereignty in the central and eastern provinces of the Gupta empire, during the first quarter of the sixth century. The contents of these three inscriptions have been thoroughly discussed by Mr. Allan,<sup>1</sup> according to whom Yaśodharman was the suzerain of Vishnuvardhana, and this is, according to that scholar, the natural explanation of the occurrence of both the names in verses 5 and 6 respectively of the inscription (No. 35) dated in the year 589 (expired) of the tribal constitution of the Mālavas, i.e. in expired Gupta 617 21. Bereft of rhetorical embellishments, verse 5 simply states in substance that Yaśodharman was a *janēndra* ("chief among men") who had begun to acquire fame in battle by himself plunging into the army of his enemies, whose reputations were eclipsed by his valorous deeds. The next verse again describes the other king as *narādhipatiḥ* ("king of men"), conqueror in war (*ājan jiti*), who had already acquired the supreme titles of *vājādhirāja-param-śūra*, so difficult of attainment, by subjecting, by policy, peaceful and warlike, the very mighty kings of the east and many other kings of the north. This king's minister, Abhiyadatta, is described as having formerly held office in the tract of country bounded by the Vindhya and the Pāriyātra mountain and the (western) ocean. From this panegyric of Vishnuvardhana it seems plausible that Yaśodharman was then rising into prominence under the supremacy of Vishnuvardhana, who is to be regarded as the former's suzerain and not vice versa as supposed by Mr. Allan. Some of the enemies opposed by both Vishnuvardhana and Yaśodharman were certainly the Hūnas, who could not any longer retain the tracts of land (in the west) over which they had some time before established their power and in which they ruled also for some time as kings. But the kings of the east who were brought under subjection by Vishnuvardhana were, probably, feudatories of Bhānu-gupta, who was still ruling in the eastern provinces. The Vishnuvardhana Yaśodharman inscription (No. 35) comes, it seems a little earlier in time than the other two duplicate inscriptions (Nos. 33-34), which state in a most exalted manner the heroic actions of Yaśodharman, who is said to have compelled even King Mihirakula to pay homage by touching his feet with his (the Hūna chief's) forehead. If this statement is taken as being literally true, Yaśodharman may have completely humbled the power of the Hūna chief some time after 533-34 A.D., and then proceeded even towards the east up to perhaps the eastern province, where the supremacy of Bhānu-gupta (or his successor, if he had any) was still continuing. It may be not quite unlikely that Vishnuvardhana and Yaśodharman at first combined together to drive away the Hūnas under Mihirakula from the tracts of the western provinces which were under Hūna sway, and then brought under subjection some of the Gupta feudatories in the east. But by the excessive and superior strength of his arms Yaśodharman, keeping under subjection perhaps his own former suzerain, Vishnuvardhana, acquired the title of a universal sovereign (*samrāt*, V 3, No. 33). Hence it may be supposed that it was Yaśodharman who usurped all the Gupta territories and brought about the actual downfall of the Gupta empire. It would be difficult in any other way to justify the panegyric which contains Yaśodharman's boasting (V 4, No. 33) that he enjoyed those countries which were not in the possession of the all-powerful Gupta sovereigns and which the power of the Hūna Kings, who kept many a tributary king under subjection, could not penetrate, or the most high-sounding expressions (V 5, No. 33) that the *sāmantas* (feudatories) of the different parts of the land, from the Lauhitya (the Brahmaputra) in the east to the Western Ocean, and from the Himālayas in the north to the Mahēndra Mountain in the south, did him honour. It is, therefore, not improbable that Yaśodharman overthrew Mihirakula some time after 533-34 A.D. and declared himself independent sovereign of Northern India. But the conflicting account of the overthrow of Mihirakula given by the Chinese pilgrim Hsuen Tsang, according to whom his tyranny

<sup>1</sup> Allan, *Indian Coins, Gupta Dynasties*, Introduction, pp. 17-18.

was ended by Bālāditya (identified with Narasimha-gupta of the Bhitari seal inscription, who belonged to the branch line of the early Guptas), makes it difficult to explain satisfactorily the story of the Mandasor inscriptions referred to above. This Bālāditya, a king of Magadha (according to the Chinese pilgrim), whose territory is said to have been invaded by the Hūna tyrant, ultimately succeeded in defeating Mihirakula and taking him prisoner, but he afterwards released the tyrant, and the Hūna chief's ultimate fate was that he took refuge in Kashmir, where he made himself ruler. These two conflicting stories of the defeat of Mihirakula, as described in the inscriptions and in the accounts of the Chinese pilgrim, cause scholars to propound many suggestions as to the truth. According to Mr Vincent Smith,<sup>1</sup> "the native princes under the leadership of Bālāditya, king of Magadha (the same as Narasimha-gupta), and Yaśodharman, a raja of Central India, appear to have formed a confederacy against the foreign tyrant." But Mr Allan,<sup>2</sup> following the view of the late Dr Fleet<sup>3</sup> that "Mihirakula was overthrown by Yaśodharman in the west, and by Bālāditya in the direction of Magadha," suggests that "Narasimha-gupta (i.e. the Bālāditya of Hsuen Tsang) was simply successful in defending Magadha against Mihirakula's aggressions and that Mihirakula was afterwards utterly routed and taken prisoner by Yaśodharman." The boastful statements about Yaśodharman in the Mandasor inscriptions lead us to believe that it was this powerful king who succeeded in finally breaking the Hūna power in India and in declaring himself independent *amrāt* of all Northern India, making his supremacy felt by the representatives of the two branches of the Gupta dynasty still in possession of some power in the east. Very likely Bhānu-gupta or his successor, if he had any, who may have retained some power in Pundavardhana especially, and also Bālāditya, or his successor Kumāra-gupta III, acknowledged the authority of Yaśodharman. The rise of Yaśodharman was, therefore, the cause of the downfall of the imperial Gupta rule in Northern India. No successor of Yaśodharman is, however, known, whereas we have epigraphic records of a local dynasty of eleven Gupta rulers in Magadha, beginning with Krishna-gupta and passing through Mādhava-gupta (Harsha's contemporary) to Jivita-gupta II, who continued to rule as local chiefs in Magadha till about the middle of the eighth century A.D., probably till the rise of the Pāla Kings of Bengal, who brought Magadha also under their rule.

A few more words on the system of provincial government during the Gupta rule in Northern India will not be out of place here. We know incidentally from the edicts of Aśoka that the Maurya emperor appointed his own viceroys to rule over the large provinces in the north-west, the south, the east and west, the central portion of the empire having probably been kept under the direct rule of the emperor at Pātaliputra. A remarkable continuity in this policy seems to have prevailed among the rulers of India of later times, though belonging to different dynasties. The copper-plate inscriptions under notice have revealed to us the fact that it was the central Government under the Gupta emperors which used to appoint the provincial governors, who are described as being *tat-pāda-parigṛhīta* (lit. accepted by the imperial majesty's feet) and having right of use of such titles as *uparika-mahārāja*. Their position may be compared to some extent to that enjoyed by the Divisional Commissioners of the present day, if these were directly responsible to the Imperial Government. These provincial governors of the Gupta period had power to appoint the *viśhayapatis* (district officers), who are described as *tan-niyuktakas* (lit. appointed by them) with the right of use of such titles as *kumārāmātya* or *āyuktaka*. It is also a most interesting point that the *viśhayapatis* had their headquarters in *adhishthānas* (towns), where they had their own *adhikaranas* (offices).

<sup>1</sup> Vincent Smith, *Early History of India*, 3rd Edition, p. 318

<sup>2</sup> Allan, *Indian Coins, Gupta Dynasties*, Introduction, p. lix

<sup>3</sup> *Indian Antiquary*, 1889, p. 228

or courts) Another most interesting fact of history obtained from these newly discovered copper-plate inscriptions, especially Nos 1, 2, 4 and 5, is that the *vishayapatis* appear to have been aided in their administrative work (*samvyavahāra*) by a Board of Advisers, which is found to have been constituted of four members, representing the various important interests of those days, viz (1) the *nagara-śiṣṭhin*, the most wealthy man of the town, representing, perhaps, the rich urban population, (2) the *sārthavāha* (the chief merchant), representing, perhaps, the various trade-guilds, (3) the *prathama-kulika* (the chief artisan), representing, perhaps, the various artisan classes, and (4) the *prathama-kāyastha* (the chief scribe), who may either have represented the *Kāyasthas* as a class, or have been a Government official in the capacity of a Chief Secretary of the present day. Another class of local officers which finds mention in these plates from North Bengal, as also in the Farīdpur plates, are the *pustapālas* (the keepers of records), who were, it seems, made aware of the title to all lands. As has been remarked at the outset, the Government would sanction land-sales only after these record-keepers had, on receipt of application from the purchasers, determined the title to the land under proposal of transfer and sent in their report to Government. In one of these epigraphic records (Plate No 3) other important bodies, presumably rural, are mentioned, such as the *mahattaras*, the *ashta-kul-ādhyakṣanas*, and the *grāmihas* (for notes on these terms *vide* the foot-notes under the Translation), who were often consulted by Government in arranging land-transfer and also in inspecting (*pratyavēkshya*) the execution of the transaction. Some of the early Greek inscriptions also throw light upon the management of public lands and upon the constitutions of different cities. Sometimes these purchases were arranged and effected through these village bodies. Transactions of the nature of free donations to temples and charitable institutions are also referred to in some of the inscriptions<sup>1</sup> of the early Chōla rulers in the south.

There is evidence of the fact that there were different rates in different parts of old Bengal in the valuation of the price of unsettled, untitled *khila* (fallow) land. In the province of Pundravardhana such waste land was sold by Government at the rate of three *dināras* for each *kulyavāpa*, whereas in East Bengal (*vide* the Farīdpur grants referred to above) it was sold at the rate of four such coins for the same area. Thus we see that tax-free (unassessed) waste lands were reclaimed at a small rate. Such lands are referred to as being granted according to the custom called *nivā-dharma* or *apradā-dharma*, which perhaps meant that the donees had all the rights and enjoyments of such properties, except perhaps the right of destroying the perpetuity of the grants by making further gifts of the same. Trusts were perhaps carried on by means of the interest and income that accrued from the endowed land, which must remain beyond the scope of further transfer in future.

It is curious that many of the names of officers in the north-eastern Gupta province of Pundravardhana, as mentioned in these five plates, terminate in *datta*, *varman*, *pāla*, *mitra*, *nandin* and *dēva*. The Gupta governors of the western provinces (Snrāshtra and Mālwa) also had names ending in *datta* and *varman*. Whether both these eastern and the western officers were of common origin is a question which comes within the purview of ethnological science. The use of caste surnames, which appears to have been in vogue as early as the fifth and sixth centuries A D, is a most interesting subject of discussion for students of ethnology, and my esteemed friend Mr Ramā Prasād Chanda, B A, has dealt with this matter in his newly published treatise<sup>2</sup> on the origin of Indo-Aryan peoples and institutions.

The most unhappy controversy that has so long been going on between Mr Pargiter and Mr. R. D. Banerji about the genuineness of the four Farīdpur grants (mentioned before) will,

<sup>1</sup> *Vide* Pandit H. Krishna Shastri's paper on "Fiscal Administration under Early Cholas," pp 223-235, in the *Sir R. G. Bhandarkar Commemoration Volume*, Poona, 1917.

<sup>2</sup> Chanda, *Indo-Aryan Races*, Part I, p 189 (Varendra Research Society's publication, Rajshahi, 1916).

I believe, have now to be closed, and it is now evident from the reading of the texts of these Dāmōdarpur copper-plate inscriptions that Mr Banerji's view that the Farīdpur grants<sup>1</sup> are "ancient forgeries" is quite untenable. We shall now have to follow Mr Pargiter in saying that the four plates are quite genuine.

The mention in these inscriptions of orthodox Brāhmanas who performed the *agnihōtra* rites (Plate No 1) and the *pañcha-mahāyagñas* (Plate No 2) bears witness to the fact that in the fifth and sixth centuries A D there was no such absence of Brāhmanas in Bengal as one has to assume, if one has to believe in the origin of the Bengali Brāhmanas as given in the genealogical works of the Rādhiyas and Vāiēndras. We have seen (Plate No 3) that during Budha-gupta's reign people were anxious to provide residences for Brāhmanas, and that the government of those days also encouraged gifts made for the benefit of Brāhmanas. There is mention (in Plate No 4) of erecting two temples and two chambers for the two gods Kōkāmukha-svāmin and Śvētavarāha-svāmin, evidently two Brāhmanical gods. Mention is also made (in Plate No 5) of making provision for the worship of gods and for the continuance of the *balī*, *charu*, *sattra*, etc, in connection with the daily worship of the god Śvētavarāha-svāmin. These instances gathered from the inscriptions, which cover the period of time from 443-44 A D to 533-34 A D, corroborate the statement that during the early Gupta period, in Bengal, as in other parts of the vast empire, there was an uprise of Brahmanism, which was in a state of decline before the rise of the Gupta dynasty, owing to the ascendancy of Buddhism.

It is not easy to form an opinion as to the architectural design of the temples of those days in Bengal, e g those of the two gods mentioned in Plates Nos 4 and 5, as we have no instance of relics of such temples of this early Gupta period. The Chinese pilgrim Huen Tsang, about a century later, makes mention of Brahmanic temples seen by him in Pundravardhana and other parts of Bengal through which he travelled. Perhaps he saw many of them still standing in their old position.

I now edit the inscriptions for the first time from the original plates —

#### PLATE No 1

This plate is inscribed on both sides, the first containing eight lines, and the second five lines of writing. The edges of this plate were not fashioned thicker, nor raised into rims, to protect the writing. It is a thin plate, and the letters are engraved deeply. Except in some places here and there, the writing is in good state of preservation. There seems to have been a seal attached to the proper right middle of the plate, but it is lost. The weight of the plate is  $11\frac{1}{8}$  tolas. It measures  $6\frac{3}{8}'' \times 4\frac{1}{8}''$ . Although the surface of the plate is in some places, especially on the second side, corroded by rust, the inscription is legible throughout.

The characters belong to the northern class of alphabets, which was in vogue in the fifth century A D, throughout Northern India, with some local variations in forms. The sign for the initial vowel *a* occurs in *a(rā)rhatha*, l 7, *apradā*, l 7, and for *u* in *uttara*, l 11, and that for *ē* in *ēvam*, l 9. The peculiar way in which the sign for the vowel-mark of *ā* is indicated by a stroke in the form of a hook attached to the lower right of some letters, especially *na* (e.g. *°shthānādhi*, l 4), *ga* (e.g. in *°yōgāya*, l 7), and *dha* (e.g. *°dhārana*, ll 10-11), calls for notice. Another peculiar form is *tta* in *°bhattāraka*, l 1. We find the right form of *ba* used along with a preceding *m*, e.g. in *°Sāmbapāla*, l 6, as also used in *brāhmana*, l 6, but the same form used instead of *va* in *paradattām=ba*, l 12, is a mistake. The sign for the conjunct *hma* in

<sup>1</sup> Vide Pargiter's papers on these plates in the *Indian Antiquary*, 1910, and *J A S B*, 1911, and Mr R D Banerji's papers in *J A S B*, 1910 and 1914.

*brāhmaṇa*, l 6, is to be distinguished from an almost similar form for *hṛya* in *°samgrihya*, l 10. The peculiar sign used after *°mēka* and *dattu* in l 11 may be explained as that of a *viāma ma*. In line 1 we have the forms of the numerical symbols for 100, 20, 4 and 7.

As regards orthography, the only point that is prominently noticeable is that the consonants *ka*, *t(h)a* *d(h)a*, *pa* and *ma* are doubled in conjunction with a preceding *r*, e.g. *°chandrāṅka*, l 8, *°sāntthavāka*, l 5, *Pundriavarādhanā*, l 2, *°Kaiyyatāka*, l 6, and *°Vētravarmma*, l 4, and *°dharmmēna*, l 9. But *sha* is not doubled in such a position in this plate, e.g. in *Kōtiarsha*, l 3. It may also be noted that no doubling of *ta* is marked in conjunction with a following *r*, e.g. in *°mtra*, l 5, and *°kshētra*, l 8.

The language of the inscription is Sanskrit, and the entire document, with the exception of the single imprecatory verse in ll 12-13, is in prose. From the linguistic point of view the use of the affix *ka* in some words is to be noticed, e.g. in *anuvahamānaka*, l 3, and *nryuktaka*, l 4. The inscription is dated in the year 124, which is to be reckoned as belonging to the Gupta era, from the name of the imperial monarch, Kumāra-gupta, and is therefore, equivalent to 443-44 A.D. The day is mentioned as the seventh of the month of Phālguna. The object is to record the purchase of land measuring one *halyavāpa* made by a Brāhmaṇa, named Karpātika for the purpose of his *agnihōtra* rites. The local government of the *viśaya* of Kōti-vaisha, situated in the *bhukti* of Pundriavardhana, had to sanction the transaction. The mention of the two ancient names of Pundriavardhana and Kōti-vaisha connects the record with the locality namely, the District of Dinājpur, in which the plates were found. For particulars of the contents *vide* the summary in the introductory portion of this paper.

#### TEXT

##### First Side

- 1 सस्व १००,२०,४ फाल्गुण(न)दि ७ परमदेवतपरमभट्टारकमहाराज[†\*]-
- 2 धिराजश्रीकुमारगुप्ते दृथिवीपती तव्यादपरिगृहीते पुण्ड्रवर्द्ध[न\*]-
- 3 भुक्तादु(वु)परिकचिरातदत्ते(त्ते)नानुवल(ह)वा(मा)नककोटिवर्षविषये च त-
- 4 न्नियुक्तककुमारामाल्यवेतवर्मन्व(ख्य)धिष्ठाणा(ना)धिकरणञ्च नगरश्रेष्ठि-
- 5 दृतिपालसार्थवाहवन्धुमितप्रथमकुलिकधृतिमितप्रथमका[य\*]-
- 6 स्वशास्वपालपुरोगे सख्यवहरति यतः ब्राह्मणकर्षटिकेण(न)
- 7 विज्ञापित(तं) अरर्ह्य<sup>1</sup> समाग्निहोत्रोपयोगाय अग्रदाग्रहतखि-
- 8 लजेत[†] त्र(त्रै)दीनारिक्यकुल्यवापेण(न) शश्वता(दा)चन्द्रार्कतारकभोज्ये-
- (ग्य)[†\*]

##### Second Side

- 9 या नीवीधर्मेण दातुमिति एव दीयतामित्युत्पन्ने विनी(त्रोणि)
- दीना[राण्य\*]-
- 10 पस्यष्ट यतः पुस्तपालरिशिदत्तजयनन्दिविभुदत्तानामवधा-
- 11 रण्या डोङ्गाया उत्तरपश्चिम(मे)देशे कुल्यवापमेकम् दत्तम्[†\*]

<sup>1</sup> The २ is superfluously engraved. Read अरह्य.



12 स्वदत्ता परदत्तास्वा यो हरेत वसुधरा(राम।<sup>१</sup>)भूमि[दान]<sup>२</sup>सवद्धा[.]\* श्लोका  
भवन्ति [।\*]

13 स विष्टाया कि(क्क)मिभूत्वा पित्रि(त्)मि[ ^] सह पच्यते [॥इ०]ति [॥-]

## TRANSLATION

In the year 100 (and) 20 (and) 4 [=124], on the 7th day of Phālguna, while *parama-davata*, *parama-bhattāraka*, *mahā-ājādharāja* Śrī-Kumāra-gupta was the ruler of the earth, and *uparika* Chirātadatta was the receiver of favours from him (it was accepted by his Majesty's feet) in the province (*bhukti*) of Pundravardhana and *kumārāmātya* Vētravaiṃana, appointed by him (Chirātadatta), was, in the ever-prospering<sup>2</sup> district (*viśhaya*) of Kōtivarsha,<sup>3</sup> administering the government of the locality, in the company of Dhritapāla, the guild-president<sup>4</sup> of the town, Bandhumitra the merchant,<sup>5</sup> Dhritimitia, the chief artisan,<sup>6</sup> and Sāmbapāla the chief scribe,<sup>7</sup> whereas the Brāhmana Karpatika (thus) addressed (them)—“Design to make a gift, according to *nivī-dharma*,<sup>8</sup> of *khila*<sup>9</sup> land, as yet unploughed and not (already) given (to

<sup>1</sup> This portion in prose ought to have been inscribed before the imperatory verse, quoted in II 12 13

<sup>2</sup> The word *anucāhamāna* literally means “flowing on”

<sup>3</sup> The *Abhidhāna chintāmaṇi* has “*Dēvīkōta Umāvanam* | *Kōtivarsham Bāna puram syāt* | *Chhōntapur*” in *cha tat*, IV, 977. There is still a place in the Dināpur District of North Bengal which is known as Bāna or Bāngarh, full of ancient ruins. The *Vāgr-Purāna* mentions Kōtivarsha as a town in verse 209 (Chap. XXIII), thus —

“*Tad apy aham bhaviṣhyāmi dandī Mundisvarah prabhuh* | *Kōtivarsham samāsūdyā nagaram dēvapūjitaṁ* |” So it appears that the town (*adhishthāna*) of Kōtivarsha and the *viśhaya* of the same name are very old. There is frequent mention in later time of this *viśhaya* in some of the epigraphic records of the Pāla King of Bengal. There is mention of Kōtivarsha also in the *Bṛhat samhitā* of Vaiśampayana (died 587 A.D.). The king of this place (Kōtivarsha) is referred to in verse 11, chap. XI, of that treatise. We now find that this Kōtivarsha formed a part of the Pundravardhana *bhukti*. In the topographical list of the *Bṛhat samhitā* the Pundia people are mentioned as belonging to the eastern division of India, IV, 7, 74-80. A king of this province (*Pundradhīpati*) is also referred to in verse 68, chap. XI.

<sup>4</sup> The *Bṛhat* of Advisors which seems to have helped the *Viśhaya-pati* in carrying on the state affairs was constituted of four members, probably of a representative kind, of which the *nagara śrēṣṭhin* was one. He had probably to represent the various guilds or corporations in the town or the rich urban population. In later days *śrēṣṭhin* came to mean “a banker”.

<sup>5</sup> The *Sārthavāha* may have been in the Council the representative of the merchants of the *viśhaya*.

<sup>6</sup> It is not known exactly who were represented by the *kulika*. This word is shown as an alternative reading for *kulaka* in the lexicon of *Amara*, viz. “*Kulakah syāt kula śrēṣṭhiḥ*”—II, 10, 5. The commentator *Bhānujī Dikṣita* explains the words *kulaka* and *kula śrēṣṭhin* to mean the foremost person in a company of artisans. He remarks thus—“*Dvā kārusaṃghā mukhyasya*” *Mādhvī* has the word *kulika* in the same sense of *kula sattama* (v 7 in *Ka trika*).

<sup>7</sup> What we have as *vyāśhṭha-kāyastha* in the Faridpur grants B and C and in the Khālimpur plate of Dharmapāla (p. 16 of *Gaudalēkhamālā*) is here called *prathama kāyastha* (the chief scribe, who may have acted as Chief Secretary to the Administrative Board). Mr. Partridge's translation of the word “*vyāśhṭha*” as “oldest” seems to be wrong. The *adhikarana* (administrative board) of the *viśhaya* was formed with the *viśhaya-pati* as head, having with him the four particular members to help him in the administrative work (*samīyarahāra*). Cf. Mr. Partridge's remarks, *Indian Antiquary*, 1910, p. 211.

<sup>8</sup> *Nivīdharmīna*—The word *nivī* is a synonym for *paripama* and *mūladhana* (i.e. the capital or the principal in the matter of sale and purchase) cf. *Amarakosa*, III, 3, 212, and Hāmachandra, II, 534 (*mūladhārya*). These words mean the fixed capital out of the interest on which an expense is to be met. Hence to make a gift of land or money according to *nivīdharmā* is to give it on condition that the endowment is to be maintained as perpetual. The term *nivī* is found used in many other records of the Gupta period, viz. in *akshaya nivī* (Fleet, *C I I*, Vol. III, No. 12, l. 26, and No. 62, dated in 431 G.I.) and in *nivīdharmīna kshaya*, l. 8 of the Dhānūdhara plate discussed above. It appears that in the case of *akshaya nivī* or *nivīdharmīna kshaya* the grantee could not destroy the principal, land or money, but had to make use of the income accruing from it. In some cases the former grantees reversed this process and transferred the gift to later grantees, as in the Dhānūdhara grant.

<sup>9</sup> The words *khila* and *aprahata* are synonyms, according to *Amara*, II, 10, 5, and *Halayudha*, 2, 3, meaning “untilled land” (waste, fallow land).



any one), (receiving a price) at the rate of three *dīnāras*<sup>1</sup> for each *kulyavāpa*,<sup>2</sup> for the convenience of my *agnihōtra* rites,—to be enjoyed (by me) for ever, as long as the moon, the sun and the stars (exist) ” When, according to the determination of the record-keepers,<sup>3</sup> Rīśidatta, Jayanandin and Vibhudatta, it was ascertained “ (Land) may thus be given,” one *kulyavāpa* of land was given to him in the region north-west of Dōngā, after three *dīnāras* had been received (from him) Here apply the verses<sup>4</sup> regarding grants of land—“He who confiscates land given by him or by another, becomes a worm in ordure and rots with his forefathers ”

### PLATE No. 2

This plate is inscribed on both sides, the first containing 8 lines, and the second 5 lines, of writing The edges of this plate were not fashioned thicker, nor raised into rims, to protect the writing It is thicker than Plate No 1, but the letters are not incised deep The extremely corroded and damaged state of this plate made the work of decipherment very difficult A portion of the proper left side has suffered so much from corrosion that the last few letters of lines 5-8 are wholly illegible, as also a few letters in lines 9-10 The letters in the legible portions also look very much blurred Had the plate been discovered a few years later, the writing would have been thoroughly obliterated and it would only have appeared as a corroded and rusty piece of blank copper By a comparison of the text of this plate with that of Plate No 1, to which its contents bear considerable resemblance, I have succeeded more or less in restoring the reading of some portions of the inscription

The weight of the plate is  $15\frac{1}{2}$  *tolas* It measures  $6\frac{1}{2} \times 3\frac{1}{2}$  ” It appears to have had a seal attached to the middle of the proper right side The protuberant portion, on which the seal was soldered, is still visible, with a hole which was caused by corrosion, but the seal itself is not forthcoming The diameter of the seal appears to have been  $1\frac{1}{2}$  ”

The characters belong to the northern class of alphabets of the fifth century A.D The peculiar form of *da*, which looks like *ta*, may be remarked We have the sign for the initial vowel *a* in *adhīsthāna*, l 4, *arhattha*, l 6, and *api*, l 11, and the sign for *ē* in *ētaḍ*, l 7, and *ētas māḍ*, l 8 This plate also has the peculiar vowel-mark for *ā*, a stroke in hook-form attached to the lower right of the letter *dha* as in *dhāranayā*, l 8, and *-vasudhā*, l 12 Fl forms of the numerical symbols for 100, 20, 9, 10 and 3 occur in line 1

As regards orthography, the following peculiarities call for remark —(1) The letters *ta*, *d(h)a*, *ma*, *ya* and *va* are doubled after a preceding *r*, e.g. °*pravarattanāya*, l 6, °*Pundravarddhana* l 2, °*varmmani*, l 4, *dharmma*, l 10, *maruyādayā*, l 7, *pūriya*, l 11, *bahubhir=vasvadhā*, l 12

<sup>1</sup> *dīnāras*—The Gupta gold coins are mentioned in many inscriptions by this name (the other name used being *suvarṇa*) cf Fleet, *C I I*, Vol III, Nos 5, 7, 8, 9, 62 and 64 (Allan, *Indian Coins Gupta Dynasties*, Introduction, p cxxxiv) In Sanskrit literature also we have mention of this coin cf Dandin's *Daśakūmarācharita*—“*dīnārān asamkhyān rāṣikṛitya*,” etc., Book IV This name was borrowed from the Romans, who called some of their coins by the name of *denarius* The Roman influence on Indian coinages of those days is evident from this name of *dīnāra* also (vide also Rapson, *Indian Coins*, p 25, *Encyclopædia of Indo-Aryan Research*) We have mention of this word *dīnāra* as a synonym of *nishka* in the *Amarakośa*, III 3, 14

<sup>2</sup> *kulyavāpa*—According to Sanskrit lexicons (Mēdinī, Vīśva, and Hēmaçbandra, II, 361) one *kulya* is equal to 8 *drōṇas* For a fuller note on this measurement vide Mr Pargiter's remarks in *Indian Antiquary*, 1910, pp 214-15 The word *vāpa* may mean the place where seeds are sown, i.e. a field, “*upyatē 'sminn iti vāpāḥ kṣhetram*”—Bhaṭṭojī on *Pāṇini*, V 1, 44 So *kulyavāpa* may mean that area of land on which one *kulya* of seed could be sown Has the word *kudavā*, used in measurement formulae in Bengal, any connection with *kulyavāpa* ?

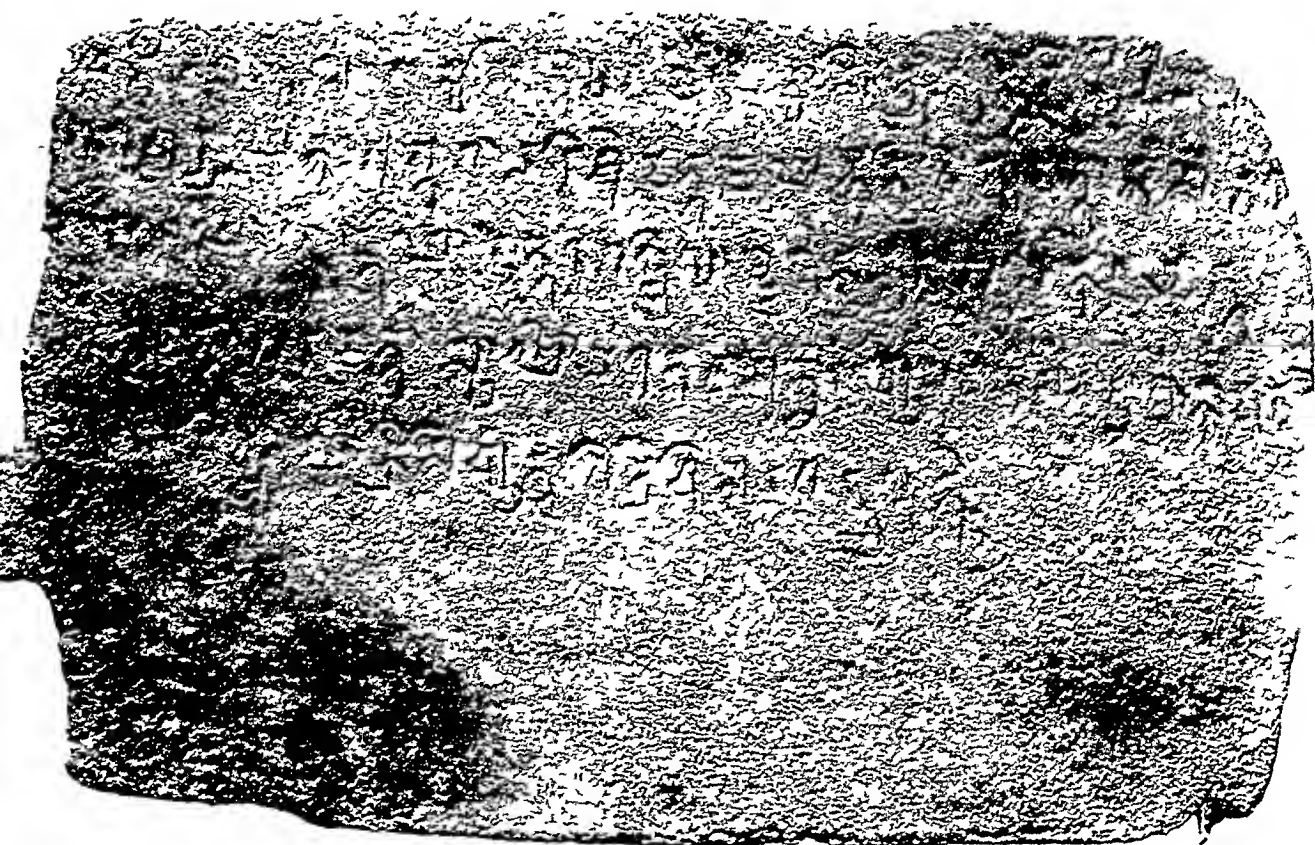
<sup>3</sup> *pustapāla*—lit a keeper of *pusta*, which, according to Mēdinī, means both *lēpyādīkarma* (i.e. plastering, painting images, etc.) and books Mr Pargiter's rendering of this term by “record-keepers” seems to be quite apt. Probably it was these officers who were in later times called *ālshapatalīkas* They may have preserved the books or records containing records of boundaries and demarcation of lands (belonging to different persons) which were already settled.

<sup>4</sup> But only one verse is quoted in the text

1a



1b



11 a



2

4

6

8

11 b



10

12

FULL SIZE

But the letter *tha* is not doubled in such a position (e.g. °*sārthavāha*, l. 4), as it is in Plate No 1, (2) *m* instead of *anusvāra* is wrongly joined with *va*, as in *samvyavaharati* l. 5, and *samvyavahārībhīh*, l. 10, but rightly with *ba* as in °*sambaddha*, l. 11, (3) the sign of *avagraha* is not used in *dānāch=chhīnāyō=nupālanam*, l. 12

The language of the inscription is Sanskrit, and the whole inscription, with the exception of the two benefactory and imprecatory verses in lines 11-13, is in prose. The use of the affix *ka* with some words is noticeable in this plate also, as in Plate No 1. The inscription is dated in the year 129, which is to be regarded as belonging to the Gupta era, equivalent therefore to 448-49 A D. The day is mentioned as the thirteenth of the month Vaiśākha. Hence this plate was issued four years and two months after Plate No 1, during the reign of the same imperial Gupta ruler, Kumāra-gupta I.

The object of the inscription is to record a purchase of land (the measurement of which is not clear owing to corrosion) made by a person (the name is undecipherable) who appears to have been a Brāhmaṇa, for the purpose of conducting his five daily sacrifices. The official staff in the *viśaya* of Kōtivarsha in the province (*bhukti*) of Pundravardhana is the same as in Plate No 1. For details of contents *vide* the introductory portion of this paper.

## TEXT.

## First Side

- 1 स[ ] १००,२०,८ वैशाख दि १०,३ पर[मदैव]तपरमभट्टारकमहाराजा-  
धिराज[श्री][कुमा\*]-
- 2 रगुप्ते पृथिवीपते [तत्पाद]परिगृहीतस्य पु[ण्ड्र]वर्धनभुक्तावुप[रिकचि]रात-  
दत्त[स्य]
- 3 भोगेना[नुव]ह[मानक]कोटिव[र्ष]विषये तन्नियुक्तककु[मा]रामात्यवे[त]-
- 4 वर्मणि अधिष्ठाना[धिक]र[णञ्च] नगर[श्रे]ष्ठिष्ठतिपालसार्थवा[हवन्मुमि]-  
तप्र[थ]-
- 5 मकुलिकृष्टिमित्र[प्रथ]मकायस्थ[शास्त्र]पालपुरो[गि] सम्यव[हर]ति . . .  
स<sup>1</sup> . . .
- 6 विज्ञापितं अ[र्ह]थ मम प[ञ्च]महायज्ञप्रवर्त्तनायानुवृत्ताप्रदाक्षयि . . .<sup>2</sup>
- 7 मर्यादया दातुमिति एतद्विज्ञाप्यमुपलभ्य पुस्तपा[ल]रिसिद्धतजयन[न्दि-  
[वि] . . .
- 8 धारणया दीयतामित्यु[त्प]न्ने एतस्माद्य[था]नुवृत्तत्रैदीनारि[क्यकु]ल्यवापे[न]

## Second Side

- 9 [द्व]यमुप[संगृ]ह्य [ऐरा]वता[गो]राज्ये पश्चिम(म)दिशि पञ्चद्वी[णा]-
- 10 [म]काः ह[दृ]पानकैश्च<sup>3</sup> सहितेति(ता इति) दत्ताः [।\*] तदुत्तरकालं  
सम्यवहारिभिः [धर्ममवेक्ष्या]नु[म]-

<sup>1</sup> This illegible portion appears to have contained the name of the applicant for land purchase.

<sup>2</sup> [Read अप्रदाक्षयिणी- ?—Fd]

<sup>3</sup> [For °मका अरहृ° ?—Ed]

- 11 नत्वा [1<sup>\*</sup>] अपि च भूमिदानसम्बद्धमि(वि)मौ श्लोकौ भवत. [1<sup>\*</sup>] पूर्व-  
दत्ता द्विजाति[भ्यो]  
12 यदा दत्तं युधिष्ठिर [1<sup>\*</sup>] मही महीव(म)ता श्रेष्ठ दानाच्छ्रेयोनुपा[ल<sup>\*</sup>]-  
न(नम्) [1<sup>\*</sup>] बहुभिर्वसुधा दत्ता दी[य]ति च  
13 पुन पुन [1<sup>\*</sup>] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलमिति  
(म् ॥ इति ॥)

## TRANSLATION

In the year 100, (and) 20 (and) 9 (=129), on the 13th day of Vaiśākha, while *parama-datta parama-bhattāraka, mahārājādhipāya Śrī-Kumāra-gupta* was the ruler of the earth and *uparika Chitrādatta* was the receiver of favours from him (lit was accepted by his Majesty's feet) in the province (*bhukti*) of Pundravardhana and *kumārāmātya Vētravai-man*, appointed by him (*Chitrādatta*), was, in the *śishya* of Kōtivarsha which was ever prospering under (*Chitrādatta*'s) rule, administering the government of the locality in the company of Dhritipāla the guild-president of the town Bandhamitra, the merchant Dhritimitra, the chief artisan and Sāmba(?)pāla, the chief scribe, (whereas) thus addressed (them)—“Deign to make a gift (of land) according to the established rule (for disposing of lands) by destroying the condition of *apradākshaya*[*nīti*]<sup>1</sup> (non transferability), for the conducting of my five daily sacrifices<sup>2</sup> (*pañcha-mahāyajñā*)” When after receiving this petition, it was according to the determination of the record-keepers Rucidatta, Jayanandin and Vi[bhudatta<sup>3</sup>] ascertained thus—“Land may be given,” land measuring five *dīnāras* (?) with *hatta* and *pānika* (?) in the west of Airāvata (?) was given after two (?) (*dīnāras*) had been received at the established rate of three *dīnāras* for each *kalyāṇa* of land Hence, considering the religious merit (of such gifts), this (grant) is to be respected by the administering agents in the future And there occur also these two verses with regard to grants of land — (1) “O Yudhishtira, best of land-holders, preserve with care lands already given to the twice-born (Brāhmanas) for the preservation of land-grants is more meritorious than the making of a grant” (2) “Land has been given by many (persons) and will be given by many (in future), (but) the fruit (of land-grant) belongs to whosoever at any time possesses the earth”

## PLATE No. 3

This plate is inscribed on both sides the first containing 8 lines of writing and the second 5 lines only The edges of the plate do not seem to have been fashioned thicker, or raised into rims, for the protection of the writing It is not as thin as Nos 1 and 2 The letters are well executed, and are even now except in some places where they have been effaced owing to corrosion in a good state of preservation The seal, if there was any, is missing Two or three letters are in some lines cut off from the commencement of the proper right side of the plate where ascertained, these lost letters are in the text below inserted between square brackets The weight of the plate is 13 *tolas* It measures  $7\frac{3}{4} \times 3\frac{1}{4}$

<sup>1</sup> *Apradā*—We find this word used in Plate No 1, l 7, where it is put as an adjective to *kṣhīla kṣhītra* and has therefore been explained as “line of which no previous gift (*pradā*) has been made” In the light of the expression *apradā dha.mīna* in Plate No 5 (in the place of *nītidharmēna*) the phrase *apradā kshaya* may here be explained as in the case of “*nītidharma-kshaya*,” thus—land could not, unless so conditioned, be alienated or transferred without state-permission, after being once sold for the purpose of a gift to a Brāhmana or a god We might equally well read the phrase as *aprad-ākshaya*

<sup>2</sup> For the five duly sacrifices (*pañcha mahāyajñas*) required to be performed by a householder cf *Jatav* III, 69 71

<sup>3</sup> [With drinking-places having Persian Wheels (*arahaṭṭa*)] See n 3 on preceding page —Ed]



The characters belong to the northern class of alphabets of the fifth century A D The characters of Plates Nos 3-5 approximate very closely to those used in the Bhitai seal (*J A S B*, 1899) of Kumāra-gupta III's time and the inscriptions of the time of some of the Parivrajaka *mahārājās* and the *mahārājās* of Uchebakalpa (*vide Fleet, C I I*, Vol III, Nos 21-31) and in the Eian inscription of Budha-gupta's time (*ibid*, No 19) They also resemble those of the inscriptions of Tōiamāna's and Mihirakula's reigns (*ibid*, Nos 36 and 37) We have the initial *ā* form in *ākshēptā*, l 13 The peculiar form of medial *ā* after *na*, *dha* and *ba* especially is to be remarked It is indicated (as in the initial *ākṣra* mark in the Gupta period) by a hook attached to the bottom on the proper left of these letters—e g in *brāhmanādyān*, l 3, *brāhmanāryyān*, l 4, *punyāpyāyanāya*, l 4, *avadhāritam*, l 6, *avadhāranayā*, l 8, *vasudhā*, l 12, and *bāhya*, l 5 For a similar use of medial *ā* we may refer to the Mandasori inscription of the time of Naravāman (Mālava era 461), *E I*, Vol XII, No 35, p 316 The *virāma ta* is often joined with the following *pa* and *sa*, as in *tat-pāda*, l 1, and *virindakūt=savisvāsam*, l 2 The *virāma na* is also seen joined with the following consonant, e g *pa*, in *āryyān=prativāsayitum*, l 4 As regards orthography, the other peculiarities that call for remark are the following —(1) Before *sa* the *visarga* is often replaced by *s*, as in *mātāpitrōs=svapunya*, l 4, *pitrībhis=saha*, l 12, and *vājabhīḥ=Śagarādibhīḥ*, l 12, (2) The letters *ga*, *ta*, *dh*(*h*)*a*, *ma*, *ya*, *ya*, and *sha* are doubled after *r*, e g *svarggē*, l 13, *karttum*, l 6, *samvyavahāribhīḥ=ddharma*, l 11, *dharmma* l 11, *brāhmanāryyān*, l 4, *maryyādāyā*, l 5 and l 9, *maryyādā*, l 7, *pūrvvēna*, l 9, *bahubhīḥ=vasudhā*, l 11, and *maharshshibhīḥ*, l 11, *varshsha*, l 13, (3) The fifth consonant of the *pa-varga* is not changed into *anusvāra*, e g *Svadattām=para*, l 11 The sign for *bu* is very distinctly shown in *brāhmanādyān*, l 3, *brāhmanāryyān*, l 4, and *bāhya*, l 5 Numerical symbols for 10 and 3 are visible in the recording of the month (*Āshādha*) in line 1 The date in years is unfortunately lost, but the numerical figure 3 after what seems like the symbol for 60 is also visible before the word *Āshādha* in l 1

The language of the inscription is Sanskrit, and the whole document, with the exception of the three imprecatory verses in ll 11-13, is in prose If the date in years, as read by me, is correct, it should be 163 G E = 482-83 A D, for we know that the already known dates for Budha-gupta range from 157 G E to 175 G E, i e from 476 A D to 495 A D The day is mentioned as the 13th of the month *Āshādha* The object of the inscription is to record the purchase of one *kulyavāpa* of waste land by a village-head (*grāmika*) named Nābhaka, of the village of Chanda-grāma, for the purpose of settling some Brāhmanas The applicant had to obtain the sanction of the government of the *bhukti* of Pundriavardhana The use of the affix *ka* in the word *grāma*, l 3 and l 9, is to be noticed For similar use of the same affix in some words during the reigns of the early Guptas *vide* the late Dr Fleet's remark on p 69 of the *C I I*, Vol III For further details of the contents *vide* the introductory portion of this paper The places Chanda-grāma and Vāyi-grāma could not be identified As regards the name Palāśa-vrindaka, it may be noted that there are two places of the name of Palāśabūies, one about 10 miles N E of the town of Dinājpur and about 14 miles due north of the find-place of these plates, and the second lying about 16 miles N E of the town of Dinājpur and about 20 miles due north of the find-place Another place, about 9 miles N W of the find-place and about 11 miles S E of the town of Dinājpur, is called Palāśdāngā.

#### TEXT

##### First Side

1 . . [६०]३ आपाट दि १०,३ परमदैवतपरमभट्टा[र]कमहाराजाधिराज .  
श्रीबुधगुप्ते [युधि]वीपतौ तत्पाद[परि]गृहीते पुण्ड्र[व]-

- 2 [र्जन]भुक्तावुपरिकमहाराजब्रह्मदत्ते संव्यवहरति स्व[र्]स्त पलाशवृन्दका-  
त्सविश्वासं महत्तरायष्टकुलाधिक[क]-
- 3 [र]णग्रामिककुटुम्बिनश्च चण्डग्रामके ब्राह्मणाद्यान्नक्षुद्रप्रकृतिकुटुम्बिनः  
कुशलमुक्तानुदर्शयन्ति . . .
- 4 [वि]ज्ञापयतीनी(तो) ग्रामिकनाभकोहमिच्छे<sup>1</sup> मातापित्रोस्वपुण्याप्यायनाय  
कदि(ति)चिद्ब्राह्मणार्यान्प्रतिवासयितुं
- 5 [तद]र्ह्य ग्रामानुक्रमविक्रयमर्यादया मत्तो हिरण्यमुपसंगृह्य समुदयवाद्या-  
प्रदखिलक्षेत्राणा[र्]
- 6 [प्र]सादं कर्तुम(मि)ति यतः पुस्तपालपत्रदासेनावधारित युक्तमनेन वि-  
ज्ञापितमस्यय विक्रय-
- 7 मर्यादाप्रसङ्गस्तद्दीयतामस्य परमभट्टारकमहाराजपा[दे]न पुण्योपच-  
यायेति पुनरस्यैव
- 8 [पत्रदा]सस्यावधारणयावष्ट्य नाभकहस्तादीनारह्य<sup>2</sup>मुपसंगृह्य स्थाय(ण)-  
पालकपिलश्रीभट्टाभ्यायायक[त्य] च समुदय-

Second Side

- 9 [. . . खि]लक्षेत्रस्य कुल्यवापमेकमस्य वायिग्रामकोत्तरपार्श्वस्यैव च सत्यम-  
र्यादाया दक्षिणपश्चिमपूर्वेण
- 10 मह[त्त]रायधिकरणकुटुम्बिभिः प्रत्यवेद्याष्टकनवक<sup>3</sup>नवकनलाभ्यामपविच्छ्य  
च तुष्टिमो[क्षि]ङ्गा च नागदेवस्य
- 11 [दत्त तदु]त्तरकाल सव्यवहारिभिर्दत्तमवेक्ष्य प्रतिपालनीयमुक्तञ्च मह-  
र्षिभिः [।\*] स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धरां(राम्।\*)
- 12 [स विष्टा]यां कृमिर्भूत्वा पितृभिस्सह पच्यते [॥\*] बहुभिर्वसुधा दत्ता  
राजभिस्सगरादिभिः [।\*] यस्य यस्य यदा भूमिस्तस्य तस्य
- 13 [तदा] फलं[लम् ॥\*] षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः [।\*]  
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेदि(त्) [॥\*] [इ\*]ति ॥

TRANSLATION

[Samvat . 80 (?)], 3, on the 13th day of Āshādhā, while *parama-danvata*, *parama-bhattāraka*, *mahārājādhirāja*, the glorious Budha-gupta was the lord of the earth, and while in the Pundravardhana *blukti uparika-mahārāja* Brahmadatta, favoured by his Majesty's feet,

<sup>1</sup> This should be either इच्छे or इच्छामि

<sup>2</sup> The word ह्य was at first omitted, but was inscribed probably afterwards at the bottom.

<sup>3</sup> The word नवक seems to have once been superfluously inscribed.



was the administering agent, the *mahattaras*,<sup>1</sup> the *ashta-kul-ādihkaranas*,<sup>2</sup> the village-heads<sup>3</sup> (*grāmikas*) and the house-holders, being in confidence, inform,<sup>4</sup> from Palāśavṛndaka, the chief Brāhmanas, the prominent subjects and house-holders in the village of Chanda-grāma, after enquiring into their welfare, (as follows)—“Nābhaka of this village thus applies —‘For the enhancement of my parents’ own merits I wish to settle some prominent Brāhmanas. So it behoves you to favour me (with a gift of one *kulyavāpa* of field-land) which is fallow, free of revenue, and not (already) made into any gift (undisposed of), accepting from me value (in coin) in accordance with the custom of sale followed in the different villages’”

Whereas it was determined by the record-keeper Patradāsa (thus)—“The application is a proper one. This is a case under the prevailing rule (or custom) of sale, so be it (land) given to him by his Majesty, the *parama-bhattāraka*, for the increase of merits.” Again, as determined in accordance with the determination of this same Patradāsa, one *kulyavāpa* of *khūla* (waste) field-land, (free from) revenue, was given on receipt from the hands of Nābhaka of two (or three <sup>2</sup>) *dīnāras* and by Sthāya(na?)pāla (<sup>2</sup>) Kapila and Śrībhadrā, after the land had been inspected by the *mahattaras* and others, the officers and house-holders, and its area severed<sup>5</sup> by them by the measurement of 8×9 reeds, and the pleasure of Nāgādēva—(the land) being situated in the south, west and east in touch [with the right boundary of the north side of Vāyī-grāma.

So in future this grant must be preserved by the administrators, having regard to *dharma*. And it has thus been stated by the great *rishis* —

(1) ‘Whoever confiscates land given by himself or by another becomes a worm in ordure and rots with his forefathers’

(2) “Land has been given by many kings, such as Sagara and others, the reward (of these grants) belongs to whosoever at any time possesses the earth”

(3) “The grantor of land enjoys pleasure in heaven for sixty thousand years, the confiscator and he who approves (of such confiscation) resides so many years in hell”

#### Plate No. 4.

This plate is inscribed on both sides, the first side containing 12 lines of writing and the second 6 lines. The edges of the plate do not seem to have been fashioned thicker, or raised into rims, for the protection of the writing. The plate, as acquired, is not smooth in all its parts: a portion of it at the proper right side, from top to bottom, seems uneven owing to some of its parts being raised. The engraving of the letters is very good, but the plate has unfortunately lost from its upper left corners some words and letters, which are cut away. It is unfortunate that the date in years is lost from the upper right corner. Owing to bad corrosion the entire writing on the second side of the plate has become quite illegible. But

<sup>1</sup> *Mahattaras*—This word occurs in the Faridpur copper plate grants also. Mr Paigiter is right in regarding them as “men of position in the village, the leading men.” *Vide I A*, 1910, p. 213. According to Mr Paigiter some of them were prominent by ability and age, while others were such by inheriting wealth.

<sup>2</sup> *Ashta kul-ādihkarana* seems to be an officer having supervising authority over eight *kulas*. This word *kula* perhaps means inhabited country (as much ground as can be ploughed by two ploughs, each drawn by six bulls. *Vide* Kullūka’s commentary on *Manu*, VII, 119). Some may like to explain this word as meaning one in charge of supervision of eight families.

<sup>3</sup> *Grāmika*—This word is used by *Manu* in vv. 116 and 118 of Chap. VII with reference to the head of the village, who had the right to enjoy several privileges, *e.g.* to use for himself the king’s dues received from the villagers. He had also the right to refer cases of criminal offences to the head of ten villages.

<sup>4</sup> *Anudāsayanti* is not in frequent use. It means “inform as follows.” Cf. “*Sēnāpatih putram Agnimitram pariśvājya anudāsayati*”—*Mālavikāgnimitra*, Act V.

<sup>5</sup> The word *apavīchchhya* occurs in the Faridpur grants also.

the reading in lines 15-18 of this side could be made out with some certainty by comparing it with the text of the concluding lines of Plates Nos 3 and 5. The weight of the plate with the seal attached to the middle of the proper right side is  $27\frac{1}{4}$  tolas. The seal looks exactly of the same oval shape as that attached to Plate No 5, and it measures  $1\frac{3}{4}'' \times 1\frac{1}{8}''$ . It may have had a legend similar to that on the seal of Plate No 5, but this is now perfectly illegible. From the mention of the *viśhaya* of Kōṭivarsha in l. 3 it seems that in the legend of the seal the same name must have occurred. The plate measures  $7\frac{1}{2}'' \times 4\frac{1}{4}''$ .

The characters belong to the northern class of alphabets of the fifth century A.D. The sign for initial *a* occurs in *adhishṭhāna*, l. 3, *anēna*, l. 5, and *asmat-phalā*, l. 6, *apradā*, ll. 7 and 11 and *atīsrīṣṭakā*, l. 7, and that for initial *ē* occurs in *ēkādāśa* in l. 11. The sign for the medial *ā* is to be particularly marked as used with *tha* and *dha*, e.g. in *°yathākṛaya*, l. 9, and *avadhīranayā*, l. 10, and with *grā*, e.g. in *Dōṅāgrāmē*, l. 6 (*vide* my remarks in connection with the foregoing plates on the same form of medial *a*). The method of forming *r* in combination with a following *y*, e.g. in *maryyādā* in ll. 9 and 12, is noticeable, the *r* being formed above the top line and the following *y* being doubled. The *vināma* *t* and *n* are coupled with the next consonants, e.g. *tat-pāda*, l. 2, *-ētat-kōshṭhikā*, l. 8, *asmat-phala*, l. 6, and *°han=tat-kshētra*, l. 7, and *[kulya]vāpīn=yathā*, l. 9. As regards orthography, the other peculiarities that may be noticed are, (1) the letters *t(h)a*, *da*, *d(h)a*, *va* and *sha* are doubled after a preceding *r*, e.g. *°sārīthavāha*, l. 4, and *tad-arttha*, l. 11, *[sam]vyarahāribhīr=ddēva*, l. 15, *Pundīavaraddhana*, l. 2, and *[Kō]ti[varshsha]*, l. 3, (2) the letter *ta* is doubled with a following *r*, e.g. *°kshēttira*, ll. 7, 11 and 12, *°Vasumittira*, l. 4, (3) the dental nasal is used instead of the *anusvāra* with a following *sa*, e.g. *°phalāśansinō*, l. 6, (4) the letter *sa* replaces the *visarga*, e.g. in *pī[tri]bhīr=sa[ha]*, l. 16, (5) the letter *m* is used instead of the *anusvāra* with a following *va*, e.g. *sa[m]vya-vaharati*, l. 4, (6) the sign for *avagraha* is not used, e.g. in *°svāmīnō=pi*, l. 6, *°srēyō=nupālanañ*, l. 17. Numerical symbols for 10 and 5 (?) are visible, though slightly, in the record of the date of the month Phālguna in l. 1. The date in years is, however, lost.

The language of the inscription is Sanskrit, and the whole document, with the exception of the three imprecatory verses in ll. 15-18, is in prose. The use of the affix *ha* in *anuvahamānaka*, ll. 2-3, *myuktaka*, *āyuktaka*, l. 3, *atīsrīṣṭakā*, l. 7, *°kōshṭhikā*, l. 8, and *dattakā*, l. 11, is to be noticed from the linguistic point of view.

The object of the inscription is to record a purchase of land made by the *nagara-srēṣṭhīn* Ribhupāla for erecting thereupon two temples and chambers for the two gods Kōkāmukha-svāmin and Śvētavarāha-svāmin. The plate refers itself to the reign of the imperial Gupta ruler Budha-gupta. For details of the contents *vide* the introductory portion of this paper.

#### TEXT

##### First Side

- 1 . . . फाल्गुन दि १०, [५] परमदैवतपरमभट्टारकमहाराजाधिराजश्रीवृष<sup>१</sup>-  
गु[प्ते] [°पृथिवी]-  
2 <sup>३</sup>[पत्नी] त[त्पादपरिगृहीतस्य] पुण्ड्रवर्द्धनभुक्तावपरिकमहाराजजयदत्तस्य  
भोगीनानु[वहमा]-  
3 नके [को]टि[वर्ष]विषये च तन्नियुक्तके हायुक्तक'श(ग ?)खके अधि-  
ष्ठानाधिकरण[°\*] नगरस्थेष्ठिरिभु-

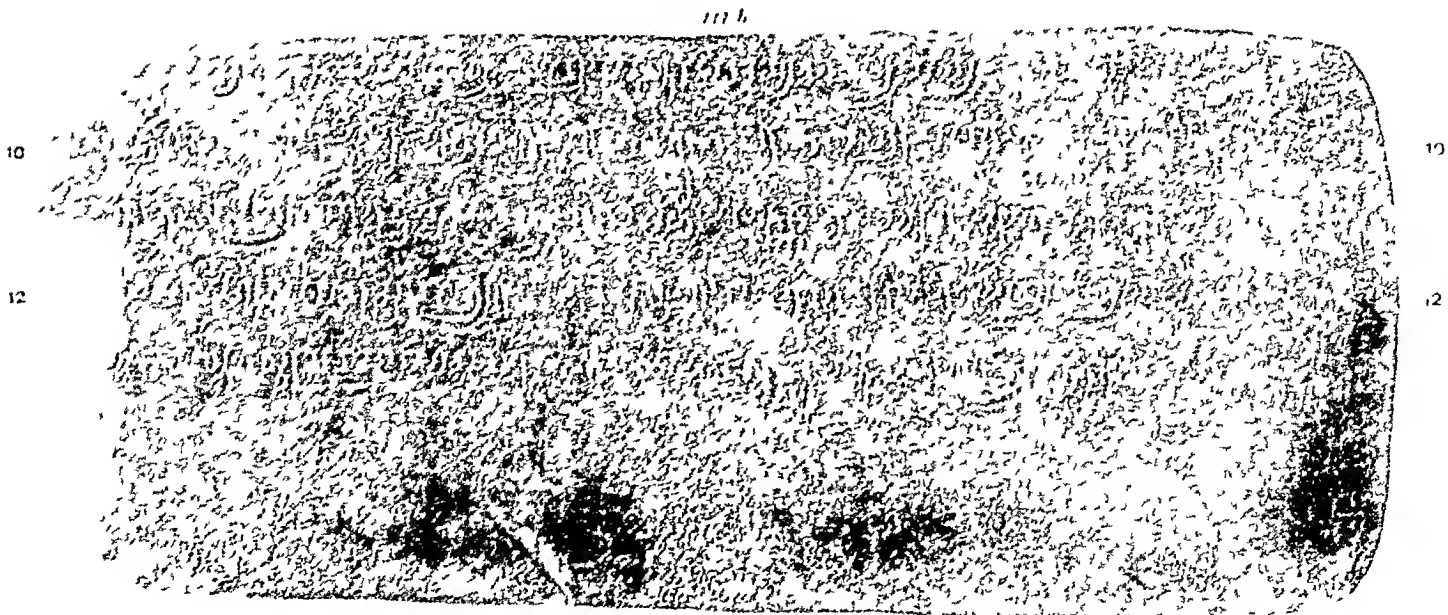
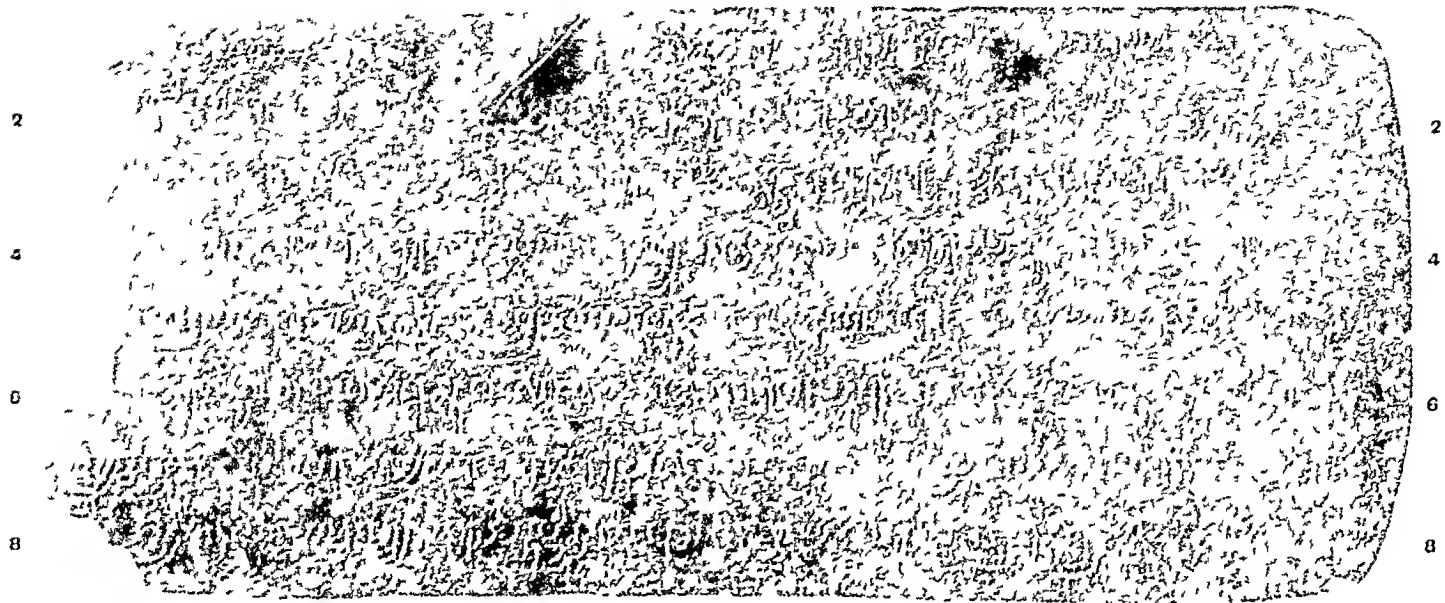
<sup>१</sup> Read वृष

<sup>३</sup> This portion is also cut off and lost.

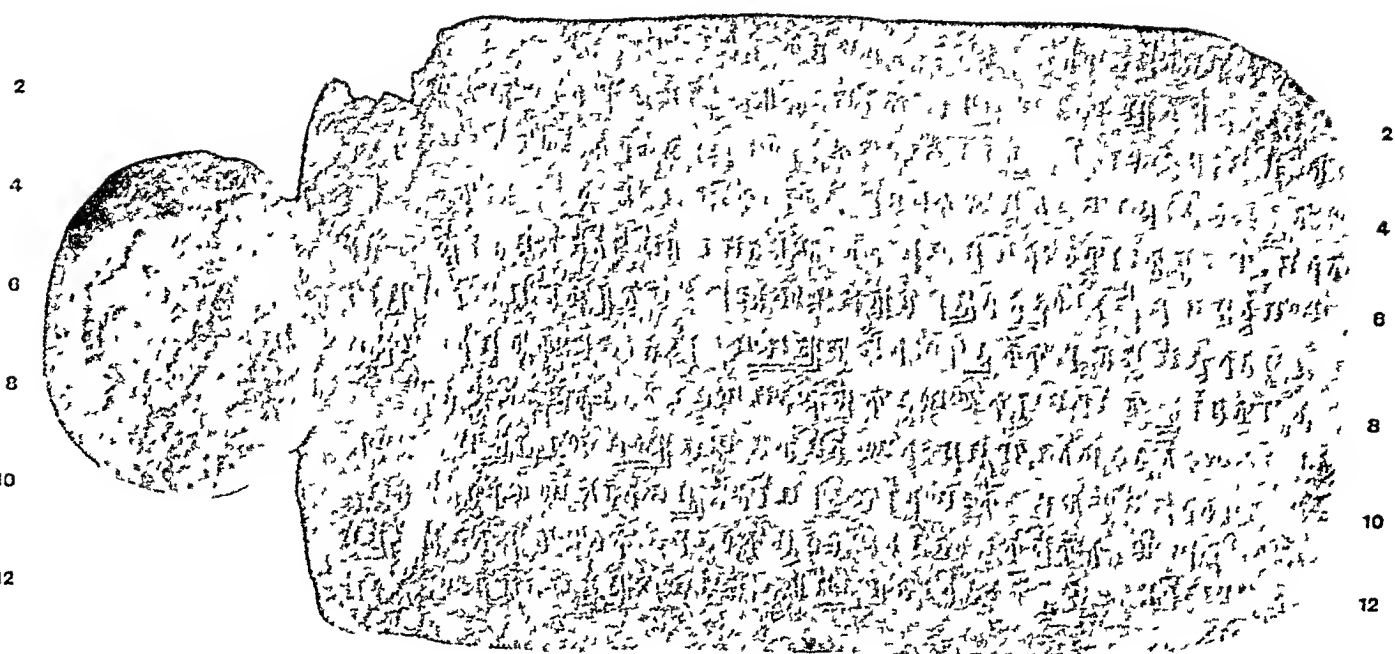
<sup>२</sup> The word पृथिवी is cut off from the plate and is lost.

<sup>४</sup> Read इहायु°

Damodarput Copper plate Inscriptions Gupta era



12 a



12 b



SCALE SIX-SEVENTHS

- 4 पा[ल]सार्यवाहवसुमिन्नप्रथमकुलिकवरदत्तप्रथमकायस्थविप्रपालपुरोगे च स[म्ब्य]-  
वहरति
- 5 अनेन श्रेष्ठिरिभुपालेन विज्ञापितं हिमवच्छिखरे कोकामुखस्वामिनः  
चत्वार. कुल्यवापाः [श्वे]तव-
- 6 राहस्वामिनोपि सप्त कुल्यवापाः अस्मत्फलाशन्निनी(ना) पुन्या(ण्या)भिवृद्धये  
डोङ्गाग्रापे(मे) पूर्वं मया
- 7 अप्रदा अतिष्टकास्तदहन्तत्चेत्तसामीप्यभूमौ तयोराद्यकोकामुखस्वामि-  
श्वेतवराह-
- 8 स्वामिनोर्ना[म]लिङ्गमेकं देवकुलद्वयमेतत्कोष्ठिकाद्वयञ्च कारयितुमिच्छा-  
म्यर्हथ वास्तुना
- 9 सह [कुल्य]वापान्यथाक्रमय्यादया दातुमिति यतः पुस्तपालविष्णुदत्तविजय-  
[नन्दि]स्यानु(ण)-
- 10 नन्दिनामवधारण्यावधृतमस्यनेन हिमवच्छिखरे तयोः कोकामुखस्वामि-  
श्वेतवरा[ह]स्वामि[नीः]
- 11 अप्रदा चेत्तकुल्यवापा एकादश दत्तकास्तदर्थ्यश्चेह देवकुलकोष्ठिकाकरणे  
युक्त[मि]त[दिज्ञा]-
- 12 [पितं] [क्र]मेण तत्चेत्तसामीप्यभूमौ वास्तु दातुमित्यनुवृत्तत्रिदीना-  
रिक्ककुल्यवापविक्रय[मर्थ्या]द-

*Second Side*

- 13 . . . . .<sup>1</sup>रा कुलन . . . . .रा ग र(?) . . . . .
- 14 . . . . . पु[स्करि]णीपूर्व[वर्ण] रिभु[पा]लपु . . . . .[दक्षिणेन] .
- 15 . . . . .<sup>2</sup>दत्ताः [त]दुत्तरकालं [सं]व्यवहारिभिर्देवभ[क्त्या]नुमन्तव्या [उक्तं]  
व्यासेन [I\*] स्वदत्तां परदत्ता-
- 16 [स्वा यो हरेत] वसुन्धराम् [I\*] स विष्टा[यां] क्रि(क्त)मि[भूम]त्वा]  
पि[त्त]मिस्स[ह पच्यते] [II\*] पूर्वदत्तां द्विजातिभ्यो
- 17 [यत्नाद्रक्ष यु]धिष्ठिर [I\*] महीं [महीमतां] श्रेष्ठ दा[नाच्छे]योनु-  
पालनं(म)] [II\*] [बहु]भिर्वसु[धा द]त्ता
- 18 [राजभिश्च] पुनः पुनः [I\*] [य]स्य [य]स्य यदा भूमि[स्तस्य]  
तस्य] त[दा] फ[ल]मिति(म् II\*इति) [II\*]<sup>3</sup>

<sup>1</sup> These two illegible lines [ll 13 14] seem to have contained the description of the boundaries of the land purchased

<sup>2</sup> The reading of this and the following lines was made out by a comparison of the text of the other plates, especially Plates Nos 3 and 5

<sup>3</sup> The plate on this side looks almost blank owing to bad corrosion. In making out the reading I have been assisted by the use of water mixed with powdered chalk

## TRANSLATION.

On the 15(?)th day of Phālguna, in the regnal year . . . . while *parama-darvata*, *parama-bhattāraka*, *mahārājādhirāja* Śrī-Budha-gupta was (the ruler of the earth), and while in the *vishaya* of Kōtivarsha, prospering under the government of *uparika-mahārāja* Jayadatta in the *bhukti* of Pundravardhana, who was favoured by his Majesty, the *āyuktaka*<sup>1</sup> Śandaka (Gandaka?), appointed by him (Jayadatta), was administering the affairs of the town (*adhishṭhāna*), in the company of (i.e. with the help of) *nagara-śrēṣṭhin* Ribhupāla, the merchant Vasumitra, the chief *kulika* Varadatta, and the chief scribe Vīrapāla, whereas application was made by this *śrēṣṭhin* Ribhupāla thus—"In Dōngā-grāma in Himavachchhikhara (lit the summit of the Himālaya) 4 *kulyavāpas* of *apradā*<sup>2</sup> lands were formerly given by me to Kōkāmukha-svāmin and 7 *kulyavāpas* to Śvētavarāha-svāmin, in the hope of benefit to myself (and) for the sake of increasing religious merits; now in the neighbourhood of those cultivated lands I wish to build two temples and their two store-rooms for those supreme gods Kōkāmukha-svāmin<sup>3</sup> and Śvētavarāha-svāmin<sup>4</sup> (and ?) one *nāmalingam* (?) So it behoves you to give (me) *kulyavāpas* with *vāstu* (building-grounds) in accordance with the prevailing custom of sale" It was (then) determined according to the determination of the *pustapālas* (record-keepers), Vishnudatta, Vijayanandin and Sthānnanandin, thus,—“It is a fact that by him were given in Himavachchhikhara eleven *kulyavāpas* of *apradā* lands to Kōkāmukha-svāmin and Śvētavarāha-svāmin, and so application has been properly made (by him) for *vāstu*-land to be given to him in the neighbourhood of those cultivated lands for the purpose of building temples and store rooms" (According to) the prevailing custom of sale of one *kulyavāpa* of land for 3 *ḍināras* . . . . on the east of the pond

<sup>1</sup> The word *āyukta* occurs in Pāṇini, II, 3, 40. The *Kāśikā* explains it as *vyāpṛta*, “engaged”. This word with a *ka* affix (*āyuktaka*) is found mentioned with other officers in the Maliya copper-plate inscription of the *mahārāja* Dharaṣena I, dated in 252 G E (*vide* Fleet, *C I I*, Vol III, No 38, p 169 and note). It is also used in the Gaṇḍagadh inscription of Dhruvaṣena I, dated in 207 G E (*Epi Ind.*, Vol III, p 320), and in the Navalakṣmi inscription of Śīlātīya I, dated in 276 G E (*Epi Ind.*, Vol XI, p 179).

<sup>2</sup> Here the word *apradā* seems to refer to land not given to anybody else before this transaction was effected, i.e. unsettled lands.

<sup>3</sup> *Kōlāmukha svāmin*—There is mention of a goddess (a form of Durgā) of the name of *Kōlāmukhā* in the *śiṭra* of Durgā read by Arjuna (*Mah. Bhā.*, VI, 23, 8). The analysis of this word, as made by the commentator Nilakantha, does not seem happy. In Amara's lexicon the word *kōka* is found used in the list of synonyms both for a “wolf” and a “*chakravāka*” (*vide* II, 5, 7 and 22). But *Mēdinī* and the *Vīśalōṣa* have *vrika* “wolf” for one of the meanings of the word. Hence we may thus analyse the name—*kōkāyā vrikāyā mukham va mukham yasya sa Kōlāmukhaḥ*, “(a god) having his face like that of a she-wolf”. In the Hindu pantheon there is mention of animal faced gods also, e.g. *haya grīva* (horse necked god). It may also be remembered in this connection that the word *Kōlāmukha* is used also as the name of a *tīrtha* in *Hariv.*, *Var. P.*, and in *M. Bh.*, III, 813b, XIII, 1738 (*vide* Monier Williams' Dictionary, p 312). It cannot be said with certainty whether this *Kōlāmukha-tīrtha* was situated somewhere in Pundravardhana, or whether *Kōkāmukha-svāmin* was the god of that place.

<sup>4</sup> *Śvētavarāha svāmin*—For the prevalence of the worship of Vishnu in the form of its Boar (*varāha*) incarnation in the fifth and sixth centuries A D we may refer to the Eran inscription of the first year of Tōramāna (Fleet, *C I I*, Vol III, No 36, p 160), where the building of a stone temple of the Boar-Nārājana is mentioned. In his most popular work, “*South Indian Images of Gods and Goddesses*,” Pandit H. Krishna Shāstrī writes (p 24)—“Temples dedicated to the Boar incarnation of Vishnu are not many.” But we find now that in Pundravardhana (north Bengal) also temples of this god existed in the fifth and sixth centuries A D. The learned Shāstrī also writes in the same connection [that “this incarnation was a particular favourite of the western Chālukya kings in the early centuries of Christian era.” But even so late as Śaka year 938 (=1017 A D), the date of the Daulatabad plates of Jagadekamalla (edited by Mr D. R. Bhāṇḍārkar and Mr Dikshit in the Hyderabad Archaeological Series, No 2, p 1), we find that the seal attached to those plates had as its central figure “a boar running to the left (the *varāha lāṅchhana* of the Chālukyas)”

Ribhupāla . . . to the south (lands) were given So in future these grants must be preserved by the administering agents out of reverence to the gods It has been thus stated by Vyāsa —

(1) "Whoever confiscates land given by himself or by another becomes a worm in ordure and rots with his forefathers"

(2) "O Yudhishtira, foremost amongst kings, preserve with care lands given by previous (kings) to the twice-born; for the preservation (of such lands) is more meritorious than the making of a gift"

(3) "Land has again and again been given by many kings, such as Sagara and others.— the reward (of these grants) belongs to whosoever at any time possesses the earth"

#### PLATE No 5

This plate is inscribed on both sides, the first containing 12 full lines and a thirteenth with only 3 letters, and the second side containing 9 lines of writing. The edges of the plate do not seem to have been fashioned thicker, or raised into rims, for the protection of the writing. The engraving of the letters is good, but the plate has suffered much owing to corrosion, which has rendered some letters towards the close of lines 1-4 and some in line 12 quite illegible. On the proper right side the plate has a very prominent mark of corrosion right across, and this mark is visible on the second side also. The plate has become very thin in this portion and may some day yield along this mark. The weight of the whole plate with the oval-shaped seal attached to the middle of the proper right side is  $22\frac{5}{8}$  tolas. This seal has on the upper side, in relief, a mark in the shape of a trident, and below it there are two parallel straight lines, also in relief, placed horizontally. Below these straight lines occurs, in relief, the legend "Kōtivarshsh-ādhishtān-ādhi[karana]sya"—"of the office, or court, of the *ādhishtāna* (capital) of Kōtivarsha". It measures  $2'' \times 1\frac{1}{2}''$ . The back of the seal is of convex shape. It is needless to add here that this name of Kōtivarsha as a *visaya* occurs in the body of the inscription also. The geographical names, occurring in lines 15-17, of places situated in all probability in this district, have not been identified. The plate measures  $6\frac{3}{4}'' \times 3\frac{1}{2}''$ .

The characters belong to the northern class of alphabets of the sixth century A.D., and they may compare well with some of the inscriptions of the *Parivrājaka Mahārājas* and the *Mahārājas* of Uchchakalpa. The form of initial *a* occurs five times in *ādhishtāna*, l 4, *Amṛtadēvāna*, l 6, *apradā*, ll 10 and 18, and *api*, l 19, that of initial *ā* occurs thrice, in *āryya*, l 4, *āyō[dhya]ka*, l 6, *ākshēptā*, l 22, that of initial *i* occurs twice, in *iti*, ll 14 and 17, and that of initial *ē* occurs five times, in *ētas mād-* and *ētan-*, l 14, and *ēkaḥ* in l 16 and (twice) in l 17. The sign of the medial *ā* attached by a hook sign to the bottom of the proper left of some letters, especially *na* and *dha*, is noticeable in this inscription also, as in the preceding ones, e.g. (in *na*) *°kshēttṛānām* (ll 6-7), (in *dha*) *°āvadhāranā*, l 14, *°vasudhā*, l 20. The method of forming *r* in combination with a following *y*, e.g. in *āryya* in l 4, is the same as in Plate No 4, i.e. the *r* is formed above the top line, the following *y* being doubled. The *virāma t* and *n* are coupled, as in Plate No 4, with the following consonants, e.g. *tat-pāda*, l 2, *Amṛtadēvāt=pañchadasa*, l 14, *saśvat-kāla*, l 18, and *°stōhan dātum*, l 10. The peculiar conjunct *hya* is to be marked in *°vā(bā)hya*, l 6, *°upusamgrīhya*, ll 7 and 14. As regards orthography, the other peculiarities that call for remark are, (1) the letters *ka*, *ga*, *ta*, *t(h)a*, *d(h)a*, *b(h)a*, *ma*, *va*, and *sha* are doubled after *r*, e.g. *°madhuparkka*, l 9, *svarggē*, l 21, *°pravarttana*, l 9, *°sārtihavāha*, l 5, *Pundravarddhana*, l 2 *krimur=blbhūtrā* l 20, *°dharmmēna*, ll 10 and 18, *dhar[mm-ādhi]kāra*, l 11, *dharmma-*, l 12, *pūrvvēna* (twice), in l 17, *Bakubhuv=vasudhā*, l 20, *Kō[ṭṭa]rshsha-*, l 3, and *varshsha*, l 21, (2) the *ta* is doubled with a following *r*, e.g. *°puttra-*, l 3, *°kulaputtraka-*, l 6, *°[kshē]tttra*, l 6, (but not in the same word in



l 10, or in *atra*, l 8, and in *°satra*, l 9); (3) the letter *sa* replaces a *visarga*, e.g. in *īstubbhis=saha*, l 15, *pitribhis=saha*, l 20, and *rājabbhis=Sagarādibhiḥ*, l 21, (4) the sign of *avagraha* is not used as in *°vikrayo=nuvṛttah*, l 7, *°vanāśramakē=pi*, l. 16; (5) *sandhi* is neglected in *samvyavahāribhiḥ=dēva-*, l 19, (6) *virāma m* has sometimes been joined with the following *va*, e.g. in *paradattām=iā*, l 20. From a linguistic point of view it may be noticed that the affix *la* is superfluously used along with some words e.g. in *°anuvahamā[na]pa*, l 3, *°nyuktala*, l 4, and *°kulaputtraka*, l 6. Numerical symbols for 200, 10, and 4 are used in recording the date in years (214 G E = 433-34 A D), and a symbol for the number 5 is also used to denote the date of the month of Bhādra in l 1. The plate refers to the temple of one of the two gods referred to in Plate No 4, viz the temple of *Śvētāvarāha-svāmin*, so it may be not very far removed in age from that plate.

The language of the inscription, with the exception of the three imprecatory verses in ll 20-22, is in Sanskrit prose.

The object is to record the purchase of some lands by Amṛitadēva, a nobleman (*lulaputra*) from Ayōdhyā, who had applied to the local government of Kāṭivarsha *tiṣhaya*, situated in the *bhukti* of Pandravardhana. For further details of the contents vide the introductory portion of this paper.

I have not as yet succeeded in identifying the geographical names that occur in ll 15-17, where the situations of the *kulavāpas* of land purchased are mentioned. The names of the places are Svachchhandapātaka, l 15, Lavangasikā, l 15, Sātuvanāśramaka, l 16, Paraspātikā, l 16, Jambūna[dī], l 17, and Pūranavṛndīkahari-, l 17. There are two places of the name of *Brindakoree*, about two miles north of the Palāsbari, situated about 14 miles due north of the find-place. It is not easy, however, to say whether this Brindakoree is the same as *Vṛndīkahari*. It is a misfortune that the name of the imperial monarch, or rather a space permitting of two letters only of the name after *Śri*, is missing from the end of line 1, the second line commencing with the letters *-gupta*. From the date and other circumstances it is very probable that the ruling sovereign was Bhānu-gupta (?).

#### TEXT.

#### Seal—कोटिवर्णाधिष्ठानाधि[करणस्य] ।

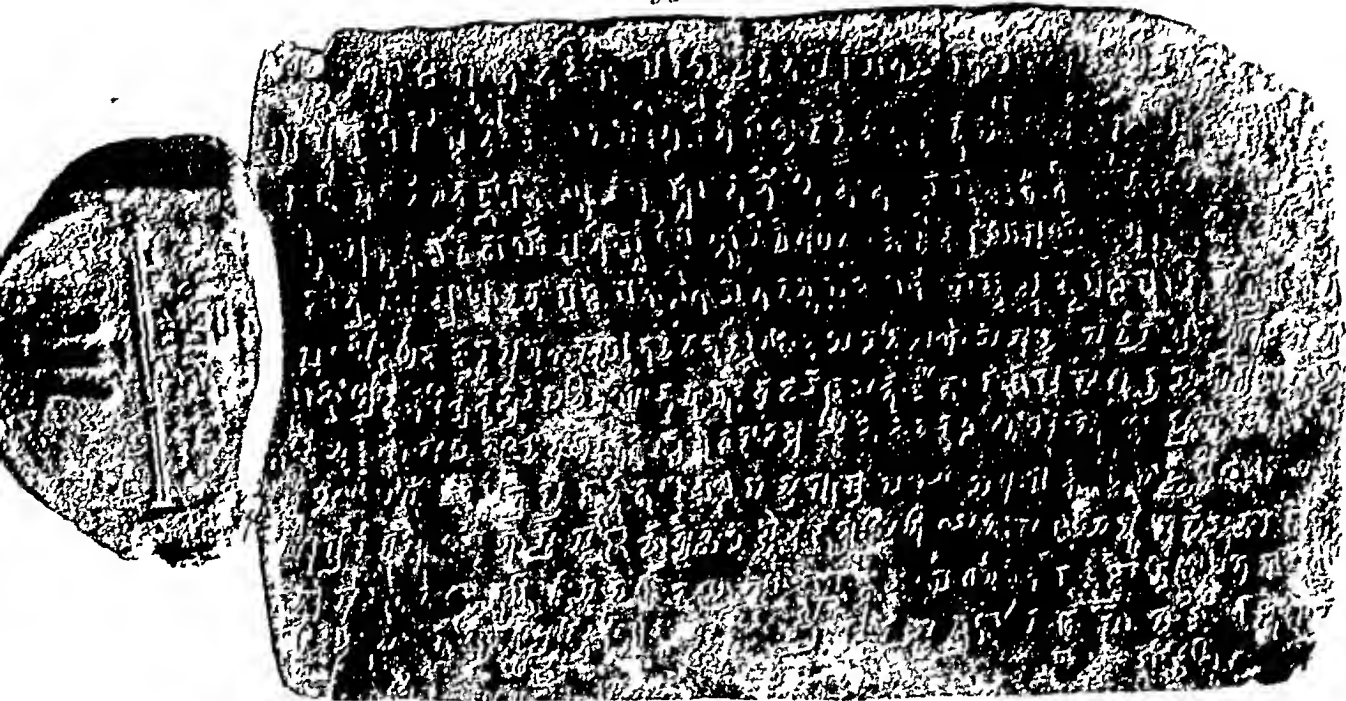
##### First Side.

- 1 स[स्व] २००,१०,४ भाद्र दि ५ परमदेवतपरमभट्टारकम[हा]-  
राजाधिराजश्री<sup>1</sup>[××]-
- 2 गुप्ते पृथिवीपती तत्पादपरिगृहीते(त)[स्य\*] पुण्ड्रवर्धनभुक्तावपरि[कमहा]-  
राज[स्य××
- 3 राजपुत्रदेवभट्टारकस्य हस्यश्वजनभोगेनानुवहमा[न]के को[टिव]ष्य-  
विष[ये] च त-
- 4 द्वियुक्तके [इ\*]हविषयपतिस्त्रयभु(भू)देवे अधिष्ठानाधिकरण[\*] आर्य-  
[न]गर[येष्ठिरिभु]पाल-
- 5 शाल्यवाहस्याणुदत्तप्रथमकुलिकमतिदत्तप्रथमकायस्थस्कन्दपालपुरोगे [सं]-  
व्य[वह]रति

<sup>1</sup> Only two letters seem to be cut off from the portion of this plate and lost. Were they भाद्र?

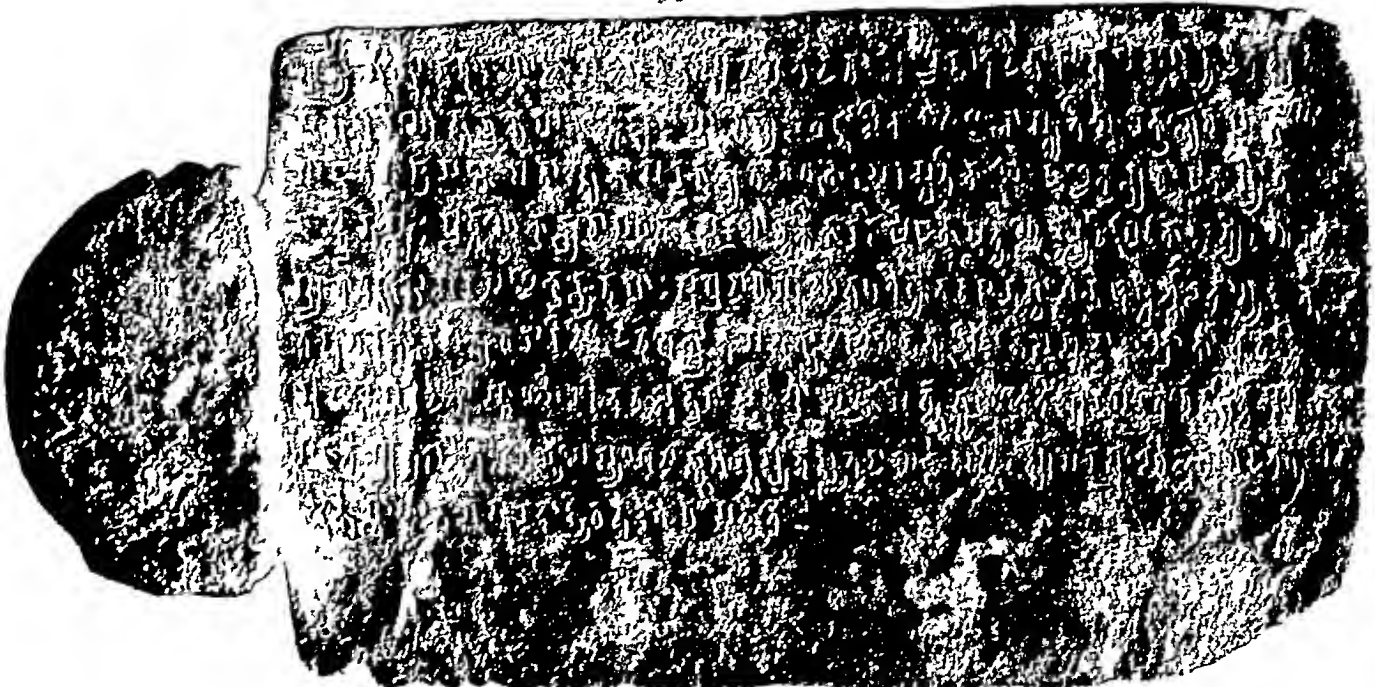


7a



2  
4  
6  
8  
10  
12

7b



14  
16  
18  
20  
22

- 6 आयो[ध्य]ककुलपुत्तकअमृतदेवेन विज्ञापितमिहविषये समुदयवाद्याप्रहत-  
खिल[चे]त्ता-  
7 णा त्रिदीनारिक्यकुल्यवापविक्रयोनुवृत्तः तदर्ह्य मत्तो दीनारानुपसंगृह्य  
मन्मातुः [पु]ण्या-  
8 भिवृद्धये अत्रारण्ये भगवतः श्वेतवराहस्वामिनो देवकुले खण्डफुटप्रति-  
[सं]स्का[रक]-  
9 रणाय बलिचरुसत्रप्रवर्त्तनगव्यधूपपुष्पप्रापणमधुपर्कदीपाद्युप[यो]गा[य] च  
10 अप्रदाधर्मेण ताम्रपट्टीकृत्य चैत्रस्तोकन्दातुमिति यतः प्रथमपुस्तपाल-  
नर[न]न्दि  
11 गोपदत्तभटनन्दिनामवधारणया युक्त[त]या ध[र्माधि]कार[वु]द्ध्या विज्ञा-  
पितवा × ×  
12 पयपत्तिना कच्चिद्विरोधः केवल(?) श्रीपरमभट्टारकपादेन धर्मप[र]-  
13 तावाप्ति[\*]

## Second Side.

- 14 इत्यनेनावधारणाक्रमेण एतस्मादमृतदेवात्पञ्चदश दीनारानुपसंगृह्य एत-  
न्मातु[\*]  
15 अनुग्रहेण स्वच्छन्दपाटके[र्द्ध]टीप्रावेश्यलवङ्गसिकायाञ्च वास्तुभिस्सह  
कुल्यवापद्वयं  
16 साटुवनाग्रमकेपि वास्तुना सह कुल्यवाप एक परस्परतिकायां पञ्चकु-  
ल्यवापकस्योत्तर[रे]ण  
17 जम्बून[द्या]: पूर्व्वेण कुल्यवाप एकः पूरणवृन्दिकहरौ(रे) पाटकपूर्व्वेण  
कुल्यवाप एकः इत्येवं खिलचेत्त-  
18 स्य वास्तुना सह पञ्च कुल्यवापाः अप्रदाधर्मेण भग[व\*]ते श्वेतवराह-  
स्वामिने शशत्कालभोग्या दत्ताः  
19 तदुत्तरकालं सव्यवहारिभिः देवभक्त्यानुमन्तव्याः [I\*] अपि च भूमि[दा]-  
नसम्बद्धाः श्लोका भवन्ति [I\*]  
20 स्वदत्तां परदत्ताम्वा यो हरेत वसुधरां(म्) [I\*] स विष्ठायां क्रि-  
(क्त)मिर्भूत्वा पितृभिस्सह पच्यते [II\*] व(व)हुभिर्वसुधा दत्ता  
21 राजभिस्सगरादिभिः [I\*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा  
फलं(म्) [II\*] यष्टिं वर्ष्वसहस्राणि स्वर्गं मोदति भूमिद[II\*]  
22 आक्षेप्ता चानुमन्ता च तान्येव नरके वसेदित् II\* इति [II\*]

1 Only these three letters occur in this line

## TRANSLATION.

Seal—Of the office of the *adhishthāna* (capital) of Kōtivarsha.

On the 5th day of Bhādra in the year 200, 10, 4 (=214), while *parama-dauata*, *parama-bhattāraka*, *mahārājādhrāja* Śrī Bhānu(?)<sup>1</sup>-gupta was the ruler of the earth, and while in the *viśhaya* of Kōtivarsha, prospering under the government of the infantry, cavalry and the elephants, (carried on) by Dēvabhattāraka, the king's son, . . . . the *uparika-māhārāja* of the *bhukti* of Pundravardhana, favoured by his imperial Majesty (lit accepted by the feet of his Majesty), the *viśhaya-pati* Svayambhūdēva, appointed to this (post) by him (Dēvabhattāraka) was administering the affairs of the town (*adhishthāna*) in the company of the *nagara-srēṣṭhin*, Āryya Ribhupala, the merchant Sthānudatta, the chief *kulika* Matidatta, and the chief scribe Skandapāla whereas application was (thus) made by *kulaputraka*<sup>2</sup> (the noble man) Amṛtadēva, an inhabitant of Ayōdhyā—"In this *viśhaya* (district) prevails the custom of sale of one *kulyavāpa* of uncultivated *khīla* land which is free from revenue at the rate of three *dīnāras* So it behoves you to make a gift, on accepting from me *dīnāras* (as price), of some land by means of a copper-plate grant, according to the custom of *apradā*<sup>3</sup> (perpetual endowment), for (provision of means of) making repairs<sup>3</sup> of whatever is broken or torn in the shrine of Bhagavān Śvētavarāha-svāmin in the forest here, in order to increase the religious merits of my mother, and for the continuance of *bali*, *churu*, *satra*, the supply of cow's milk, incense and flowers, and the maintenance of *madhuparka*, lamp, etc" It was (then) determined according to the determination of the chief record-keepers, Naranandin, Gōpadatta and Bhatanandin, that this application had been properly made in accordance with a spirit of piety . . . . a quarrel (?) with the *viśhaya-pati* However through his Highness *parama-bhattāraka* the victory of right is assured According to this determination, on receiving 15 *dīnāras* from this Amṛtadēva, out of consideration for his mother five *kulyavāpas* of *khīla* land with *vāstu* were dedicated according to *apradā-dharma* (the custom of perpetual endowment) to Bhagavān Śvētavarāha-svāmin for use for ever—thus (namely), 2 *kulyavāpas* with *vāstu* (habitable land) in both Svachchhandapātaka; . . . and Lavangasikā, 1 *kulyavāpa* with *vāstu* in Sātuvanāśramaka, 1 *kulyavāpa* with *vāstu* to the north of Pañcha *kulyavāpaka* and the east of Jambūnadi, and 1 *kulyavāpa* to the east of the *pātaka* in Pūranavṛndīkahari

So in future these (grants) must be preserved (with approval) by the administering agents with due reverence to the gods There are verses also relating to the grant of land —

(1) ' Whcever confiscates land given by himself or by another becomes a worm in ordure and rots with his forefathers "

<sup>1</sup> *Kulaputra*—a nobly-born youth, a son of a good family Cf *Mṛichchhakatika kulaputra-mahādrumah*, Act IV, V 10 It seems that the country of Ayōdhyā still formed a part of the dominions ruled over by this Bhānu-gupta (?) Perhaps this Ayōdhyāka Amṛtadēva was a subject of this Gupta ruler or why should he make such a large gift of land in Pundravardhana (a Gupta territory), so far distant from his own native land?

<sup>2</sup> *Apradādharma* *tāmrapatīkṛitya*, i.e. it must be enjoyed according to this custom of *apradā*, which seems to refer to the fact that such granted properties could not be transferred, but could only be enjoyed by the grantee perpetually The corresponding phrase in this connection, as met with in some of the inscriptions of the *mahārājas* of Uchchakalpa, is *ētat puttra-pautra prapautra tatputrādy-anukramēna tāmra sāsanēn=ātī-srīṣṭhah* (cf Fleet, C I I, Vol III, No 28, p 127)

<sup>3</sup> The word *phūṭa* is a Prakrit form for *spṛṣṭa* in Sanskrit Cf the same phrasing in II 15 16 of *mahārāja* Śarvaṇtha's Khoh copper-plate inscription (of the year 193 G.E.) —Fleet, C I I, Vol. III, No 28, p 127

<sup>4</sup> This word seems to refer to a plot of land having probably for its area five *kulyavāpas*

(2) "Land has been given by many kings, such as Sagara and others, the reward (of these grants) belongs to whosoever at any time possesses the earth"

(3) "The grantor of land enjoys pleasures in heaven for sixty thousand years, the confiscator and he who approves (of such confiscation) resides even so many years in hell"

### No 8—THE KALPATTI STONE INSCRIPTION

By PROF S V VENKATESWARA, M.A, KUMBakonam

This inscription is on a stone slab set up in front of the Viśvanātha-Swāmin temple at Kalpatti in Palghat. An impression of the stone was taken by the Archaeological Survey in 1895, and it was among the estampages of the Malabar district sent to me by the Assistant Archaeological Superintendent for Epigraphy in 1914 for publication in a forthcoming volume of 'South-Indian Inscriptions'. It was far from clear. Last August there was a suit connected with the temple, and a fresh impression of the stone was taken by a competent hand<sup>1</sup> at the instance of the District Munsiff's court, Palghat. I was summoned by the court to read it. As the inscription abounds in interesting matter on which some discussion by scholars will naturally be evoked, I have thought it suitable for publication in the *Epigraphia Indica*.

Of the two sides of the stone containing the inscription the western side, which corresponds to the first half, is altogether worn away by wind and weather and is illegible, except for a few letters here and there, which merely show the continuity of the inscription on the two sides. The eastern side is perfectly legible, as it is protected by the *mukha-mandapa* of Nandi, between which and the flag-staff the inscribed stone is placed.

The inscription is in the Chēra-Pāndya alphabet, popularly known as Vatteluttu, and the language is Malayālam. It is not dated (at least in the part which is now legible), but I would assign it on palaeographical grounds alone to the fifteenth century. The only Malayālam letter in the whole inscription is *kṣa*, which occurs twice (ll 21 and 30). Another detail of palaeographical interest is the writing of *n* (dental nasal) for *m* (the labial nasal), e.g. in *kāranavarun tākṣi* for *kāranavarum tākṣi* in line 30. The initial consonant of a word is sometimes needlessly reduplicated, e.g. in *chchokkanāthar* in lines 24, 25. The same symbol is used for a consonant and for the same with a vowel *a* after it. Thus we have *tata* written for *tta* (ll 14, 20) and *kaka* for *kka* (ll 21, 22). Short and long *tu* are expressed by the same symbol (ll 21, 34). There are two symbols for *na*, as in modern Tamil. There are no marks of punctuation anywhere.

The subject-matter of the inscription is the grant to the temple (of Viśvanātha-Swāmin) of land, income, and precious metal and utensils, and the constitution of "*marumakan*" Itti-Kkōmbi and (his) younger brother (*anantiravan*) as trustees thereof.

The inscription seems to have been cut at the bidding of Rāyiran Kandatt Pangī under orders from his master, who was apparently the then Rājā of Palghat. I understand that the ancestral scribes of the Palghat Rājās are known by that name to this day. Perhaps the word *Rāyiran* denotes a scribe. Rāyiran Kēralan is the name of the engraver of one<sup>2</sup> of the copper-plates of Malabar. Other proper names occurring in the inscription are Itti-Kkōmbi, Chokkanātha and Ēmūr Bhagavatī. The first is styled '*marumakan*' (nephew), and Itti-Kkōmbi and Pangī are names quite common in the Palghat Rājā's family. One branch of the Rājā's family—that at Kōnikkaledam—manages the affairs of the temple even now. Very

<sup>1</sup> From the office of the Epigraphist, Ootacamund

<sup>2</sup> The copper plate deed of Karumbat Rāman Ravi Varman's time (No 6 of Appendix A of the Madras Epig. Rep. for 1912), to be published shortly in this journal

probably, therefore, Itti-Kkōmbi is the name of the then head of this branch. The second name is one of the Tamil-Sanskrit epithets of Śiva. It means 'the bright God' and may refer to the god Viśvanātha of the temple. Or it may specifically refer to the deity in the temple of Chokkanāthapuram in Palghat, which is a village about 1½ miles distant from Kalpātti. If so, that temple would be earlier than that of Viśvanātha-Svāmin at Kalpātti. I see nothing impossible in this, as Chokkanāthapuram is one of the oldest villages constituting Palghat town and was once in a much more flourishing condition than now. Ūmār Bhagavatī is the name of the goddess of whom we have a temple at Kalliankulam near Palghat, about a mile from the Olvakot Railway junction. There is another temple of the same goddess at Śēkharipuram,<sup>2</sup> a village half a mile from Kalpātti. The former place is held very sacred by the Palghat Rājās, who consider the goddess to be their tutelary deity.

The name of the donor is not given in the inscription. He may have been an elderly member of the Palghat Rājā's family, judging from the references to Itti-Kkōmbi as *marumakan* and to *mēlē kāranavar*. The latter epithet may refer to the Rājā himself.

The inscription contains expressions which are of considerable importance and interest on historical, ethnological and philological grounds. I may now proceed to discuss the meaning of these terms.

*Mana* (l. 1) means a 'house' in modern Tamil and Canarese, and 'premises of a house' in Malayālam. But in the latter language the term is used to denote only the stately residence of a large Nambūdri Brahman landlord.<sup>3</sup> The smaller landlords of the same community (Malayāli Brahmaṣas of Malabar, known as Nambūdriś) have their houses designated by the word *illam*. It is interesting to observe that in Malabar there are appropriate technical terms to denote the residence of particular caste. The Rājā has his '*kōvilagam*,' the Nair his *viḍu*, the carpenter his *pura*, the tenant farmer (Iluva or Mōppila) his *kudi*, the servile cultivator his *chāla*. The inscription represents the *manas* receiving 1320 *panams* (coins) and bound to give 132 *panams* every year as interest to the temple. *Mana* therefore must refer to the Tamilian Brahman houses<sup>4</sup> of Kalpātti, which are situated around and in front of the temple.

*Paḥṣappanam* (l. 4) means 'interest' in current Malayālam. The derivation is uncertain. In earlier Vatteluttu inscriptions the term used is the old Dravidian *vaḍḍi* or *vandi*,<sup>5</sup> even in Malabar. The context here shows that a rate of 10 per cent. was charged as interest payable every year on the 10 *panams* given to each of the Brahman houses.

We have here a very interesting instance of the way in which endowments to temples were made and worked. A lump sum was invested with every householder, who was bound by the terms of the contract to pay the interest on that sum every year to the authorities of the temple on whose behalf the investment was made. The contract held good in perpetuity; but the obligation implied in it was not personal, but territorial. I know the details of the system, as it works in the adjoining villages. At Śēkharipuram, for instance, every villager who owns a house is bound by custom to pay a *panam* annually to the temple. There is an old tradition there that a philanthropic individual who founded or re-organised the affairs of the temple gave ten *panams* to each of the members of the "*Samūham* of 240 (houses)" The village has at the present time only about half that number of houses, but on the outskirts there are the ruins

<sup>1</sup> Cf. *Chokkappanam*—'the festive fire'.

<sup>2</sup> Probably the oldest of the Tamil Brahman villages in Palghat. The village bears the name of the Rājā, who has the title *Śēkharavarman*.

<sup>3</sup> E.g. *Pūvullī mana*.

<sup>4</sup> There are even now as many houses in old Kalpātti. The houses of new Kalpātti were built later.

<sup>5</sup> The copper-plate cited above, which belongs to 1148 A.D.



of what may have been the foundations of houses. The number of houses may therefore at that time have been 240. Tradition is silent as to the date. The only chronological fact we are certain about is the date of the existing image in the village. On the pedestal of that image is an inscription in Grantha characters, which I read as follows, *Sadyaś so varā Dharmarāja Bhāgavatūr*. The first words denote the Kali year 4717, and the last two apparently the name of the donor of the image. What is important just now is the fact that the liability to pay the annual *panam*, which originally may have been personal—confined to the donees and their descendants—, has become territorial. The builder of a new house has the obligation, whether he builds on a vacant site or on a portion of an existing house site. Nay, a sub-division of houses entails the payment of the *panam* on every one of those who own the various parts. In these ways the corporate life of the village was by the application of a legal fiction established on a territorial basis. Similar arrangements are in vogue in other villages also. The terms of our inscription *manaiyil koṭutta panam* bear out the traditional accounts of the origin of the institution.

*Kōvikkollā* should properly be written *kōvikkulla* ('belonging to the temple' or 'intended for the temple'). This is not a mistake of the scribe, but the usual way of writing. In all the Vatteluttu records which I have yet examined<sup>1</sup> I find evidence of the same peculiarity.

*Tārātettam* is certainly a corruption of the Sanskrit word *dhāradattam* ('gift with water'). On Vijayanagara inscriptions<sup>2</sup> we read '*Sa-hnanya-payōdhārā-pūrvakam dattavān*'. The term under reference is only a summary of this long expression.

*Marumakan* and *anantiruvār*—The former means 'nephew' or 'son-in-law'. Itti-Kkōmbi stood in that relation to the then Rājā of Palghat. Or it may be merely an honorific or affectionate term for a younger member of the family. It must be mentioned here that the Palghat Rājās have the Marumakkattayam<sup>3</sup> law of inheritance.

*Anantiruvār* means "a junior member". It here probably refers to the next junior member of the Kōnikkalēdam branch of the Palghat Rājā's family, Itti-Kkōmbi being its most elderly member. The word *kānanavar* (l. 30) means the eldest member of the family.

*Tūshikkakkataṭar* should be *sūshikkakkadavar* ('bound to look after'). Such substitution of *t* for *s* is common in Tamil: thus the Sanskrit word *māsam* becomes in Tamil *mādam*. So in Malayālam *Tāmūr* is a variant form of *Sāmūr* (Zamorin).<sup>4</sup>

*Mukhālvattangal*—This word, or a variant form of it—*mukhālvattam*—is a peculiar term occurring in Vatteluttu inscriptions. Since it is as important as difficult to render, it is necessary to discuss its meaning in detail.

Dr Gundert in his *Malayalam Dictionary* translates the word by "a Bhagavatī temple". Mr Logan in his "*Malabar Manual*"<sup>5</sup> gives a translation of what appears to be our inscription, and renders the word in question by "the oracles of Velchappādu". These "moving oracles" of Malabar (Velchappādu) have a circular seat supported on three legs—hence known as *mukhālvattam* (*mu*='three,' *kāl*='leg,' *vattam*='circular seat'), and are attached to a temple of some Bhagavatī (goddess). But this meaning, if possible, is distinctly inapplicable to the context here. *Mukhālvattangal* would be the plural of *mukhālvattam*, and we are not aware of the Velchappādu having several seats. Further, we are now dealing with the particulars relating to a Śiva temple, not a Bhagavatī temple.

<sup>1</sup> Eg. *Ep Ind*, Vol IX, p. 238.

<sup>2</sup> *Ep Ind*, Vol XIII, No. 8.

<sup>3</sup> Succession being from maternal uncle to nephew or cousin.

<sup>4</sup> For the derivation of this word see my *History of the Zamorins* (Palghat, 1904), p. 5.

<sup>5</sup> Vol III, Document 8.

Turning to other inscriptions where the term occurs, we find in the Māmballī plates<sup>1</sup> of Śrī Vallavangōdai—"mērchollappatta Ajurūr mukkalvattamum pattāragarkholla idai iduñ Śrī Vallavangōdaiy-ndai Ādicchepp Umayammai atti-ppēru kondadu"—"The *mukkalvattam* of Ayurūr mentioned above and the *idai idu* (property in the centre) belonging to the deity were held in proprietary right by Ādityan Umayammai related to Śrī Vallabhangōdai." It is clear that *mukkalvattam* refers to real property situated in Ayurūr.

In the Madras Epigraphist's collection for 1905 is a stone inscription (No. 120) where is found the expression "Tirupradāna pannina sēvaganāi tūmukkalvattam." The late Rao Bahadur V Venkayya<sup>2</sup> has remarked as follows "*Tirumukkalvattam* appears to mean the holy shrine of the god Śiva." His rendering is supported by the epithet *Tiripura* (*Tripura*) *dānam* (*dahanam*) *pannina*—"who burnt the three cities," which applies only to Śiva.

In the Tirunelli plates<sup>3</sup> of Bhāskaravarman we read: "Tirunelli mukkalvattattu mṇṇu tan=ññātigalum yōgigalum ūrālar kaṭṭiyilum atti-kkoduttār"—"(The donor), his kinsmen and co-partners gave away the proprietary right into the hands of the officers in the *mukkalvattam* of Tirunelli." It is absurd to suppose that these people, the kinsmen and relatives of the donor, were sitting on the "oracles of Velichappādu."

The natural inference from these passages is that *mukkalvattam* means the real property of a temple—for most temples in South India have landed property attached to them. If so, *mukkalvattangal* would have the same significance, perhaps used in the still wider sense of 'the belongings of the temple.'

This inference is supported by two circumstances. In the inscription at Kalpātti we have the expression "*mukkalvattangal*"—these mṇṇ. Thus the reference must be to something mentioned before or to something which could be pointed out from the spot. Secondly, the Velichappādu, when in a state of trance, uses the expression "those living in this *mukkalvattam*." I am indebted for this information to my uncle, Mr S. A. Sesha Sastriar, B.A., now District Munsiff and Magistrate of Anjengo, who has an invaluable fund of information on all matters connected with the customs and usages of Malabar.

I may now consider the possible derivations of the term.

(1) It is not impossible that the word originally meant a round three-legged seat used in Bhagavatī temples. If so, it came to be used in the wider sense of the temple itself, then any temple (not merely that of Bhagavatī), and lastly, in the plural form *mukkalvattangal*, the belongings of the temple as well.

(2) *Vattam* may mean anything round, thus a coin. *Mukkalvattam* would thus mean "a coin (*vattam*) which represents (in current money) three-fourths (*mukkal*) (of the money of account)." The current coin of Malabar was the *velli*,<sup>4</sup> of which five went to the rupee, while the money of account was the *panam*, which was two-sevenths the rupee. But this meaning would not explain why the word *mukkalvattam* is found used *only* in connection with temples.

(3) *Vattam* (Sanskrit *vṛtta*) means 'a circle' and corresponds to the Sanskrit word '*mandala*.' Even now the word *vattam* is used in the Tamil country<sup>5</sup> to denote a definite area or subdivision of a *Tāluk*. *Mukkalvattam* would mean a three-fourths part of this area. It is an idea as old as the *Furusha-sūktā* hymn of the *Rig-Vēda Samhitā* that things material form

<sup>1</sup> *Ep. Ind.*, Vol. 14, p. 237, ll. 17-19.

<sup>2</sup> *Ibid.*, p. 238, footnote.

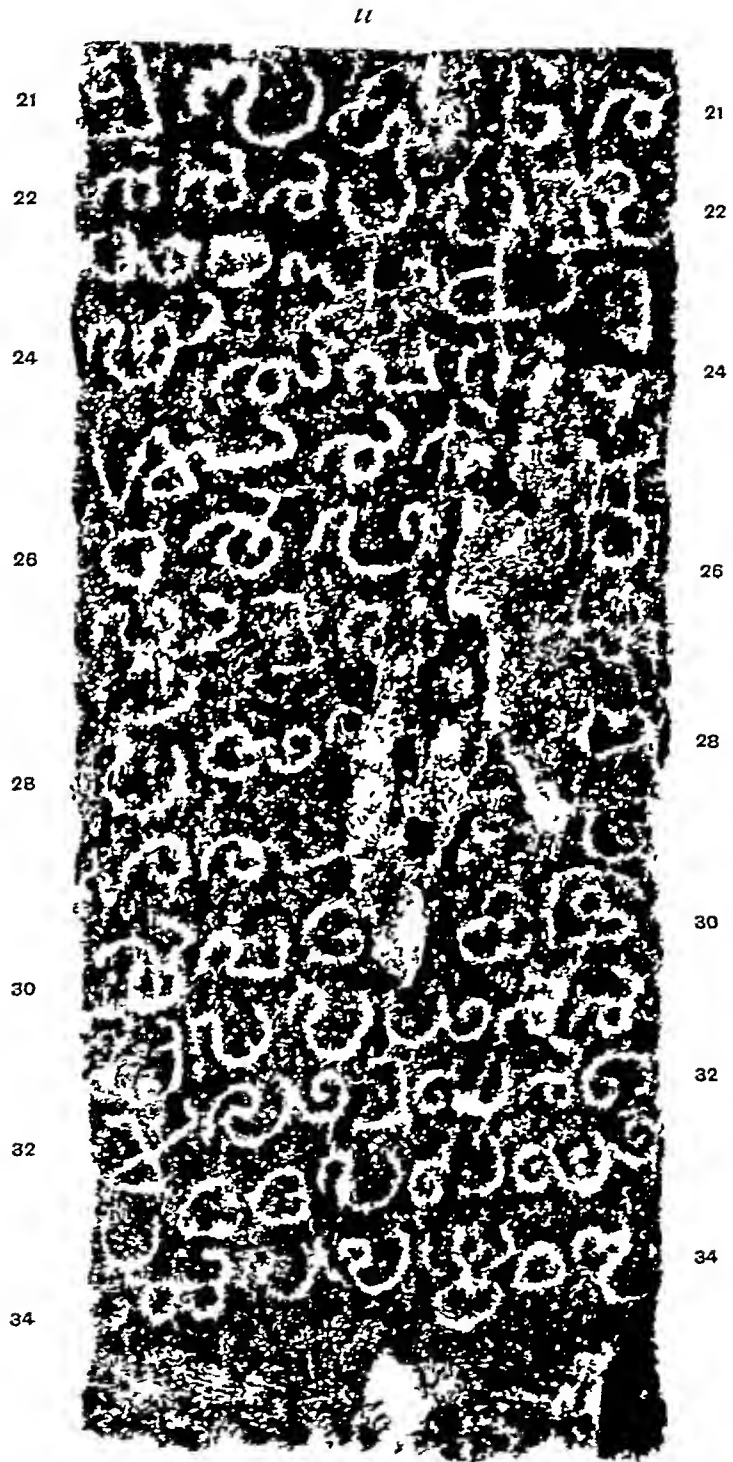
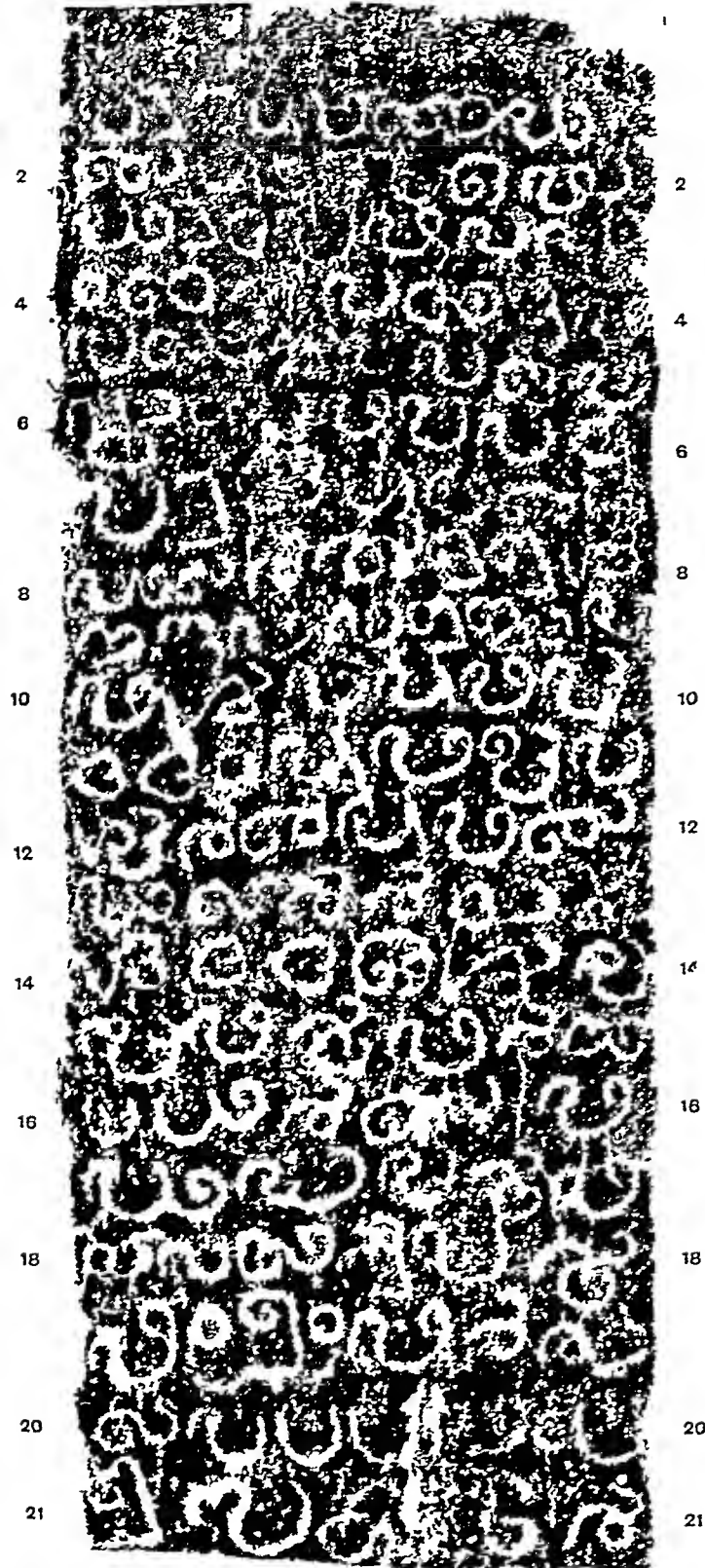
<sup>3</sup> Ll. 23-26. *Ind. Ant.*, Vol. 22, p. 292.

<sup>4</sup> See Sir W. Elliot. *Coins of Southern India*.

<sup>5</sup> E.g. in the Tanjore district, where this paper is written. The corresponding word in Malabar to day is *amṣam*, or *desam*, but our inscription belongs to a time when Tamil words were freely used, e.g. *mana* noted above.



# Kalpatti Stone Inscription



only a fourth part of the Universe, and that the remaining three-fourths consist of what is immortal (*Pādo'sya viśvā bhūtāni tripād asyāmṛitam divi*) So *mukkālvaṭṭam* was that three-fourths of a *vattam* which was divine property, i.e. the property of the temple of the locality (*dēvasvom*). Especially in Malabar, even the Rājā's palace was supposed to be in the portion set apart for the deity. It was known as *kōvilagam*, "inside the temple." Perhaps the only parts not included in the term were the lands and tenements of the Brāhmins, which were distinctively known as *Brāhmasvom*.

Thus, the subject-matter of the inscription is the grant to the deity Viśvanātha-Svāmin of the Kalpatti temple of so much property real and moveable, and the constitution of members of the Itti-Kkōmbi (*Kōṇṭkkaledam*) section of the Palghat Rājā's family as trustees thereof.

TEXT<sup>1</sup>

- 1 <sup>2</sup>tirandu maṇaiy[<sup>1</sup>]<sup>3</sup>
- 2 kodutta<sup>4</sup> panamā-
- 3 yiratti munnā-
- 4 irirupadinum
- 5 paḷisappanam
- 6 nūṇṇimuppat-
- 7 tirandum kō-
- 8 vilkkolla<sup>5</sup> po-
- 9 nnum vell[<sup>6</sup>yu]-
- 10 m chembum pā-
- 11 ttiṇavum<sup>6</sup> iva
- 12 yokkeyum kō-
- 13 vilukka<sup>7</sup> tāra-
- 14 tettañchey-
- 15 tu [<sup>8</sup>]\* marumakan=I-
- 16 tti-kkōm-
- 17 bi-yivaruma<sup>8</sup>-
- 18 nantiravaru-
- 19 m i mukkā-
- 20 lyattanna-
- 21 <sup>10</sup> tūksṣik<sup>10</sup>.
- 22 ka-kkadavar [<sup>9</sup>]\* 1-
- 23 dīn ātāra-
- 24 māgunnach-

<sup>1</sup> From the impression

<sup>2</sup> In continuation of the previous face of the stone. The letters immediately preceding are *muppat*, forming evidently part of *nūṇṇimuppattirantu*.

<sup>3</sup> The last letter may be *l* or *k*, the sign of the locative.

<sup>4</sup> The nominative of *kodutta* may be in the former half of the stone.

<sup>5</sup> Read *°kulla*

<sup>6</sup> The Malayālam form of *pāṭṭanamum*

<sup>7</sup> Read *kōṇṭlukku*, with the last vowel half pronounced, as is usual in Malayālam.

<sup>8</sup> *ivarum* is a sign of respect.

<sup>9</sup> Logan's reading seems to be *mukkālvaṭṭangalum*, which he renders as 'the oracles of Velichappād,' which he constitutes into a trustee along with Itti-Kkōmbi and the other. But his reading is certainly wrong—perhaps an error in the copy forwarded to Logan. *Um* in *Vatṭeḷuttu* must be distinctly written as *uma*, and there is absolutely no space for *ma* after the letter *l*. The fact is that *mukkālvaṭṭar* *nal* in the inscription is not in the nominative, but in the objective case—the object of *tūksṣikkakkadarar*.

<sup>10</sup> Read *tūksṣi*<sup>o</sup>

- 25 Chokkanā-  
 26 tarum Ē-  
 27 mūr Baga-  
 28 vatī[yum] mē-  
 29 lē kārānava-  
 30 run<sup>1</sup> tākshī [!\*]  
 31 ippadikk<sup>2</sup>  
 32 rāyīran Kan-  
 33 datta Pannī  
 34 kīyyeluttu [||\*]

## TRANSLATION

The interest of 132 *panam* accruing on the 1320 *panam* given (to) the [1]32 (Brāhman) houses, and the gold and silver and copper and utensils (belonging to or intended for) the temple—all these are given to the temple as a sacred gift (*dhārādattam*) Nephew Itti-Kkōmbi and the (next) younger member (of the family) are bound to look after these *mūkkālattannāl*. Witnesses hereof are Chokkanātha, the Protector of this (foundation), Ēmūr Bhagavati, and the chief elderly member (*mēlē kārānavar*) To this effect Rāyīran Kandatt Pangī (writes in his) handwriting

## No 9—THE BEZWADA PILLAR INSCRIPTION OF YUDDHAMALLA

By J RAMAYYA PANTULU, B A, B L

This inscription is No 323 of the Government Epigraphist's collection for 1892 and is noticed in the Epigraphical Report for 1892-93 and again in the report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the year 1909-10. It is engraved on two sides and partly on the third side of a quadrangular stone pillar 'built into the platform of a verandah in front of the temple kitchen' in the temple of Mallēśvara-Svāmī at Bezwada, Krishna district. The pillar is now secured in a room in the compound of the temple. I edit the inscription from an excellent estampage of it, furnished by Rao Sahib H. Krishna Śāstri, Assistant Archaeological Superintendent for Epigraphy, Southern Circle. I have also inspected the pillar. The inscription commences on the front side, continues on the left-hand side and is concluded—rather left incomplete—on the right-hand side. Below the inscription, on the right-hand side, there is a later Telugu inscription,<sup>3</sup> and on the back of the pillar there is a Tamil inscription<sup>4</sup> of the 41st year of the reign of the Chōla king Kulōttunga-Chōla I.

<sup>1</sup> Read *rum*

<sup>2</sup> Read *ippadikkī*, the last vowel being only half pronounced, as is the usage in Malayalam

<sup>3</sup> This is dated Saka 1087, Uttarāyana Śuklāntī, and registers a gift of 55 *upa edū* cows (?) for a perpetual lamp to the temple of Mallēśvara-Mahādēva at Bejavāda by Ivara Bhatta Sōmayālulu of Gumudūru, the spiritual preceptor of the *Mahāmandalika* Bimṅgaya-Nīyaka. The cows were received by the cow herd Chendula Sōme, the son of Kāpana bōyi, on the understanding that he and his progeny should supply one measure of ghee every day for maintaining the lamp as long as the moon and the sun endure.

<sup>4</sup> About 6 inches above this are written, in the same script as the main inscription, the syllables *mūvūda*. The Tamil record registers that a certain Aruśūr Udayān Vēlūn Kāvērī-Vallavan *alias* Rājendra Śōla Tenkaru nāttu Mūvūda-vēlūn gave a perpetual lamp to the temple of Mallēśvara-Mahādēva at Vijayavādai, surnamed Rājendra Śōla-puram. For maintaining this lamp he also placed 50 sheep in possession of the cow herd Doddāyan-Oṟikondān, standing security—in order that he might measure out the required ghee as long as the moon and the sun last.

The record is in a good state of preservation, except that the first syllables in lines 3 to 6 on the second face of the pillar are missing owing to the stone being slightly damaged there. The letters are an inch square on the average and quite legible, the lines are  $1\frac{1}{2}$ " apart.

The record on the second face has to be read from the bottom upwards<sup>1</sup>. This method of engraving inscriptions is not usual, but is met with in a few other cases. It seems to be an imitation of the writing on palm leaves, where the lines run along the length of the leaf and the beginning of each succeeding page is contiguous with the end of the preceding one. This mode of writing is also found in old Sanskrit paper manuscripts and it is even now imitated sometimes in printing Sanskrit books—especially religious books—on loose sheets.

The characters are of the Eastern Chalukyan type of the time of Yuddhamalla, to which the inscription belongs. No inscriptions of this king have, it is true, so far been published, but a copper-plate grant of Chālukya-Bhīma (I) has been published (*Epigraphia Indica*, Vol V, pp 127 ff), and I have in my possession another grant of the same king. The writing of these grants closely resembles that of the present inscription in regard to the formation of the characters, and there is no doubt that they belong to the same period. The shape of the characters (*lipi*) has a great bearing on the question of the age of the inscription, and I will revert to this presently. The *talakattu*, or secondary form of the short *a*, is a short thick line, and the long *ā* is represented by an extension of this line to the right with a downward bend at the end (*pā* and *sā* in l 1). Sometimes the downward bend is extended to the bottom of the letter and then turned to the left and extended in a line parallel to the top line (*gā* of *gāḥa* in l 12 and *hā* of *hāṛṇu* in l 33). The short *i* takes the form of a complete circle attached to the top of the letter, while the long *ī* is an incomplete circle with a loop on the left-hand side (*śrī* in l 2 and *lī* in l 3). The sound *u* is represented by a sign similar to the English letter *u*, affixed to the bottom of the letter on the right-hand side with the right arm greatly extended upwards. The long *ū* is distinguished from the short one by a bend to the right of the top (*bhū* of *bhū-valla-bhundu* in l 6). Exceptions to this form of *u* are those of *ku* in l 1 and of *ru* in l 12, and another exception is that of *ndu* in l 4. In the last-mentioned case the right arm of *u* is not extended. Thus the signs for *i* and *u* are true to their names in Telugu, where they are called *gudi* (circle) and *kornu* (horn) respectively. No distinction is made between the short and long forms of *e* and *o*, and herein we see the influence of the Sanskrit orthography, which knows no short forms of these letters. The sign of *e* is generally attached to the top of the letter, but sometimes to the bottom (*go* of *Goma*<sup>o</sup> in l 7, *nd=e* in l 9, and *be* in l 22). *O* is sometimes represented by its proper sign, as *go* in l 13, and sometimes by the combination of *e* and *u*, as *go* and *h=ō* in l 10, *go* in l 11 and *y=yo* in l 14. The sign of *anusāra* is written at the upper left-hand corner of the succeeding consonant.

Among the consonants the difference in the forms of *t* and *d* is very slight. The cerebral *n* is nearly allied to the dental *n* in form, as it is in sound. It may be roughly described as *n* with the sign of *o* attached to the top. The sign for *tha* is the same as the modern sign for it minus the short downward stroke at the right-hand lower corner. The letter *t* has no loop on the left side, and there is no difference, except in the matter of *talakattu*, between its primary and secondary forms, as in the modern Telugu. The modern secondary form is obtained by straightening the curve of the earlier secondary *ta*. The letter *dha* corresponds to the modern *ḍa*, while the unaspirated form of it leaves a gap in the right arm. In fact *d* and *ḍ* are nearly alike. The modern device of converting the unaspirated *ḍa* into the aspirated *dha* by adding a downward stroke at the bottom was not yet invented. The letters *ba* and *bha* are also represented by separate signs.

<sup>1</sup> In his annual report for 1909-10 (p 62) Mr H Krishna Śistrī remarked that a few lines on the third face also have to be read upwards. But it is not so.



The cerebral *r* is much in evidence, in this as in all other old Telugu inscriptions. Roughly speaking, the letter *cha* is distinguished from *va* by a depression in the upper horizontal line. The form of *sa* has no resemblance to the modern form. The secondary form of *r* (*rēpha*), when it occurs otherwise than as the initial sound in a compound syllable, is generally represented by the modern form known as *krāra* (*tri*, *tra*, and *śrī* in l 2). It is occasionally also indicated by a *śahata-rēpha* (*gondru* in ll 13-4 and *Chēbrōlan* in l 22).

The following peculiarities of orthography are remarkable. The use of *n* for *ṇ* in *Trinētra* (l 2) and *trinayanu* (ll 23-4) and of *n* for *ṇ* in *Bāranāsi* (ll 12-3) are noticeable, though not unusual even in latter-day compositions. *Anusvāra* occurring before *d* and *ḍ* is represented by the final *anunāśikā* letter of the *vargas* to which those letters belong, i.e. *n* and *ṇ* (*Mallundu*, l 3, *āśrayundu*, l 4, *orul=indu*, ll 10-1). This is done even in places where the *anusvāra* is not pronounced, as in the words °*Mallund=anavadya*° (l 3), °*bhaktund=a* (l 8), *nripa=dhāmunda=ettiche* (l 9), °*sutund=ondu* (l 24), *Malland=ettiche* (ll 27 and 28) and *gānun=dama* (ll 38 and 39), where the metre requires that the syllables *llu*, *ḷlu*, *mu*, *tu*, *lla* and *nu* respectively should be *laghu*, or prosodically short, that is, the *anusvāra* in these cases is either not stressed or not pronounced at all. In modern writing it is represented by an *orasunna* or semi-circle. A similar remark has to be made in regard to the use of the *anusvāra* sign, as in *aliyaṇ bay-tārala* (l 18), *bedamgunu* (l 38) and *dānum* (l 40), where the syllables *ya*, *da* and *nu* must be *laghu* and the *anusvāra* ought not to be pronounced. A more remarkable instance of the non-phonetic use of the *anusvāra* is in the case of the words *maḥambu* (ll 10 and 28), *phalamb=* and *lingamb=* (l 20). Metre requires these words to be pronounced with the central syllables as *laghu*, and then the final syllable becomes *mu* in each case. Both these forms are in use now, as also an intermediate form in which the central syllable remains *guru* or long, but the *b* in the final syllable becomes *m*. Thus the word *liṅgambu* has also the forms *lingammu* and *lingamv*. The first is the full form of the word. The second form is obtained by the assimilation of the *b* sound in the final syllable to the preceding *m* sound, and the third form eliminates it altogether. This process of phonetic decay was complete before the time of the inscription, but orthography did not keep pace with the phonetic changes. In many later inscriptions, as well as in palm-leaf books, we meet with the use of the full for the half *anusvāra*, but this is the first instance I have come across of *mbu* standing for *mu*. This I consider to be a sign of the antiquity of the inscription. The only other noticeable feature of orthography is the doubling of a consonant after *r* as in *kīrtti* (l 3), *arttin* (l 7) and *dīrchche* (l 10).

The grammar of the inscription exhibits no remarkable variations from the modern grammar, apart from the orthographical peculiarities already noticed.

The inscription is in Telugu verse of the *Madhyāḥkara* metre, except the last four letters of line 29 and lines 30 to 36, which I have not been able to decipher completely. The metre *Madhya-* or *Middle-Aḥkara* is a non-Sanskritic one and corresponds to the Kanarese *Dore-Aḥkara*, as described in Nāgavarman's *Prosody*. The *Aḥkaras* are composed of three kinds of *mātrī-ganas* or *mora* feet, which are called the *Sūrya*, *Indra* and *Chandra ganas* in Telugu and *Aja*, *Vishnu* and *Rudra ganas* in Kanarese. The *ganas* are derived by *prastāra* from two, three and four *gurus* respectively. By this process we get four *ganas* from two *gurus*, eight from three *gurus*, and sixteen from four *gurus*. A *laghu* should be prefixed to each *gana* beginning with a *laghu*. Thus far the method is common to Telugu and Kanarese. But, while Kanarese poetry uses all the *ganas* thus obtained, Telugu prosody eliminates the first two *ganas* of each series, so that the longest Kanarese *gana* of each class is longer by one *mātrī* than the longest Telugu *gana* of that class.

There are five classes of *Aḥkara* which are common to Kanarese and Telugu. The first, or the great, *Aḥkara* (*Mahāḥkara*) has seven feet per line, and every succeeding *Aḥkara* has one foot

less per line, so that the last, or the *little*, *Akkara* (*Alpākkara*) has only three feet per line. The term *Madhyākkara* properly belongs to the third *Akkara*, which has five feet per line, and the metre of the present inscription is really the Kanarese *Dore-Akkara*, since each of its lines consists of two equal parts, composed of two *Indra* (Kanarese *Vishnu*) and one *Sūrya* (Kanarese *Aja*) *gana* each.

The inscription consists of five complete verses, a fragment of a sixth verse and what appears to be a short prose passage. The first verse is an eulogy of king Yuddhamalla, who is described as lord of the Chalukyan kingdom (*Rāja-Saṅgi-bhūṭa-labdhundu*) and a god to kings (*urip-āṁkusa*). The second verse says that this king, who was a devotee of Kumāra-svāmin, built a temple to that god in Bejavāda (i.e. Bezwada) and attached a monastery (*maṭham*) to it. This *maṭham* is, it is said to be used (as a rest house) only by the Śaivite priests or mendicants (*goruṅalu*) and by none else. If others should congregate in it, they would incur the sin of killing (cows or men) in Benares. It is stipulated that those who disobey the rule must be expelled by the temple authorities (*tāna-patulu*) and the king (for the time being). The fourth verse tells us that the son of Trinayana (i.e. the god Kumāra-svāmin) of the celebrated (town of) Chēbrōlu came to attend a festival (*jātra*) at Bejavāda and so liked the place that he wished to remain there. Coming to know of this, (king) Malla built a temple and *maṭham* to the god<sup>1</sup>. Here follows what appears to be a short prose passage, which I have not been able to decipher completely. The fifth verse, which is engraved on the right-hand face of the pillar, states that Yuddhamalla added a front tower (*mogamāduvu*) like a *kalāśa* to the temple which his grandfather Mallapa-rāja had built as an ornament and protection to (the town of) Bejavāda. This is followed by an unfinished verse, which says 'To kings who willingly protect his charity' and then stops abruptly.

It seems to me that we have really two inscriptions here, the first four verses and the prose passage forming one inscription and the fifth verse and the fragment of the sixth the other. The first inscription relates to the construction of a temple to Kārttikēya and a *maṭham* by a Chalukya king named Yuddhamalla, and it is complete in itself<sup>2</sup>. The second inscription states that a certain Yuddhamalla added a tower to the temple built by his grandfather Mallapa-rāja. Very probably both the inscriptions refer to the same temple, but it is also

<sup>1</sup> Mr Krishna Sastri, who has kindly gone through this paper, suggests that the journey from Chēbrōlu to Bejavāda must be ascribed not to the god, but to (king) Malla. His interpretation is that Malla went from Chēbrōlu to attend a *jātra*, or religious festival, at Bejavāda, and, finding Kārttikēya manifest himself there, built a temple for him and also a *maṭham*. This is a very far fetched construction of the verse, which is uncommon in Telugu, though not in Sanskrit. If this interpretation be correct, where is the relevancy of Malla's journey from Chēbrōlu to Bejavāda? What does it matter whence Malla came to Bejavāda or whether he travelled at all? The idea of the journey would not only be relevant, but also picturesque, if attributed to the god Kārttikēya not literally, but figuratively. Before the Bejavāda temple was built, Chēbrōlu was famous in that part of the country for its temple of Shanmukha, and the inscription seeks to enhance the importance of the Bejavāda temple by representing that the idol in it is tenanted by the spirit of the great god at Chēbrōlu. The idea of gods travelling to, and manifesting themselves in, sacred places is quite common in *Sthāla purāṇas*.

<sup>2</sup> Mr Krishna Sastri thinks that the first three verses refer to one temple and the fourth verse to quite a different temple. No doubt, the account of the building of the temple and *maṭham* contained in the first three verses is, in a sense, complete in itself, but the succeeding verse seems to me to amplify what has already been stated rather than to refer to the building of a second temple. The impression contained in the second and third verses refers to the *maṭham*, while that in the prose passage following the fourth verse seems to refer to the temple. Moreover, the fourth verse runs in continuation of the third, and there is no external sign to indicate that it marks the beginning of a fresh inscription. The theory of two inscriptions would involve the construction of two sets of buildings of the same nature, viz a temple to Kārttikēya and a *maṭham* attached to it, in the same place, by two persons bearing nearly the same name. I think that the inscription does not bear this interpretation, and that it refers to only one temple and one *maṭham* built by Yuddhamalla, Malladu being the short colloquial form of that name.

possible that the second inscription refers to a different temple—possibly the temple of Mallāvara, which may have been named after Mallapa-rajā. Anyway it seems to me that Mallapa-rajā in the second inscription is a shortened colloquial form of Yuddhamalla. This view gives us two Yuddhamallas, grandfather and grandson. The first inscription was engraved in the time of the grandfather and the second in the time of the grandson. There is nothing to militate against this view, either in the language or in the characters of the inscriptions. The presence of an imprecatory verse in the first inscription (the prose passage also seems to contain an imprecation) is inconsistent with the view that both form one inscription and were composed and engraved at the same time. The fact that the fifth verse is not commenced on the second or left-hand side of the pillar, although there is some little space left there after the conclusion of the prose passage, confirms this view. It is not clear, however, why the second inscription was engraved on the right-hand side, instead of on the back of the pillar.

Who then are these Yuddhamallas? One of them must, I think, be identified with the Eastern Chalukya king of that name, who was the son of Tāda and who reigned for seven years, after ousting Vikramāditya's son Rāja-Bhīma. We know from the Kalachurabhatta grant (*Epigraphia Indica*, Vol. VII, pp. 177 ff) and the Malliyapūṇḍi grant (*ibid.*, Vol. IX, pp. 47 ff) of Amma II that Tāda's father was Yuddhamalla. He was one of the younger brothers of Vijayāditya III, or Gunaga-Vijayāditya, who according to the Pabbattu inscription of Śaktivarman (*Journal of the Telugu Academy*, Vol. II) ruled the kingdom jointly with his brothers (*bhrātṛibhis saha*). There is no valid reason why the two Yuddhamallas of the inscription should not be identified with these two Chalukyan princes. The inscription gives royal titles to the first Yuddhamalla and calls him the lord of the land of the Chalukyas. It is true that this Yuddhamalla I was not a king in name, but he evidently took an active part in the government of the country, and the royal titles need not be taken as anything more than complimentary. In the alternative, the builder of the temple may be identified with Yuddhamalla II, and the builder of the tower with his grandson, who, if he existed at all, very probably was named after his grandfather, as was the latter after his grandfather. But, since we do not at present know that Yuddhamalla II had a grandson, I prefer the first alternative. According to this view the first portion of the inscription—rather, the first inscription—may be taken as having been composed about 890 A.D., i.e. towards the close of the reign of Gunaga-Vijayāditya, and the second inscription about 40 years later, when Yuddhamalla II began to reign. If, on the other hand, the first inscription should be referred to the time of Yuddhamalla II, the second would be some years later. In either case the first cannot be referred to a period later than the middle of the 10th century A.D., while it may be at least 50 years earlier.

The inscription is thus older than the oldest Telugu work extant, viz. Nannaya-Bhatta's translation of the first three books of the *Mahābhārata*, which was dedicated to Rāja-rāja, whose coronation took place in A.D. 1022. It is, in fact, the earliest specimen of Telugu poetry yet discovered. This view has been controverted in the Telugu press, where the inscription attracted much attention on the publication of its discovery. It is said that the inscription cannot be referred to a period earlier than Nannaya-Bhatta's time, because, it is said, that poet first introduced the *Alhara* metres into Telugu from Kanarese. This argument is based on a passage in Nāgavarman's *Chhandōmbudhi* (v. 296), which is interpreted as meaning that in Nāgavarman's time *Alhara*s were peculiar to Kanarese. What Nāgavarman actually says is as follows—'I have thus far treated fully of the languages, etc., which are common to all countries (i.e. parts of India). I will now expound the nature of the Kanarese language.'<sup>1</sup> It

<sup>1</sup> Arnava-jāt-ānane sampūrnateyam sakala vishaya bhāṣhādigaḷam |

Nirṇayam=āg-arupide nām Karnāṭaka-bhāṣheya-andamam kēl pēlvom ||

is clear that what the author wishes to distinguish in this verse are the Sanskritic metres which are common to all parts of India, and the non-Sanskritic or Dravidian metres, which are not so common. It is true the latter are treated as purely Kanarese metres, but I do not think we would be justified in interpreting this as implying that these metres are not found in Telugu also. There is a similar passage in the Tolugu book *Karṇanāṣayamu*, where, after treating of the *yāti* metres borrowed from Sanskrit, the author proposes to deal with the *yātis* which are peculiar to Telugu (*Telugubāśhu dālamayyedu*) and includes the *Akharas* among them<sup>1</sup>. This book is posterior to Nannaya-Bhatta's time. In both cases what the author meant is to distinguish between the Sanskrit and the Dravidian metres.

The Rev Dr. Kittel, in his introduction to the *Chhandambudhi*, gives 1200 A D as its probable date, while the authors of the *Karṇāṭakavacharitra*<sup>2</sup> put it at 990 A D. The evidence afforded by the characters in which the inscription is written entirely militates against the theory which I am controverting—especially if we should accept Kittel's chronology. The same objection applies to another theory, which identifies the two Yuddhamallas with two kings of the name of Mallapa (grandfather and grandson) of the Pithāpuram branch of the Chalukyas, of whom the second Mallapa was crowned king on the 16th June 1202 A D<sup>3</sup>.

The point seems, however, settled beyond dispute by the evidence of the shape of the letters of the inscription. The value to be attached to this evidence is placed on a definite basis by the Nandamapūndi grant of Rāja-rāja, which is published in Vol IV of the *Epigraphia Indica* but without a facsimile. A facsimile of this inscription is published in Vol I of the *Journal of the Telugu Academy*, Madras, and it will be seen from it that from the point of writing the Nandamapūndi grant consists of two distinct parts—the first part containing a genealogy of the Chalukyan dynasty down to Śaktivarman and the second the grant proper. The first part seems to have been engraved in the time of Śaktivarman for use as occasion might occur, and the second part was evidently engraved in the 32nd year of Rāja-rāja's reign, which is the year of the grant. Thus the interval between the two parts was about 50 years, and, although this is not perhaps, under ordinary circumstances, a long enough period to account for the great difference in the shape of the letters, the difference itself is palpable and cannot be ignored. I have not come across any inscriptions of a later date whose writing resembles that of the first part of the Nandamapūndi grant, while successive inscriptions show an increasing tendency to change in the direction of the modern Telugu characters. The writing of the present inscription is more archaic than that of the first part of the Nandamapūndi grant and closely resembles that of the inscriptions of the time of Chālukya-Bhima I, as already stated. This, I think, should be held to fix the age of the inscription<sup>4</sup>.

Another circumstance which bears on this point is that in this inscription the *yāti*, or *cæsura*, is placed at the beginning of the fifth foot of each line. This is also the case in Nannaya-Bhatta's poetry. I have not come across any *Maḍhyākharas* in Tikkana's books, though a closer search may reveal some. But, when we come to the time of Errā-Preggada, we find that the place of the *cæsura* is shifted back to the beginning of the fourth foot, and this has been the law ever since. This shows that the inscription cannot be much later than Nannaya-Bhatta's time, while other considerations show that it is earlier.

<sup>1</sup> Page 63, verse 10 (Telugu Academy Edition)

<sup>2</sup> Mysore Edition of 1907

<sup>3</sup> *Epigraphia Indica*, Vol IV, pp 226 ff

<sup>4</sup> [The unpublished Guntur plates of Bādaba and his brother Vishnuvardhana Tāja II, noticed on page 109, paragraph 61, of the Epigraphical Report for 1909, also indicate the same age by the close resemblance of their alphabet to that of the Bezwada inscription under reference. The grandfather of these princes, viz Tāja I, is stated to have been a younger brother of Chālukya-Bhima I, and their father was Yuddhamalla II — H K S.]

The inscription—at any rate the first portion of it—refers to the construction of a temple to the god Kārttikēya or Kumāra-svāmin, who, it says, had come from Chēbrōlu to attend a religious festival at Bejavāda and liked that place so well that he made up his mind to stay there. This seems to suggest that the idol was brought from Chēbrōlu, and the prose passage seems to exhort the people of that village not to disturb the idol, lest they should incur sin. There is now no temple of Kumāra-svāmin at Chēbrōlu, but it was famous for that temple at one time, and I have in my possession inscriptions which show that the temple was in existence as late as Śaka 1135. If the idol was removed to Bejavāda during the time of the Chalukyan king Yuddhamalla, how could it be worshipped at Chēbrōlu in the time of Kākatīya king Ganapati? One explanation is that the idol may have been taken back to Chēbrōlu. This is not, perhaps, improbable, as even the site of the temple is not now known at Bejavāda. But a more probable explanation seems to be that the idol at Bejavāda was only a replica of the one at Chēbrōlu, and to give it importance the inscription makes out that the idol is inhabited by the spirit of the well-known idol of the same name at Chēbrōlu. The fact that the inscription is composed in the *Madhyāhvara* metre is also relevant, as showing that the Sanskrit metres were not much in vogue at that time.

We see that even at this remote period the grammar and prosody of the Telugu language had attained a high state of development and were nearly standardized. This implies a more or less extended period of evolution, so that as a literary language Telugu must be accorded a greater antiquity than is generally allowed. The absence of Telugu books of a date anterior to Nannaya-Bhatta is one of the moot questions of Telugu literature, and the time has not arrived yet for answering it. It is only reasonable, however, to suppose that, like the Kanarese literature, Telugu literature also had a Jain period; and this presumption derives support from the fact that some of the classical Kanarese Jain poets (Pampa, Ponna and Nāgavarmāna for instance) emigrated from the Vēngi country. At present no Telugu books which can be traced to the Jains are known to exist, except perhaps the *Kaviyaṅśrayamu*, purporting to have been composed by Mallinā-Rēcha, a disciple of Vādindra.

I will now add a few remarks about the peculiarities in form or meaning of some of the words used in the inscription. *Salki* (l. 6) is the *tadbhava* form of Chalukya. It occurs also in a copper-plate inscription of Chālukya-Bhīma I which is in my possession, where the king is called Bhīma Salki (*Tat-sūnur Vijayādityō Bhīma-Salki-nāmānam tat-paksha-dakṣiṇa-gaṅga-balam cha nirjitya*). *Negī-dīrchche* (l. 10) seems to be a compound of *negayu* (*egayu*) = "to use" and *tīrchu* = "to lay out or design," and means "erected." *Goraga* (l. 10) is the Telugu form of the Kanarese *gorava*, which according to Kittel means a Śaiva mendicant. It is now obsolete in Telugu. In the inscription it is used in the sense of a 'Śaiva devotee or teacher'. The anxiety of the donor was that the *matham* should not be used by persons other than Śaivas. This prohibition, considering the vehemence with which it is propounded, seems to be directed against the Jainas, who were still to be found in large numbers in this part of the country (*Epigraphical Report* for 1908-09, paragraph 60). In the early centuries of the Christian era Jainism along with Buddhism flourished in the Vēngi country, but it began to decline after the advent of the Chalukyas, who were followers of the Vedic faith. In Yuddhamalla's time Jainism still lingered in places. *Dassu* (l. 14) is the past participle of *dayyu*, meaning 'to be exhausted'. Here it is used as a transitive verb, meaning 'to cause to be exhausted,' i.e. to set at naught. *Rāju-pattambu* (ll. 16 and 17) is the fillet which is the ensign of kingship, and it is tied to the forehead of a king at the time of his coronation. I have not

<sup>1</sup> [Cf. the conditions imposed upon erotic *goravas* in one of the Yčwūr inscriptions of A.D. 1077 (*Epigraphia Indica* Vol. XII, p. 290, and *Annual Report on Epigraphy*, 1916, p. 83). The *mathas* of Kārttikēya must, like those of the Paśupata Śaivas, have been institutions with certain strict laws to obey.—H. K. S.]

been able to ascertain the exact meaning of *vēradu* (ll. 39 and 40) and provisionally regard it as a corruption of *virudu*, a hero. *Jātra* this is a corruption of the Sanskrit word *yātrā*. The correct *tadbhava* form would be *jātara*. The form *jātra* represents an earlier stage in the process of phonetic decay, and is perhaps taken from the Prākṛit *Gomara-svāmī* (ll. 7 and 8): the correct Sanskrit form of this compound is *Kumāra-svāmī*. The Telugu *tadbhava* form would be *Komara-sāmi*, and it should be so pronounced here. As in the case of the word *jātra*, the form used in the verse represents an intermediate form of the word.

TEXT<sup>1</sup>*First (or front) side*

- 1 Svasti nrip-āmkuś-ātyanta-va[isa]-
- 2 la satya-Tripētra | vistara-sīl-Yu[ddha]-
- 3 Mallund=<sup>2</sup>anavadya-vikhyāta-kīrtti | ||<sup>3</sup>
- 4 prastuta-rāj-āśrayundu dṛi-bhu-
- 5 van-ābharanundu<sup>4</sup> sakala- | vastu-sa-
- 6 [mē]tundu rāja-Salki-bhū-vallabhu-
- 7 ṇd=artti<sup>5</sup> [| 1\*] Paragamga Bejavādam<sup>6</sup> Goma-
- 8 ra-svāmiki<sup>7</sup> bhaktund-aī<sup>8</sup> gadiyu | nī-
- 9 rupama-mati nripa-dhāmud=ettiche<sup>9</sup>
- 10 n[e]gī-dī[reche] mathambu<sup>10</sup> | goragal=gāk=<sup>11</sup>oru-
- 11 l=indu vidisi brindabu<sup>12</sup> gonī-yu-
- 12 ṇdu-vāru [|] rīgāka yab-Bāra-
- 13 nāsi<sup>13</sup> vrachchina pāpambu go-
- 14 ṇṇu [| 2\*] Velayangan=iy=yottu laṣṣi
- 15 malinur-aī vidisina[m]<sup>14</sup> brō-
- 16 la [|\*] gala <sup>15</sup>tāna-patulanu rā-
- 17 j[u]-paṭṭabum-<sup>16</sup>gaṭṭina pati-

*Second (or left) side<sup>17</sup>*

- 18 yu-[|\*]n=aliyam<sup>18</sup> bay-vārāla
- 19 velvaṛimchinan=aśvamedhambu [|\*]
- 20 phalaṁb=<sup>19</sup>upēkshimchinā limgamb=a-<sup>20</sup>
- 21 laṣṣina pāpambu damaku [| 3\*] Ja-

<sup>1</sup> From ink impressions

<sup>2</sup> Read -Mallud=a° Telugu grammar requires a half *anusvāra* after -Mallu

<sup>3</sup> The mark of punctuation is here represented by three vertical strokes and a horizontal, as in the Pallava-Grantha inscriptions. Other marks of punctuation throughout the inscription are represented by a single vertical stroke, the *danda*.

<sup>4</sup> Read °bharanunau

<sup>5</sup> For the full *anusvāra* read half *anusvāra*

<sup>6</sup> Read *bhaktud* aī with half *anusvāra* after *ktu*

<sup>7</sup> Read *maṭhamu*

<sup>8</sup> Read *brindambu*

<sup>9</sup> Read half *anusvāra* after *na*

<sup>10</sup> The writing on this face has to be read from the bottom upwards

<sup>11</sup> Read *aliya* with a half *anusvāra* after *ya*

<sup>12</sup> Read *phalaṁ=upēkshimchinā*

<sup>13</sup> Read =artti

<sup>14</sup> The correct form of the word would be *Gomara sāmi*

<sup>15</sup> Read *dhāmud=ettiche* with half *anusvāra* after *mu*

<sup>16</sup> Metre requires the syllable *l=gā* to be short

<sup>17</sup> Read °nāsi

<sup>18</sup> Read *sthāna-*

<sup>19</sup> Read -paṭṭambu

<sup>20</sup> Read *limgam=a°*

- 22 [na]-nuta-Chēbrōlan-nṇḍi Beja-  
 23 vāda-jātiaku vachchi [i\*] Trina-  
 24 yann-sutnnd=ondu<sup>1</sup>-sōtu me-  
 25 chchaka tiviri yin-nelava | yanaghu-  
 26 ndu sēkonī yindn vratyaksha[m]-<sup>2</sup>  
 27 bayannan=ichcha<sup>3</sup> | ganī Malland=e-<sup>4</sup>  
 28 ttī[m]che gudiyp mathambu-  
 29 num<sup>5</sup> Gārttikēyṇṇakn [|| 4\*] Dīnim Jēmbro-  
 30 lu <sup>6</sup>yēledn[vāra tiram]b=ēlu-  
 31 [vā]r=ondu-sōtu goraga-  
 32 [lū]nu [be]ttu veruganu ja-  
 33 yī stitī sēkonī<sup>7</sup> kāchu-  
 34 [vā]ra dīnin=dāru nūpina-vāru  
 35 ti dappi yalipata vā-  
 36 . mbu gā[na] [||\*]

*Third (or right) side*

- 37 Ramanatō<sup>8</sup> Bejavādak-ella  
 38 bedamgunu<sup>9</sup> rakshayum gānu- |  
 39 n=dama tata<sup>10</sup> Mallapa-rāju vā-  
 40 r=eru dānnm<sup>11</sup> gattimchem<sup>12</sup> | grama-  
 41 mbuna-<sup>13</sup> dānika kalasāb=idda-<sup>14</sup>  
 42 tluḡā mogamādu- | v=ama-  
 43 ra[m]ga śīi-Yuddhamallund=<sup>15</sup>etti-  
 44 mchen=amita-tējundu || [5\*] Tana  
 45 dhaimmṇv=odabadi<sup>16</sup> kāchu nripu-  
 46 lakunda<sup>17</sup>

TRANSLATION

(Vv 1 and 2) Hail! (King) Yuddhamalla of great prosperity, extremely kind (to his subjects), an elephant goad to kings, a very three-eyed god in truth-speaking, of established spotless fame, the asylum of renowned kings, an ornament to the three worlds, possessed of all things, the lord of the imperial Salki country, of matchless intelligence and of royal glory, built with pleasure in Bejavāda a temple to Komara-svāmi, being (his) devotee, and erected a *matha*. Whosoever, not being Śāṇa mendicants, occupy and congregate in this (building) incur the sin of killing (cows or men) in the (celebrated) Bāranāsi<sup>18</sup>

(V 3) Should any be so wicked as to defy this interdiction and to dwell (here), the local temple authorities and the crowned king (will) by forcibly expelling (these) outsiders (earn) the merit of (performing) a horse sacrifice. By neglecting they (shall incur) the sin of breaking the phallus

<sup>1</sup> Read -sutnd=ondu with a half anuvāra after sutu <sup>2</sup> Read vratyaksha<sup>o</sup> with a half anuvāra before bra

<sup>3</sup> Read mai yannan=ichcha- with a half anuvāra at the end

<sup>4</sup> Read Malland=e with a half anuvāra after lla

<sup>5</sup> Read mathamvnu

<sup>6</sup> Read lan=ēledu<sup>o</sup>

<sup>7</sup> Read stitī sēkonī

<sup>8</sup> Read ramanatō

<sup>9</sup> Read bedagunu with half anuvāra after da

<sup>10</sup> Read tāta

<sup>11</sup> Read dānu

<sup>12</sup> Read a half anuvāra for full anuvāra here

<sup>13</sup> Read gramamuna

<sup>14</sup> Read kalasam=idda-

<sup>15</sup> Read -Yuddhamallud=etti<sup>o</sup> with a half anuvāra after llv

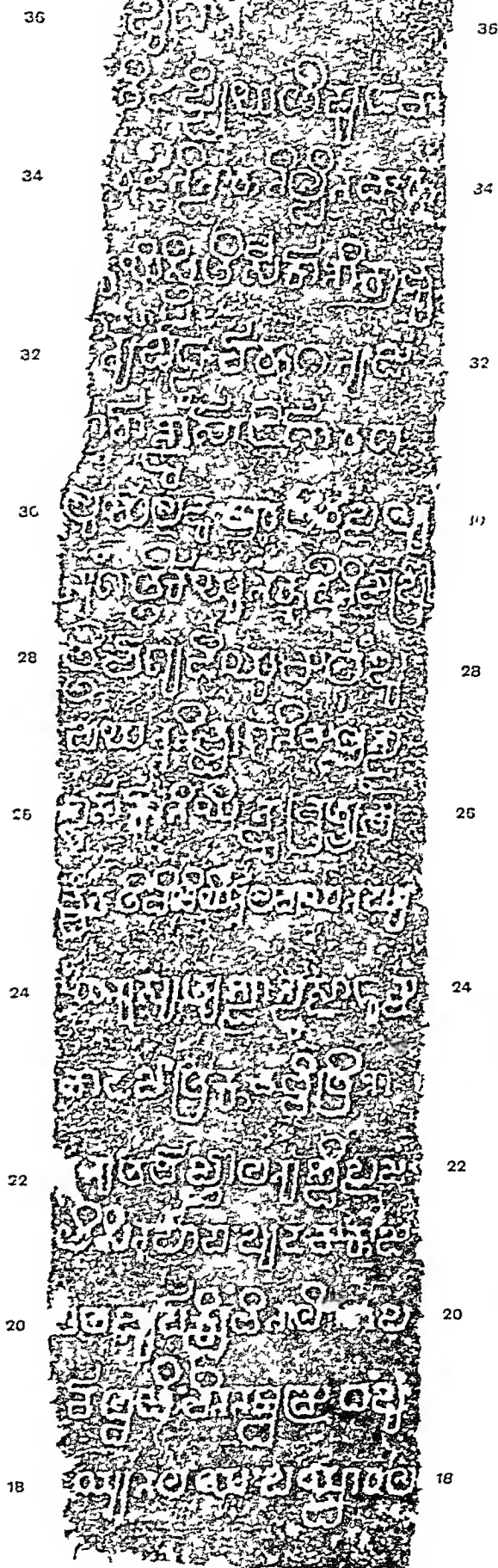
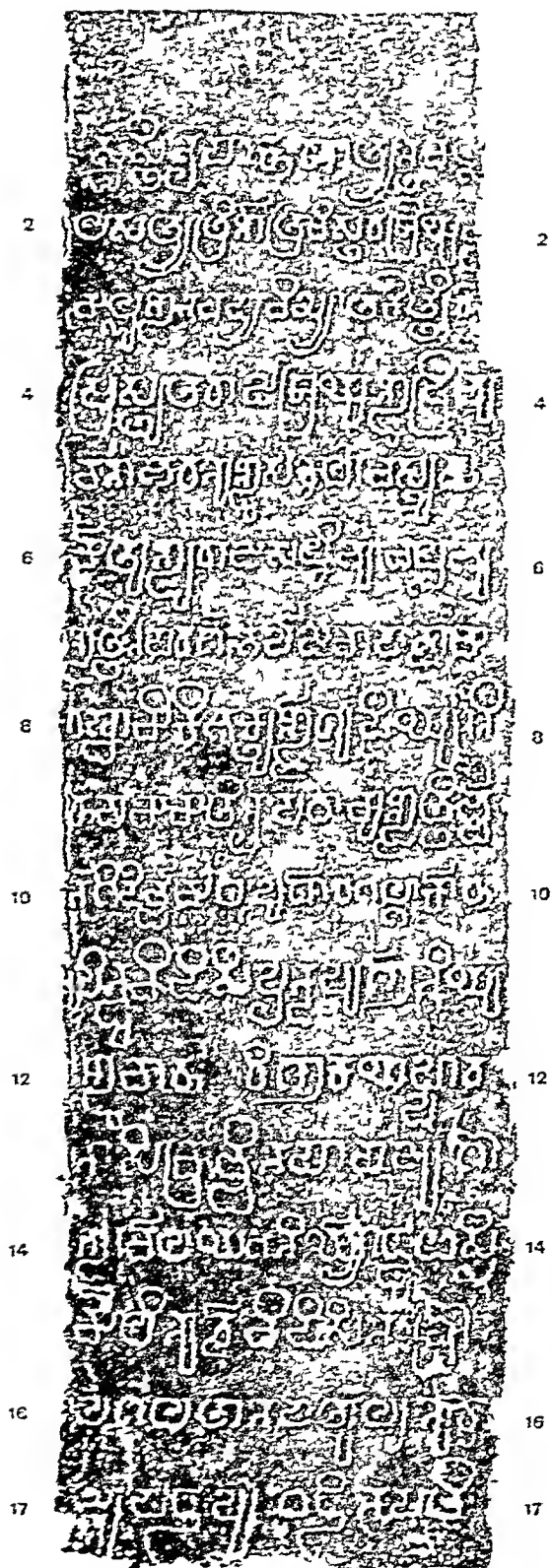
<sup>16</sup> Read odabadi with a half anuvāra after da

<sup>17</sup> Read nripulakuda with a half anuvāra after ku

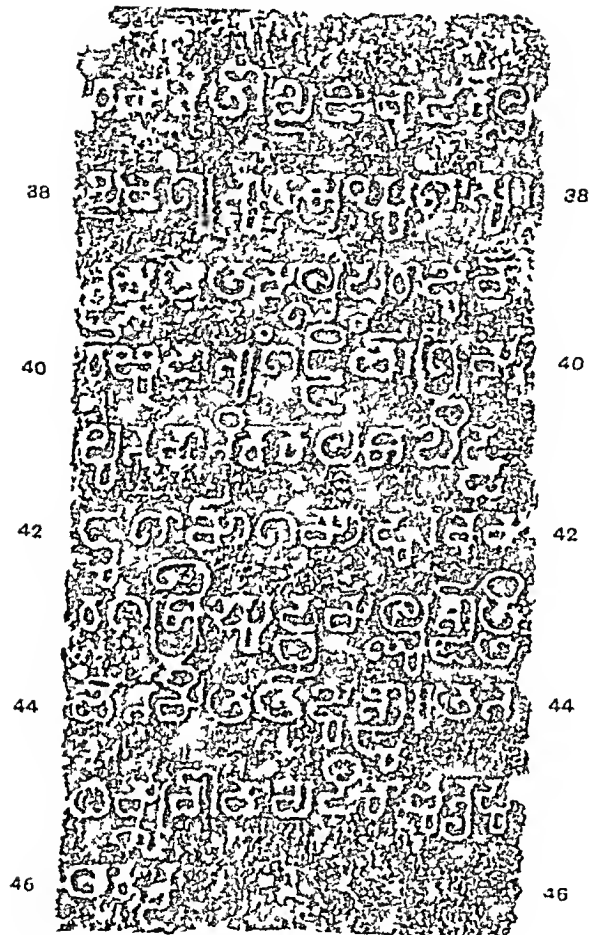
<sup>18</sup> See *Epigraphia Indica*, Vol. VI, p. 107, n. 5



First Set



*(part of) Third Side*



(V 4) Having come from the celebrated (town of) Chēbrōlu to (attend) a *jātra* at Bejavāda, the sinless One—(i.e.) the son of the three-eyed (god Śiva)—preferred and manifested himself in this place (Bejavāda), not liking (to stay in) any other place. Finding this out, Malla erected with pleasure a temple and a *matha* to Kārttikēya.

(Ll 29-36) [Here follows an unintelligible prose passage.]

(V 5) His grandfather Mallapa-rāju having built (the temple) as an ornament and protection to the whole of Bejavāda, the glorious Yuddhamalla in course of time erected a front tower to the same (temple), which (tower) looks like a *kalasa* crowning the temple.

(Ll 44-46) To kings who recognize and maintain the charity<sup>1</sup>

## NO 10—THE SIDDHANTA-SIROMANI

By ROBERT SEWELL (I.C.S., RETIRED)

(A continuation of the author's "Indian Chronography")

### INTRODUCTORY.

267 My last paper contained Tables for calculating, by the *Siddhanta-Sirōmani*, the true sun's longitude for each day of the year thus enabling the *nakshatra* mentioned in a historical inscription to be properly verified, as well as the *lagna* and other important elements of dates. The present paper contains complete Tables for the settlement by the same authority (believed to have been largely followed in some parts of India from the 12th century A.D.) of the other elements of the date, the solar month and day, the luni-solar month and *tithi*, the intercalated or suppressed month, and so on. They are framed on the *a, b, c* system of Largeteau and Jacobi, and follow the general lines of the *Indian Calendar*. The Jovian nomenclature of each year concerned compared with that of other authorities is given in Vol. XIII above, Table XLII, cols 10, 11.

268 Since the name given to the whole year sometimes differs from that assigned by other *Siddhāntas* and since the day of the solar month always differs, while the *tithi*, the intercalated lunar month, and *nakshatra* generally differ, the necessity for these Tables will be apparent. As an example, let it be noted that in the first hundred years of my main Table, out of 38 intercalations and suppressions of lunar months, 24 are different from those determined by *Sūrya-Siddhanta* methods<sup>2</sup>.

Now an inscription whose date is found to be irregular is liable to be rejected as evidence, and, if such a date should have been examined, as has hitherto been generally the custom, by Tables prepared only by one authority (most usually the *Sūrya-Siddhanta*), it has manifestly not received fair play. Every historical date hitherto classed as irregular will have to be re-examined by the requirements of authorities other than the *Sūrya-Siddhanta* and only after such a test finally accepted or set aside. To give an example Professor L. D. Barnett has called attention to a record found in the village of Hulgūn, Bankāpur Taluq, Dhāwār District, Bombay, which is dated in the year Ānanda (A.D. 1254-55), Monday, Phālguna full-moon day, the day of a *samkrānti*. Worked by the *Sūrya-Siddhanta*, the date is found to be irregular, inasmuch as the *samkrānti* occurred not on the Monday in question (22 Feb

<sup>1</sup> This is incomplete both in words and in idea.

<sup>2</sup> In the whole period of 650 years comprised in Table LX it will be found that out of a total of 248 years in which intercalations and suppressions of lunar months occurred there are differences between the *Sūrya-Siddhanta* and the *Siddhanta-Sirōmani* in 184 years. The difference of a whole day in every solar year implies a corresponding difference in the sun's longitude and leads to constant differences in the *nakshatra*.

1255), but at 8h 52<sup>m</sup> after mean sunrise on Tuesday, 23 Feb. But it is perfectly correct by the *Siddhānta-Śirōmanī*, according to which the moment of the *samkrānti* was 6h 10<sup>m</sup> after mean sunrise on the Monday. The document, therefore, if otherwise acceptable, should be given full historical weight.

As regards Southern India especially, from which proceeds a large proportion of historical inscriptions, every date at present condemned as irregular should certainly be tested by the *Ārya-Siddhānta*, the authority most generally used in that part of the country. But it is believed that these records have, as a rule, only been verified by the *Sūrya-Siddhānta*.

269 Before we proceed a word of caution is necessary. While I hope that use of the Tables will yield exactly correct scientific results according to the requirements of the *Siddhānta-Śirōmanī*, we have at present no knowledge of how closely or how loosely the mediæval framers of local Pañchāngs (almanacs) followed the rules. If they only used whole numbers and disregarded fractions, which is probably the case, epigraphists must be prepared for occasional differences in close cases. If, again, they calculated time only in *ghatikās* and *palas*, it must not be forgotten that the *pala* is a division of 24 seconds, while my Tables give results down to a fraction of a second. This affords rather a wide margin for possible differences. The moral is that dates with slight differences should not be hastily rejected. Each should be treated on its merits and reasonable allowance made. Notes of close cases in the matter of intercalated and suppressed lunar months will be found inserted before Table LX. Differences in *tithis* must be examined, each on its merits.

270 It may at first sight seem absurd to work so closely as to state the value of *a*, *b*, *c* in nine decimals of a second, as I have done in the heading of Table LIV B, but let it be remembered that this value may be worked up into years and centuries for purposes of Tables LVII A, B. In the body of the Tables four decimal places are given for all values.

For general verification of dates the whole numbers should first be used, as in the *Indian Calendar*, decimals being resorted to only in close cases.

I give full explanation of all my processes and calculations, so that these may be clear to experts, and that they may be corrected, if in error.

#### ELEMENTS OF THE SIDDHĀNTA-ŚIRŌMANI

271 The *Siddhānta-Śirōmanī* is believed to have been composed by Bhāskarāchārya in A.D. 1150, when he was 36 years of age. The late Dr James Burgess<sup>1</sup> states that the date is "supported by the evidence of an inscription near Chalisgām." Dr Bhau Daji placed its appearance in A.D. 1105.<sup>2</sup>

The late Sankara Balkrishna Dikshit pronounced<sup>3</sup> that the *Rājamrigāṇka*, a work composed in A.D. 1042, was the same as the *Siddhānta-Śirōmanī* in the matter of the calculation of a Pañchāng, and if so, all the Tables which follow would apply to the former as well as to the latter. But up to the present I have no certainty about this. If my information is correct, the length of the solar year according to the two authorities differs, though in some other respects they may well be similar, for the *Rājamrigāṇka*, while following the *Brahma-Siddhānta* of Brahmagupta (A.D. 628), introduced changes in it, which changes were adopted in the *Siddhānta-Śirōmanī*. Nevertheless there still remains a doubt about the value of the sines of angles used in these works, values which must considerably affect results. We know that the sines used in the *Siddhānta-Śirōmanī* were based on a radius of 3438', but we do not yet know for certain the value of the radius as fixed and adopted by Brahmagupta. As I have previously

<sup>1</sup> J. R. A. S., Oct. 1893, p. 751, § 31.

<sup>2</sup> J. R. A. S., n. s., I, 392.

<sup>3</sup> *Indian Calendar*, p. 8.

pointed out,<sup>1</sup> the only evidence available asserts that he used a radius of 3270'. No complete copy containing the list of sines has as yet been found, and it is a question whether the Benares printed edition can be relied on. Only one complete copy of the *Rājamrigāṅka* has come to light. This is in the Deccan College Library at Poona, which also possesses a fragment consisting of two chapters. Professor N K Majumdar of the Calcutta University, who has kindly made enquiries for me, writes that, although there seems to be frequent reference to a table of sines, such a Table is not to be found in either of the copies. It seems therefore somewhat premature to assert that Tables adapted for computation by the *Siddhānta-Sirōmani* will apply in all respects to work by the *Rājamrigāṅka*.

272 According to the *Siddhānta-Sirōmani* the length of the mean solar sidereal year, on the basis of 1,577,916,450 civil days to a *yuga* of 4,320,000 years, is 365 2584 375 days or 365<sup>d</sup> 6<sup>h</sup> 12<sup>m</sup> 9<sup>s</sup>, a quantity less than that of the *Ārya-Siddhānta* by 21<sup>s</sup>.

The sines of the 24 base angles of anomaly have the same values as in the *Ārya-* and *Sūrya-Siddhāntas*, with  $\sin 90^\circ$ , or radius, = 3438. [See Table XLVII (*above*, Vol. XIV) for these sines and equations of sun's centre. For the moon see Table LIX below.]

The epicycles of sun and moon are not contracted at any point. That of the sun has a circumference of  $13^\circ 40'$ , that of the moon  $31^\circ 36'$  (*Jacobi, above, Vol. I, p. 441*). The sun and moon are always treated as planets.

The line of apsides of the sun's orbit has a constant slight forward shift, the movement amounting to  $0' 0174$  or  $1'' 044$  per annum. In the total period of 650 years embraced by my Table LX this shift amounts to  $11' 18'' 6$ .

The epoch of the Kaliyuga was the moment of mean sunrise, or 6 A.M. Lankū time, on Friday 18 Feb. B.C. 3102, a moment which for purposes of computation is treated as K. Y. 0 expired,  $0^h 0^m 0^s$ . This was the moment of occurrence of mean Mēsha-samkrānti in that year, when mean moon, mean sun and mean Jupiter were all considered to be in exact conjunction as the  $0^\circ$  point of celestial longitude. True Mēsha-samkrānti in that year, i.e. the moment when the true sun touched that point, occurred on Tuesday 15 Feb. at  $19^h 52^m 21\frac{1}{2}^s$  after mean sunrise.

We have given the term "*śodhya*" to the interval in time between true and mean Mēsha-samkrānti. In K. Y. 0 expired this was  $2^d 4^h 7^m 38^s 50$ , or 2<sup>d</sup> 171971 (*Indian Chronography, Table, p. 16, Dr Schram's valuation*).

The position of the moon's apsis at K. Y. 0 was  $305^\circ 29' 46''$ . Mean moon being at  $0^\circ$ , her mean anom. at that moment was  $(360^\circ - 305^\circ 29' 46'') = 54^\circ 30' 14''$  (*Jacobi, above, I, 442*).

The position of the sun's apsis, perigee-point, at that moment was  $257^\circ 45' 36''$ , and his mean anom. was  $(360^\circ - 257^\circ 45' 36'') = 102^\circ 14' 24''$  (*Jacobi, above, I, 442*).

#### EFFECTS OF THESE ELEMENTS

- 273 (i) *Length of the mean solar year*. Since, as above stated, the *Siddhānta-Sirōmani* year is less by 21<sup>s</sup> than the *Ārya-Siddhānta* year, and since this divergence is annual and began in B.C. 3102 at the epoch of the Kaliyuga, when the two were together, it had, by the year A.D. 1100 when my Table LX begins, increased to more than 24 hours. Hence the moments of both mean and true Mēsha-samkrānti according to the *Siddhānta-Sirōmani* are always a day earlier than they are by the *Ārya-Siddhānta*, the times of the occurrence of which are given in Table I of the *Indian Calendar*. To avoid constant reference to another volume, the Table of difference already published in *Indian Chronography*, p. 61, is here reproduced. The moment of true Mēsha-samkrānti each year can be calculated from this, as explained in the work quoted, but all details are given in Table LX below.

<sup>1</sup> Above, Vol. XIV, § 257

TABLE A.

DIFFERENCE BETWEEN MOMENTS OF MEAN MĒSHA-SAMKRĀNTI, AS CALCULATED BY THE ĀRYA-SIDDHĀNTA AND SIDDHĀNTA-ŚIRŌMANI

To obtain the moment of mean M S by the Siddhānta-Śirōmani deduct the time-difference in the Table from the time given for the same according to the Ārya-Siddhānta in Table I. "Indian Calendar"

Diff in years	Time-difference			Diff in years.	Time difference			Diff in years	Time difference			Diff. in years	Time-difference		
1	2			3	4			5	6			7	8		
	H	M	S		H	M	S		H	M	S		H.	M.	S.
1	—	—	21	10	—	3	30	100	—	35	—	1,000	5	50	—
2	—	—	42	20	—	7	—	200	1	10	—	2,000	11	40	—
3	—	1	3	30	—	10	30	300	1	45	—	3,000	17	30	—
4	—	1	24	40	—	14	—	400	2	20	—	4,000	23	30	—
5	—	1	45	50	—	17	30	500	2	55	—	5,000	29	10	—
6	—	2	6	60	—	21	—	600	3	30	—				
7	—	2	27	70	—	24	30	700	4	5	—				
8	—	2	48	80	—	28	—	800	4	40	—				
9	—	3	9	90	—	31	30	900	5	15	—				

The Table given in *Indian Chronography*, p 27, for calculating the *śodhya* at different dates, during the period covered by Table LX below according to the *Siddhānta-Śirōmani*, is also here reproduced to save reference

TABLE B.

VALUE OF ŚODHYA BY THE SIDDHĀNTA-ŚIRŌMANI  
Dr Schram's figures

In K Y year expired	In A D	Exact value of śodhya				Difference between Siddha - Śirō and Ārya Siddh value of śodhya For work by shorter rule	
1	2	3				4	
		d	h.	m.	s	m	s
4200	1099-1100	2	4	18	49 000	16	19 000
4300	1199-1200	2	1	19	4 975	46	34-975
4400	1299-1300	2	4	19	20 950	46	50 950
4500	1399-1400	2	4	19	36 925	47	6 925
4600	1499-1500	2	1	19	52 900	47	22 900
4700	1599-1600	2	4	20	8 875	17	38 875
4800	1699-1700	2	4	20	24 850	47	54 850

**Longer rule** Take time of true Mēsha samkrānti by the Ārya-Siddhānta from Table I, *Indian Calendar*, adding 30' in odd A D years (*Indian Chronography*, Hint 20, p 79) Add Ārya-Siddhānta śodhya (constant) 2<sup>d</sup> 3<sup>d</sup> 32<sup>m</sup> 30<sup>s</sup>. This gives mean M S by A S Deduct time difference (Table A, above) for interval of years from K Y O, and so find mean M S by Siddhānta-Śirōmani Deduct Siddhānta-Śirōmani śodhya (Table B, col 3) This gives the required true Mēsha samkrānti time by Siddhānta-Śirōmani

Work approximately, if this is considered sufficient, by whole minutes, ignoring seconds and decimals

**Shorter rule** Take time of true Mēsha-samkrānti by the Ārya-Siddhānta from Table I, *Indian Calendar* From this deduct the sum of the amounts for time difference for interval of years (Table A) and the difference given in col 4, Table B

For examples of work see *Indian Chronography*, p 27, § 62 H, where the system is shown approximately in whole minutes It can be extended into seconds and decimals, if necessary

(11) *The shift of the sun's apsis* The constant forward shift of the sun's line of apsides slightly affects the moment in each year when the true sun reaches 0°, the moment of true Mēsha-

samkrānti, and creates a small change in the lengths of the true solar months owing to the change in the times of his reaching the points of the signs, and in their collective duration as measured from 0°. The sun's velocity is, in each year, a little greater than in the year previous in some parts of his orbit and a little less in others. For the purpose of correct calculation in very close cases these differences are detailed in Table LVIII D below, but, as they are very slight, they may in ordinary cases be ignored. And let it be always borne in mind that, as yet, we do not know how far the local almanac makers of mediæval times paid any attention to them.

As regards the time of the true sun reaching long 0°, since his velocity is greatest at the perigee-point and since this point is annually moving forward, he reaches long 0° every year a trifle earlier than in the year before. The change is 0° 15975 per annum. And for the same reason every year his mean anomaly at that point grows slightly less and the equation of the centre slightly greater. The change in the equation amounts to 0° 65584 or, in 1,000ths of circle, 0 0005058 per century.

The shift of the apsis being 1' 044 per annum, it amounts to 1' 44" 4 in a century, or, calculated in 1,000ths of the circle, to 0 0805. The sun's mean anom at true Mēsha-samkrānti, therefore decreases every century by this amount, and every year in proportion.

The *Siddhanta-Sirōmani* length of year is 365<sup>d</sup> 6<sup>h</sup> 12<sup>m</sup> 9<sup>s</sup>, and therefore the length of the year as measured between two consecutive true Mēsha-samkrāntis is this amount less 0° 15975, or is 365<sup>d</sup> 6<sup>h</sup> 12<sup>m</sup> 8<sup>s</sup> 84025. On this basis, which agrees exactly with Dr Schiam's determination of the value of the *sōdhya* in different millenniums (*Indian Chronography*, p 16), the moments of true Mēsha-samkrānti given in Table LX below have been computed.

#### NOTE ON WORK FOR THE NAKSHATRA

[See *Indian Calendar*, p. 97. Note example given above, Vol XIV, p 245, for rough work, and p 247, para 2, for accurate work, in calculation for sun's true long, &c, on any given day.]

The constant given in the *Indian Calendar*, in the formula for verifying the *nakshatra*-index, is 7207. This represents the *Sūrya-Siddhanta* value, which varies from 7206 5077 in A D 900 to 7207 4035 in A D 1900.

The *Ārya-Siddhanta* value is a constant, and is always 7226 3542, roughly 7226.

By the *Siddhanta-Sirōmani*, owing to its greater increase in the shift of the sun's apsis year by year, the variation in this factor is more pronounced. The long of the apsis in A D. 900 was 258° 55' 12", or, in 10,000ths of circle, 7192 2, and in A D 1900 it was 259° 12' 36", or 7200 27. The difference in 100 years is 0 805, in circle measurement, or in 1,000 years 8 05, as stated above.

The greatest equation of the sun's centre is, in circle notation, 60 4244,—the same as by the *Sūrya-Siddhanta*. Consequently the factor (which consists of the long of the apsis plus the sun's greatest equation) for *nakshatra* work by the *Siddhanta-Sirōmani* is, at the beginning of the centuries noted, as shewn in the following Table.—

K 1 cent	A.D cent	Exact constant	Roughly
4000	900	7252 6466	7253
4100	1000	7253 4522	7253
4200	1100	7254 2577	7254
4300	1200	7255 0633	7255
4400	1300	7255 8688	7256
4500	1400	7256 6744	7257
4600	1500	7257 4799	7257
4700	1600	7258 2855	7258
4800	1700	7259 0910	7259

In close work intermediate quantities must be taken for intermediate years. See Table LI, Vol. XIV above, p. 262.



## CONSTRUCTION OF THE TABLES

*Tables LIV A and B Advance of a, b, c for days, hours, minutes and seconds.*

274 These Tables are to be used in calculation by the *Siddhānta-Sūtram* in the same way as Tables IV, V of the *Indian Calendar* are used for the *Sūrya-Siddhānta*; working first with whole numbers and resorting to the decimals only in close cases. The values of  $a, b, c$  at mean sunrise on Chaitra śukla 1 of any year being taken down from Table LX below, addition of figures given in Tables LIV A, B for the intervening days, hours, etc, up to the given date furnishes the  $a, b, c$  at any moment of any subsequent day, i.e. gives us for that moment ( $a$ ) the distance between mean moon and mean sun, ( $b$ ) the moon's mean anom, ( $c$ ) the sun's mean anom. The figures are parts of the circle,— $a$  ten thousandths,  $b$  and  $c$  thousandths.

To arrive at an exact estimate of the value of these quantities an examination was made of Prof. Jacobi's fixtures for their value at mean sunrise of the first day of the 42nd century K Y, a moment, that is, separated from the epoch of the Kaliyuga, mean Mēsha-samkrānti K Y 0, by exactly 4200 years K Y. Mean Mēsha-samkrānti K Y 4200 (expired) took place on Friday 25 March A D 1099 at 10<sup>h</sup> 30<sup>m</sup> after mean sunrise and therefore 13<sup>h</sup> 30<sup>m</sup> before the mean sunrise of Saturday 13<sup>h</sup> 30<sup>m</sup> = 33<sup>h</sup> 44<sup>p</sup>, the amount of Jacobi's "Cor," or correction (*Table XIII, above, Vol I, p 450*). In that Table he gives the figures for the beginning of century 42 K Y as  $a$  (Dist  $\odot - \odot$ ) = 14° 18' 0",  $b$  ( $\odot$ 's anom) = 51° 24' 13",  $c$  ( $\odot$ 's anom) = 281° 1' 19". Owing to his arrangement of Tables, by which he gives only one Table for calculation of solar days (*Table XXI*) applicable to all Siddhāntas, whereas the date of occurrence of mean Mēsha-samkrānti by the *Siddhānta-Sūtram* is always a day earlier than by the other authorities, we have, for comparison with his Tabular figures, to add a day's increase to the above valuation. This gives us  $a = 26° 29' 27"$ ,  $b = 64° 28' 7"$ ,  $c = 282° 0' 27"$ . Adding the increase in 13<sup>h</sup> 30<sup>m</sup> or 33<sup>h</sup> 44<sup>p</sup> (Jacobi's "Cor," *Table XXII*), we have finally for the values at mean sunrise of Sunday  $a = 33° 20' 40".4$ ,  $b = 71° 48' 50".86$ ,  $c = 282° 33' 41".36$ . In 10,000ths of the circle ( $a$ ), and 1,000ths ( $b$  and  $c$ ), these values shew the increase in 4,200 years to have been  $a = 926\ 237654$ ,  $b = 199\ 483677$ ,  $c = 784\ 893163$ . From  $a$  has to be deducted in accordance with our *Indian Calendar* working-system the sum of the greatest equations of moon and sun, viz 200 296034, and hence  $a = 725\ 9416$ .

Prof. Jacobi, however, has, since his valuation published in Vol I, slightly modified his estimate of this value of  $a$ . In Vol XI above (*Table IX, B*) he states the three values as  $a = 7263$ ,  $b = 1995$ ,  $c = 7849$ . In my notation these figures are  $a = 726\ 3$ ,  $b = 699\ 5$ ,  $c = 284\ 9\ 1$ . The difference being very small (0.4), I conclude to accept his later estimate of the increase of  $a$ .<sup>2</sup>

<sup>1</sup> I measure the  $\odot$ 's and  $\odot$ 's anom from perigee, Jacobi from apogee.

<sup>2</sup> A careful examination of some of Prof. Jacobi's Tables in Vol XI above has led to the discovery of a few misprints, which it will be well to point out for the guidance of those who prefer to use his Tables. I regret that the present war renders it impossible to obtain his permission, but feel sure that, if I had been able to do so, he would have acknowledged these as printer's mistakes.

Table I, p 161 *Sūrya-Siddh* centuries. In cent 33, under  $a$ , for "12348" read 12358.

Table V A. In cent 36, under  $a$ , for "76166" read 75166. And in cent 41, under  $a$ , for "19789" read 18789.

Table V B. In cent 36, under  $a$ , for "76166" read 75166.

(Compare entries in Tables I and IX A.)

Table IX B. In cent 44, under  $a$ , for "81114" read 81314.

Table X, year 50, under  $a$ , for "40359" read 44359.

" " 69 " " "45417" " 45419

" " 73 " " "82832" " 92832

" " 88 " " "46439" " 46479

" " 99, under  $a$ , for "6" read 5.

In Vol I, Table XLIV, the moon's equation of the centre under "Brah & S Śirō," 4th entry from bottom, the seconds (') should be 18, not "10."

See also § 283 below.

On this basis then, viz. the exact amount of increase of  $a, b, c$ , in 4200 K Y years, has been calculated the increase per civil day (*Table LIV A*), per hour, minute and second (*Table LIV B*), per year and per century (*heading of Table LIV A*), according to the *Siddhānta-Sirōmanī*. The valuation of increase of  $a$  differs from that of the *Sūrya-Siddhānta* by about 2 units in a century. Note that a common century consists of 36,526 days, a defective century of 36,525 days. In the 4,200 years concerned there were 37 common and 5 defective centuries. The whole period consisted of 1,534,037 civil days.

To assist in the calculation the yearly increases of  $a, b, c$  given, from year to year, in Prof. Jacob's *Special Tables* (*above, Vol I, Tables XVI, XIX*) were also referred to. It would have been easier had these contained decimals of seconds.

### *Tables LV, LVI Equations of the centre, moon and sun*

275 The values of  $a, b, c$  at any moment, which fix the positions of mean moon and mean sun, having been found by use of *Tables LIV A and B*, the *tithi*, or the position of the true moon with reference to the true sun, is ascertained by applying the equations of moon (*eqn. b*) and sun (*eqn. c*) to the value of  $a$ . *Tables LV, LVI* give these equations in closer detail than heretofore (*compare Tables VI, VII, "Indian Calendar"*), enabling great accuracy to be obtained. They can be used as a close approximation for any *Siddhānta*, but are specially prepared as *Tables* exact for the *Siddhānta-Sirōmanī*.

Each equation (*col 3*) is the exact value (the value, that is, to be used in our system of work), in 10,000ths of the circle of the equation of the mean anomaly angle stated on either side of it in *cols 2a, 2b*. *Col 1* gives the number of the base-equation, that is to say, the serial number of the equation of each of the 24 base-angles of anom, each such angle separated from the next by  $3^{\circ} 45'$ , the whole forming the quadrant of  $90^{\circ}$ . Each section of  $3^{\circ} 45'$  is divided into five equal parts, the whole forming a group within the limits of which, following universal Hindu practice, the equation is computed by the fixed value of the sine of the base-angle. In 10,000ths of the circle  $3^{\circ} 45' = 10,416$ , and one-fifth of this is 2,083. The difference, *col 4*, is the difference between the equations of each of the five parts of the group.

When examining a date, *Tables VI, VII* of the *Indian Calendar* may be used for obtaining approximate results, or the new *Tables* may be used with whole numbers only. The latter form a sort of eye-Table. Absolute accuracy, or very close approximation, can be obtained by using the decimals as a whole or in part. Thus—

(*Rule*) Take the difference between the value of anom, ( $b$  or  $c$ ), found in work for a date, and the nearest to it, greater or less, in *cols 2a, 2b* of *Table LV* or *LVI*. Multiply this difference by the group-difference (*col 4*), and divide the quotient by 2,083. Add, or subtract, the result to, or from, the next equation. This gives the exact value of equation  $b$  or  $c$ . For an approximation use only one or two decimals, and instead of dividing by 2,083 divide by 2 or by 2.1.

The amount of "Equation  $b$ " or "Equation  $c$ " is a compound of the actual equation for the given anom and the greatest equation (which is the actual equation for anom  $0^{\circ}$ ). The first half of each of the equation-*Tables LV* and *LVI* concerns the quantity of anom  $0^{\circ}$  to  $180^{\circ}$ , or, in 1,000ths of circle, 0 to 500. Here the tabulated "equation  $b$ " (*Table LV*) is the moon's greatest equation plus the actual equation of the given anom. The tabulated "equation  $b$ " in the second half of *Table LV* deals with the moon's anom  $180^{\circ}$  to  $360^{\circ}$  or, in 1,000ths of circle, 500 to 1000, and the tabulated equation is the greatest equation minus the actual equation of the given anom. In the first half of *Table LVI* (for sun's anom  $0^{\circ}$  to  $180^{\circ}$ , or, in 1,000ths of

circle, 0 to 500) the tabulated "equation  $c$ " is the sun's greatest equation *minus* the actual equation. In the second half (for sun's anom  $180^\circ$  to  $360^\circ$ , or, in 1,000ths of circle, 500 to 1000) the tabulated equation is the sun's greatest equation *plus* the actual equation of the given anom

The actual equation-Table for the moon is given below—Table LIX That of the sun in Vol XIV above, Table XLVII. All details have been fully worked out by the proper formulæ.

For method of work see Example 3 below

### TABLES LVII A, B, C

*Value of  $a$ ,  $b$ ,  $c$  for centuries, years and days*

276 These Tables enable us to ascertain the value of  $a$ ,  $b$ ,  $c$ , and so to determine the exact position of mean moon and mean sun, at the beginning of any year with which the general Table LX is concerned Table LVII A gives the  $a$ ,  $b$ ,  $c$  of mean sunrise, i.e. mean sunrise of the day on which mean Mēsha-samkrānti occurred at the beginning of the century, Table LVII B the same for the beginning of the given year, Table LVII C the same for the days on which true Mēsha-samkrānti occurred and on which began the luni-solar year The respective week-days for the beginning of the solar and luni-solar year are given in Table LX, but can be found also by these Tables

In the case of a date in the *solar* year the values of  $a$ ,  $b$ ,  $c$  in Table LVII A are added to those of Table LVII B, and the sum of these is added to the values of the day of true Mēsha-samkrānti in Table LVII C The values for the interval of days between true Mēsha-samkrānti and the day given in the date in question are obtained from Table LIV A, and thus are found the positions of moon and sun at mean sunrise of the latter day For any subsequent moment of that day the values in Table LIV B are added to the result

In the case of a date given in the *luni-solar* year (the most usual method) Table LX provides the  $a$ ,  $b$ ,  $c$  for mean sunrise on the initial day of the luni-solar year, while Tables LIV A and B enable the calculation to be completed The values given in Table LX can be checked by Tables LVII A, B, C

From the  $a$ ,  $b$ ,  $c$  of true Mēsha-samkrānti in any year, found by Tables LVII A, B, C, the  $a$ ,  $b$ ,  $c$  of each true samkrānti in the year are found by addition of the values given in Table LVIII A, and by the result it is ascertained whether there was any intercalation or suppression of a lunar month in the given year

277 Table LVII A The most important point here is the settlement of the values of  $a$ ,  $b$ ,  $c$  at the moment of mean sunrise of the day on which the 42nd K Y century began This was the day on which occurred mean Mēsha-samkrānti of K Y 4200, or A D 1099-1100 In § 274 above details are given explaining Prof Jacobi's values for the moment in question Enough has been said about the value of  $a$  The following notes about the respective values of  $b$  and  $c$  may be found helpful

*The value of  $b$ , the moon's mean anom for K Y 4200* In my notation this was stated as in 1,000ths of the circle, 699 4827 Working the calculation by the values given in the heading of Table LIV for the mean moon's movement in 4,200 years, consisting of 37 common and 5 defective centuries, the total is found to be, excluding whole revolutions, 548 145255 To this has to be added the moon's mean anom at the epoch of the Kaliyuga At that moment the moon's apsis (perigee) stood at  $305^\circ 29' 46''$ ,—apogee being at  $125^\circ 29' 46''$ <sup>1</sup>—and the mean moon was at  $0^\circ$  Therefore her mean anom was  $(360^\circ - 305^\circ 29' 46'')$   $54^\circ 30' 14''$  This in 1,000ths of the circle is 151 3397 Adding this to the above, her mean anom,  $b$ , at mean sunrise

<sup>1</sup> Jacobi, above, Vol I, pp 140, 442 See also E Burgess's "*Sūrya-Siddhānta*"

of the day on which mean Mēsha-samkrānti occurred in K Y 4200 expired is found to be 699 5449. The difference between the two calculations is 0 0612 Both agree with Jacobi's valuation 699 5.

*The value of c, the sun's mean anom* At the epoch of the Kaliyuga the sun's apsis (perigee) was at long  $257^{\circ} 45' 36''$  Mean sun being at long  $0^{\circ}$ , the sun's mean anom was  $(360^{\circ} - 257^{\circ} 45' 36'') 102^{\circ} 14' 24''$  This, in 1,000ths of circle, is 284 0 The increase of  $c$  (Table LIV A, heading) in 37 common and 5 defective centuries, total 42, is, excluding whole revolutions, 4 278478 This, added to the value of  $c$  in K Y 0, viz 284 0, gives the value of  $c$  at beginning of K Y 4200 expired as 288 278478 From this has to be deducted the amount of the decrease in the sun's mean anom due to the forward shift of the apsis This was shewn above (§ 273, 1) to be, in 1,000ths of the circle, 0 0805 per century In 42 centuries the decrease amounts to 3 383  $288 278478 - 3 383 = 284 8951$  In § 274 the valuation was given as 284 893163 The difference between the two is less than 0 002, and both agree with Jacobi's valuation 284 9

Comparing the two sets of results I have decided to adhere to Prof Jacobi's own figures, as given in § 274, and, fully worked out, the figures for mean sunrise on Sunday 27 March A D 1099 are  $a=726 307704544$ ,  $b=699 483676555$ ,  $c=284 893163057$  For two days earlier, namely for mean sunrise on Friday 25 March A D 1099, on which day mean Mēsha-samkrānti of K Y 4200 expired took place at  $10^h 30^m$  after mean sunrise, the correct details, obtained by deduction of 2 days' value (Table LIV A) from the above, are—

(6) Friday  
 $a=49 043734020$   
 $b=626 900376983$   
 $c=279 417587971$

This explains the first entry in Table LVII A The rest follow by addition of the century values given in the heading of Table LIV A Century 42 was a defective one of 36,525 days The rest were common ones, each of 36,526 days

36,525 divided by 7 leaves remainder 6 Mean Mēsha-samkrānti in K Y 4200 took place on 6 Friday  $6+6=(\text{week-day}) 5$  Hence the day of the week of mean Mēsha-samkrānti in K Y 4200 was 5 Thursday, and since 36,526 divided by 7 leaves no remainder, mean Mēsha-samkrānti at the beginning of each of the following centuries took place on a Thursday

Coupling the arrangement made in Table LVII A for centuries with the arrangement for days made in Table LVII C, the result of calculations made by these Tables coincides precisely with those obtained by use of Jacobi's Tables Such arrangement is the one best suited to the requirements of the *Siddhanta-Sirōmani* An example will best illustrate this

Given that it is desired to find the  $a$ ,  $b$ ,  $c$  at mean sunrise of the day on which true Mēsha-samkrānti took place in K Y 4806 expired, A D 1705 6 This day was (see Table LA) Tuesday 27 March A D 1705

Worked by Jacobi's Tables IX, X, XIII of Vol XI, we have—

	$w-d$	$a$	$b$	$c$
For cent 48 . . .	0	3619 0	696 0	784 1
„ year 6 . . .	0	1942 7	515 0	998 5
True Mēsha-samk day <sup>1</sup>	3	8645 5	854 8	989 0
		3 (Tues) 4207 2	65 8	771 6

<sup>1</sup> Jacobi's Table XIII is framed to suit all Siddhāntas By the *Ārya*- and *Sūrya* Siddhāntas the day on which true Mēsha-samkrānti occurred is shewn as "0 Vaiśākha," 4 Wednesday By the *Siddhānta Śirōmani* that day was a day earlier (above, § 273, 1), namely the day tabulated by Jacobi as "29 Mīna," 3 Tuesday

In my reckoning,  $b$  and  $c$  being calculated from perigee instead of from apogee, these are  $a=4207.2$ ,  $b=565.8$ ,  $c=271.6$

Worked, with only one decimal, by Tables LVII A, B, C below, the result is the same; thus—

	$u-d$	$a$	$b$	$c$
For cent 48	5	2911.8	123.5	278.7
„ year 6	0	1942.7	515.0	998.5
True Mēsha-samk day	5	9322.7	927.4	991.5
	3 (Tues)	4207.2	565.9	271.7

278 *Table LVII B* This Table shows the increase of  $a$ ,  $b$ ,  $c$  for each year of a century, corresponding with Prof Jacobi's Vol XI, Table X, but in greater detail, derived from use of the figures given in the heading of Table LIV A

279 *Table LVII C* Col 1 shows the number of day's interval between mean sunrise of true Mēsha-samkrānti day, "Mēsha 0," and mean sunrise of the day which in each year was coupled with the first *tithi* of the luni-solar year and was called the day of "Chaitra śukla 1" Col 2 gives the number of the day of the solar month Mina (Panguni in the Tamil country), col 3, the week-day, cols 4, 5, 6, the value of  $a$ ,  $b$ ,  $c$  at mean sunrise of that day The  $a$ ,  $b$ ,  $c$  of mean sunrise on the day Chaitra śukla 1 are found by adding to the  $a$ ,  $b$ ,  $c$  of the K Y century (*Table LVII A*) and of the year (*Table LVII B*) the values of  $a$ ,  $b$ ,  $c$  given in Table LVII C for the number of days intervening between the day of Chaitra śukla 1 in the given year and the day of true Mēsha-samkrānti (*Table LX*, cols 13, 19,—figures in brackets) This work, however, need not be carried out by epigraphists, since the required values of  $a$ ,  $b$ ,  $c$  for Chaitra śukla 1 in each year are stated in Table LX, cols 23, 24, 25

These values being known, the *tithi*-index for any day (mean sunrise) in the given year is easily found, as in work by the *Indian Calendar*, by addition to them of the  $a$ ,  $b$ ,  $c$  for intervening days given in Table LIV A, and for any moment of any day by use of Table LIV B

#### Tables LVIII A, B, C, D Duration of true solar months

280 *Table LVIII A* is, for the *Siddhānta-Śirōmani*, what Tables XVIII A, B in my *Indian Chronography* are for the *Ārya-* and *Sūrya-Siddhāntas* It states the duration of each true solar month from *samkrānti* to *samkrānti*, and the collective duration from true Mēsha-samkrānti to each true *samkrānti*, with the corresponding increases of  $a$ ,  $b$ ,  $c$  By the aid of this Table are calculated the solar elements of the date and the intercalations and suppressions of lunar months The Table is designed to suit the year K Y 4500 expired, A D 1399-1400,—the year of my Table XLVIII C in Vol XIV above The differences in the duration of months in other years, caused by the shift of the sun's apsis, are dealt with in Table LVIII D

Tables LVIII B and C are supplementary and explain themselves They will be found very useful in calculation for the sun's mean anom,  $c$ , and the corresponding "equation  $c$ " at the several *samkrāntis* and at true Mēsha-samkrānti in different years

Table LVIII D shows how the shift of the sun's apsis affects the duration of the several solar months in different years and the  $a$ ,  $b$ ,  $c$  at the several solar *samkrāntis* The change given in the Table is that for an interval of three centuries on either side of K Y 4500, and in very close cases should be applied to the figures arrived at by use of the other Tables—cases, that is, where after use of those figures it seems doubtful whether a certain lunar month was intercalated or suppressed

For an example of its use Compare the positions of sun and moon at the moment when the true sun reached the Dhannu-samkrānti in K Y 4200 (A D 1100) and in K Y 4800 (A D 1700) Table LVIII A shows that in K Y 4500 the sun took  $246^d 9^h 9^m 34^s$  to travel from Mēsha-samkrānti, long  $0^\circ$ , to the Dhannu-samkrānti, long  $240^\circ$ , while the increase of  $a, b, c$  during this interval was— $a=34327017$ ,  $b=9115957$ ,  $c=6745407$  To ascertain what this respective increase was in K Y 4200 we use the correction given in Table LVIII D—thus

	$a$	$b$	$c$
$246^d 9^h 9^m 34^s$	34327017	9115957	6745407
$-4 \quad 55$	-11563	-01239	-00092
<hr/>	<hr/>	<hr/>	<hr/>
$246^d 9^h 4^m 39^s$	34315484	9114718	6745315

These last are the correct figures for the year K Y 4200, A D 1100 For the year K Y 4500, using the figures of Table LVIII D with reversed sign, the correct figures are found to be  $249^d 9^h 11^m 29^s$ ,  $a=34338610$ ,  $b=9117196$ ,  $c=6745499$  In a close case this difference in value of  $a, b, c$  may prove the intercalation or suppression of a different lunar month

Changes for years less than 300 may be taken proportionally The Table need seldom be used, as it is only very occasionally required

231 The determination of the exact lengths of the several solar months and their collective duration (Table LVIII A) has been a matter of considerable difficulty, and in publishing the quantities given in the Table I must not be held to assert that the medieval Hindu used those lengths and no others He may have calculated roughly, or, if scientifically, then by several different processes

Take as an example the time of the true sun's arrival, say in K Y 4500, at the Vrishabha-samkrānti  $30^\circ$ , in order to determine the length of the solar month Mēsha.

(1) One method of reckoning is that which was used in the preparation of Table XLVIII C (Vol XIV above), viz by applying to the mean long. of the sun (col 4) the equation of the centre (col 6) as found by computation from the Hindu equation-Table (Table XLVII, Vol XIV), which is based on a series of groups of angles, and so obtaining the sun's true long. According to this system it is found that in the first 30 whole days from true Mēsha-samkrānti the sun travelled  $29^\circ 7' 28'' 60$  (Table XLVIII C, col 8) Before he reached  $30^\circ$ , therefore, he had to travel  $52^\circ 31' 40$

(11) Another method is, discarding the group system of the equation-table, to ascertain directly the value of the sine of the mean anom angle at the beginning of the 30th day after the moment of true Mēsha-samkrānti, and to work the equation of that sine-value, afterwards calculating for the remaining hours and minutes taken by the sun to reach  $30^\circ$  The value of the sine is obtained by the method described in § 282

Thus we find from Table XLVIII C that the sun's mean anom at the beginning of the 30th day was  $128^\circ 21' 25.232$ , or  $7701' 25.232$  This divided by 225 is 34 with remainder  $51' 25.232$  The 34th sine is, counting down and then up on the left side of the equation-Table, the base sine No 14, or the sine of  $127^\circ 30'$  This is  $2728'$  (col 3) The difference between this and the next base sine is  $143'$  (col 4)  $51' 25.232 \times 143 = 7329' 08176$ , and this divided by 225 is  $32' 57.369$   $2728' - 32' 57.369 = 2695' 4263$ , and this, therefore, is the sine of the given anom angle  $128^\circ 21' 25.232$

The equation-formula is  $\sin \text{eqn} = \frac{41}{10880} \sin \text{anom}$  and the result is (the angle being a small one) that the equation  $= 1^\circ 42' 21'' 578$  The sun's mean long (Table XLVIII C, col 4) at the beginning of this 30th day was  $27^\circ 25' 9'' 14$ , and, adding the equation, we find that his

true long at that moment was  $29^{\circ} 7' 28'' 72$ . The true sun, before he reached long  $30^{\circ}$ , therefore, had to travel  $(30^{\circ} - 29^{\circ} 7' 28'' 72) 52' 31'' 28$ .

In either of the above cases how long did he take to accomplish the journey ?

To ascertain this we may either use the sun's mean motion (*Table XLIV, Vol XIV*), or we may use the true motion in hours for the particular 30th day (*Table XLIX*), as fixed by the group system of the equation-Table, with his mean motion in minutes and seconds (*Tables L, LI*), or we may carefully work out his true motion for that 30th day by dividing his motion during that day by 24 for hours, and each of these by 60 for minutes, and each minute by 60 for seconds, or, yet again, even still more accurately, by calculating his real motion during the particular hours of the day actually concerned, and so the rest

Thus it is clear that we can calculate the length of Mēsha in a number of ways, with slight differences in the result of each, and so with all the solar months and their collective lengths. These differences in the lengths of months may amount to two or three seconds in each, and at some parts of the orbit the cumulative difference may amount to perhaps a quarter of a minute, but probably not more than that.

I have tried all the methods noted above, except the last, which it seemed unnecessary to attempt, in order to arrive at the exact lengths of the months, and believe that my Table LVIII A is sufficiently accurate. Since it is not known how the mediæval Hindu astronomers carried out their computation, no better course presented itself.

Let it be noted that any little difference that may exist will have no effect whatever on the value of the *tithi*, and as regards the intercalated and suppressed months care has been taken to avoid any possibility of error by a special note of every close case in the page preceding the body of Table LX.

*Table LIX The moon's equation of the centre*

282 The Table itself requires no explanation. The equations have been calculated by the proper formula, viz  $\sin \text{ eqn} = \frac{\sin \alpha \times \text{mins in epicycle}}{\text{mins in orbit}}$ , here  $\frac{\sin \alpha \times 1896'}{21600}$ , or  $\frac{79'}{900} \sin \alpha$

It has to be noted, however, that—whereas, when (as in the case of the equation of the sun) the sine of the equation angle is less than  $3^{\circ} 45'$ , the equation is the same as the sine and therefore the formula may be read as " $\text{eqn} = \frac{79}{900} \sin \alpha$ "—here, in the lower half of the Table of the moon's equations, the sine of the equation-angle is greater than  $3^{\circ} 45'$ . Thus  $\sin \text{ eqn } 90^{\circ}$  is  $5^{\circ} 1' 46'' 8$ , but  $\text{eqn } 90^{\circ}$  is  $5^{\circ} 2' 7'' 366$ .

*The rule for finding the equation*, when  $\sin \text{ eqn}$  is greater than  $3^{\circ} 45'$  and less than  $7^{\circ} 30'$  (it is always less in the present case), is as follows. First ascertain the value of  $\sin \text{ eqn}$  by the above formula. Deduct 225' from this value, either multiply the remainder by 225 and divide the product by 224 or add to the same remainder a 224th part of itself (see cols 2, 3, 4, Table LIX). Add to the result 225' (col 3).

Thus for the given moon's mean anom  $90^{\circ}$   $\sin 90^{\circ} = 3438'$  (col 3), and  $\frac{79' \times 3438'}{900} = 301' 78$ , or  $5^{\circ} 1' 46'' 8$ , as stated above. This is the value of the  $\sin \text{ eqn}$ . For the equation we work with 301' 78 as the given angle. This minus 225' = 76' 78.  $76' 78 \times 225 = 17275' 50$ , and this divided by 224 is 77' 122768.  $77' 122768 + 225' = 302' 122768$ , and this =



5° 2' 7" 366068, which is the correct equation of the moon's centre when his mean anom is 90° Worked in the other way, a 224th part of 76 78 is 0 342768, and this added to 76 78 gives the same result, viz 77 122768

It is advisable here to state the *Hindu rule for finding the sine of any angle*, viz —Ascertain the number of minutes contained in the given arc Divide these by 225' (= 3° 45') The quotient is the serial number of the preceding base-sine as given in Table LIX, col 1 Multiply the remainder by the difference between the preceding and succeeding base-sines (col 4) and divide by 225 Add the result to the preceding base-sine Thus with arc 24° or 1440' 1440°—225 yields quotient 6, remainder 90 6 is the serial number of the sine of 22° 30' (col 1) The difference between the base-sine No 6 and base-sine No 7 is (col 4) 205 90 × 205 = 18450, and this divided by 225 = 82, with no remainder The preceding base sine, No 6, is 1315', and this plus 82 = 1397' 1397' is the sine of 24°

283 The equation-Table for the moon's centre given below (Table LIX) is practically the same as that of Prof Jacobi's Table XXIV A (Vol I, p 458, above), but in the former decimal points are given which are omitted in the latter We agree also in our equation-Tables for the sun (mine in Table XLVII, Vol XIV above, his in Table XXIV B, Vol I, p 459) But there seems to be some mistake in the figures entered by him, stated in parts of the circle, in his equivalent Table of the equations of the sun's centre given in Vol XI above (Table XII, p 169, col "Δ 10") for differences in consecutive equations For instance the equation for anom 221° 15' is 1° 26' 3" 72 (base equation No 11) and for anom 225' is 1° 32' 17" 28 (base-equation No 11) Difference 6' 13" 56 There is a difference of 225' in the anomalies, and 6' 13" 56 — 225 gives the difference per minute of anom as 1" 66 In this we both agree

Now 6' 13" 56, in 10,000ths of the circle, is 28824, or, with two decimals only, 288, but Prof Jacobi in Vol XI quotes "2 78" as the figure It stands between his "arg c" 1146 and 1250, which are the equivalents in his notation of the anom angles corresponding to 221° 15' and 225°—serial numbers 11 and 12 in the equation-Table

One-fifth of 28824 = 0 5765, and this is the entry given in col 4 of Table LVI below, as the group-difference for all anom angles between those of the serial numbers 11 and 12

I venture to suggest the following amendments to all the entries in Prof Jacobi's col "Δ 10," reading from top to bottom of his Table XII (Vol XI) —

For 3 75 read 3 95	For 3 26 read 3 36	For 1 83 read 1 86
" 3 85 " 3 94	" 3 07 " 3 22	" 1 53 " 1 63
" 3 75 " 3 90	" 2 88 " 3 06	" 1 34 " 1 39
" 3 65 " 3 85	" 2 78 " 2 88	" 1 15 " 1 14
" 3 65 " 3 78	" 2 59 " 2 71	" 0 86 " 0 90
" 3 56 " 3 69	" 2 40 " 2 51	" 0 58 " 0 65
" 3 46 " 3 61	" 2 21 " 2 30	" 0 38 " 0 39
" 3 36 " 3 50	" 2 02 " 2 09	" 0 10 " 0 12

These differences stand in regular progression It is possible that the Professor's first entry "3 75" is a printer's error for 3 95, but even so our agreement is only in that one out of 24 entries

Table LX. Working Table for computation of dates

284 Table LX is the principal working Table by which the *tithi*, lunar and solar month and day, *nakshatra* and *yoga* given in an inscription-date based on the *Siddhanta-Siromani*

can be verified and converted into European reckoning, the *nakshatra*, *yoga* and *lagna* being still more accurately computed by use of Table XLVIII C, Vol. XIV above. Table LX is to be used exactly as Table I of the *Indian Calendar* is used for *Ārya-* and *Sūrya-Siddhānta* reckoning. In the latter whole numbers only are given. Here four places of decimals are added (they need not of course be used, unless necessary), and seconds of time are given as well as minutes. For further explanation see the page of note preceding the Table.

To be entirely on the safe side, and for convenience of working from the beginning of a century of the Kaliyuga, as well as for guidance in studying the working of the Metonic cycle according to this authority, the Table begins with K. Y. 4200 expired (A. D. 1099-1100), though in all probability the *Siddhānta-Sūtram* was not used in India for the preparation of Pāñcāṅgins till A. D. 1150 at earliest.

A date should be first computed approximately by use of whole numbers only, and the equation-Tables LV and LVI used merely as eye-Tables. Very great accuracy can be obtained by close work in greater detail.

Each intercalation and suppression of a lunar month has been carefully calculated. For the process reference may be made to my *Indian Chronography*, §§ 95-103, and examples 27-32. The months are true months, as it is almost certain that calculation by mean months was never resorted to at so late a date as that when our authority came into use.

(Cols. 13, 14, 17.) See the last para. of § 273 above. The true sun arrives at 0° every year after a journey lasting  $365^d\ 6^h\ 12^m\ 8^s\ 84025$ . The moment of this arrival, i.e. the moment of true Mēsha-samkrānti in the first year of the Table, was fixed by calculation from Dr. Schram's determination of the *sōdhya* and the sun's equation at that instant (*above*, § 273). For all later years the time-interval was added to this. The result accords exactly with Dr. Schram's fixtures.

(Cols. 19-20.) The luni-solar date, week-day and *a, b, c* have each been separately calculated. For process see example 2 below. The date and week-day are generally the same as those found by *Sūrya-Siddhānta* computation, but differ from these in occasional close cases, and where the intercalations and suppressions of lunar months differ.

#### *The 19-year Metonic sequence*

285 [For a note as to this see *Indian Calendar*, § 50, p. 29.] This sequence, in work by the *Siddhānta-Sūtram*, proceeds with the same general regularity as when computed by the *Ārya-* and *Sūrya-Siddhāntas*. In the period of 650 years dealt with in Table LX the intercalated lunar months are, in seven cases, the month next to that expected by the sequence, not that month itself (*see note preceding the Table*). The rest are regular. Suppressions follow the sequence in all cases. In the same period there are six such irregularities by *Sūrya-Siddhānta* and two by *Ārya-Siddhānta* work.

Future research will no doubt settle the question whether the irregularity of seven out of 260 cases of intercalations and suppressions in the period embraced is attributable to the postulates of the *Siddhānta-Sūtram* or to any defect in my calculations. All possibility of error, however, in computation of dates of records by these Tables is removed by the footnotes entered in each case and the Remarks embodied in the page preceding Table LX. Whenever a record-date belonging to either of these seven years is examined, it should be tested both ways.



*Rule* (1) If the  $a, b, c$  of mean sunrise on the day on which true Mēsha-samkrānti occurred in the year in question has already been found, as above, note the interval of days between mean sunrise on the day of Chaitra śukla 1 (*Table LX, col 19*) and on the day of true Mēsha-samkrānti in the given year (*col 13*), both in brackets. With that interval of days turn to *Table LIV A* and find it in *col 1*. Take the week-day and  $a, b, c$  values stated against it, and deduct the amount from the ascertained value of  $a, b, c$  for the Mēsha-samkrānti day (mean sunrise). Thus—

In example 1 we have determined the  $a, b, c$  values for mean sunrise on 25 March A.D. 1391, Day 84 (*Table LX, col 13*). The day of Chaitra śukla 1 was 7 March, Day 66 (*col 19*) Interval 18 days. We deduct 18 days'  $a, b, c$  from the former by *Table LIV A*.

	<i>w-d</i>	<i>a</i>	<i>b</i>	<i>c</i>
Mēsha 0, mean sunrise	0	6166 1839	240 2250	272 5113
For 18 days' interval ( <i>T LIV A</i> )—4	—4	—6095 3757	—653 2496	—49 2802
	3 (Tues)	70 8082	586 9754	223 2311

These were the values of  $a, b, c$  on Tuesday 7 March A.D. 1391 (*Compare entry in Table LX*).

(ii) If the  $a, b, c$  of mean sunrise on Mēsha-samkrānti day has not already been found, add together as in example 1 the week-day and  $a, b, c$  of the K Y century and the year (*Tables LVII A, B*), and to the sum of these add the week-day and the  $a, b, c$  stated in *Table LVII C* against the interval of days (*as above*). Here the K Y century is 44, the year is 92, the interval of days is 18.

	<i>w-d</i>	<i>a</i>	<i>b</i>	<i>c</i>
<i>Table LVII A</i> Cent 44	5	7454 2101	768 2089	277 3743
„ <i>LVII B</i> Year 92	4	9389 2378	544 5994	0 6126
„ <i>LVII C</i> 18 days	1	3227 3603	274 1671	945 2442
		70 8082	586 9754	223 2311

The result is the same as by process (1).

Owing to the formation of the Tables the week-day will sometimes be found to be different by one from the week-day noted in *Table LX, col 19*. In such case the week-day and  $a, b, c$  in *Table LVII C* to be applied must be that of the altered interval, the week-day always being that stated in *Table LX*.

Thus in A.D. 1390-91, K Y 4491, the interval (*Table LX, cols 13, 19*) is (84—77) 7 days. When we come to work, we find (*Table LVII A*) given the week-day 5, and (*Table LVII B*) week-day 2, Total 7, or 0. Now in *Table LVII C* against 7 days' interval (*col 3*) we find week-day 5, but, as we have to arrive at the entry in *Table LX (col 20)*, i.e. at the  $a, b, c$  for 6 Friday, we add the week-day (6) and the  $a, b, c$  for it (standing for 6 days' interval instead of 7) in *Table LVII C*. Such change is never more than one day.

*Example 3* Given the moon's mean anom  $b$ , or the sun's mean anom  $c$ , as found in work for verifying a date, required to find “*egn b*,” or “*egn c*”

The work is similar in either case. We will take an instance of a case where  $c$ , the sun's mean anom., has been found to be 146 3264.

By Table LVI we see that the equation for anom values between 145 83 and 147 91 $\dot{6}$  lies between 12 4786 and 12 0181, the difference between them being 0 4605 For rule of work see § 275 above.

*Approximation* A glance at Table LVI shows that eqn  $c$  must be 12 and a small fraction.

*Closer work* The difference between 146 3 and the next figure of Arg in the Table (col 2 a), viz. 147 9, is 1 6 The group-difference (col 4) is 0 4605 Call this 0 5 The invariable difference between successive entries of arc ("Arg") is 2 083 Call this 2 1 6  $\times$  0 5 = 0 8 This divided by 2 is 0 4 Add this to the equation stated for Arg 147 9, viz 12 0. Result 12 4

*Still closer work* The actual anom. difference (147 91 $\dot{6}$ —146 3264) is 1 5902 This multiplied by the group-difference, 0 4605 = 0 7323 This divided by 2 083 is 0 3515 And this, added to 12 0181 (the equation of anom 147 91 $\dot{6}$ ), gives us the exact equation of anom. 146 3264 as 12 3696

*Example 4 To find the tithi current at mean sunrise of any civil day, or at any moment of that day*

*Rule* Take the European date, serial number of the day (in brackets measured from Jan 1st of the A D year) and  $a, b, c$  of Chaitra śukla 1 of the luni-solar year, from cols 19 to 25 of Table LX Find the interval of days to the given day and add to the  $a, b, c$  of Chaitra śukla 1 the  $a, b, c$  for that number of days given in Table LIV A This gives the  $a, b, c$  of sunrise on the given day

For subsequent hours, minutes and seconds add the  $a, b, c$  given in Table LIV B

Find eqn  $b$  and eqn.  $c$  from Tables LV and LVI, and add them to the  $a$  already found The result is the *tithi*-index, with which find the current *tithi* in Table VIII, *Indian Calendar*

*Example 5 Calculation for intercalated (adhika) and suppressed (ashaya) lunar months*

This is the same as in work by the *Indian Calendar* or *Indian Chronography*, but the lengths of the solar months, their collective duration, week-days and  $a, b, c$  must be taken from Table LVIII below when working by the *Siddh-Sirōmani*. In a very close case use may be made of Table LVIII D But even so, in work for the *tithi*, or for intercalations and suppressions of months, the correction in the value of  $a$  need alone be taken into account, since the change in the *tithi*-index,  $t$ , is governed by the value of eqn  $b$  and eqn  $c$ , not of  $b$  and  $c$ , and the difference in these equations is infinitesimal

*Example 6* An example is here given of work by the Tables in a very close case, viz the intercalation of a lunar month in K Y 4850 expired, A D 1749-50

In that year, according to the *Sūrya-Siddhānta* Bhādrapada was the added month Was it so according to the *Siddhānta-Sirōmani*?

In that year (Table LX, cols. 13-17) true Mēsha-samkrānti occurred on Tuesday 28 March A D 1749, at 5<sup>h</sup> 46<sup>m</sup> 57<sup>s</sup> after mean sunrise First must be ascertained the position of mean moon and mean sun at that moment, individually and relatively, i.e. the values of  $a, b, c$ . For this process see example 1

*Approximate calculation with whole numbers*

	<i>w-d</i>	<i>a</i>	<i>b</i>	<i>c</i>
(Table LVII A) For K Y cent 48	5	2942	123	279
( „ LVII B) „ „ year 50	0	4436	794	0
( „ LVII C) „ 0 Mēsha mean sunrise	5	9323	927	995
( „ LIV B) { „ 5 hours		71	8	1
	„ 47 minutes - .	11	1	0
At true Mēsha-samkrānti . . . . .	3 (Tues)	6783	853	275
(Table LVIII A, cols 6, 7, 8) Interval to Simha-samkrānti	.	2471	552	343
At true Simha-samkrānti . . . . .		9254	405	618
(Table LV) Eqn <i>b</i> . . . . .		218		
( „ LVI) Eqn <i>c</i> . . . . .		101		
	<i>t</i> =	9573		

Hence the moon was waning at the Simha-samkrānti At the next (Kanyā) samkrānti was she waning or waxing?

(Above) At Simha-samkrānti	9254	405	618
(Table LVIII A, cols 13, 14, 15) Interval to Kanyā-samkrānti	518	127	85
At Kanyā-samkrānti . . . . .	9772	532	703
(Table LV) Eqn <i>b</i> . . . . .	111		
( „ LVI) Eqn <i>c</i> . . . . .	118		
	<i>t</i> =	10001	

This is so close to 10000, or 0, that it seems doubtful whether new moon took place before or after the Kanyā-samkrānti, whether, that is, at that moment the moon was still waning or had begun to wax. It is certain that she was waning at the previous Simha-samkrānti, and therefore we can calculate direct from the Mēsha to the Kanyā-samkrānti. For greater accuracy we use one decimal place and guess a little more carefully the values of eqns *b* and *c* at the latter samkrānti.

	<i>a</i>	<i>b</i>	<i>c</i>
K Y cent 48 . . . . .	2941 8	123 4	278 8
„ year 50 . . . . .	4435 9	794 4	0 2
Mēsha-samkrānti day (mean sunrise) . . . . .	9322 7	927 4	994 5
5 hours . . . . .	70 5	7 6	0 6
47 minutes . . . . .	11 1	1 2	0 1
At Mēsha-samkrānti . . . . .	6782 0	854 0	274 2
Interval to Kanyā-samk (Table LVIII A, cols 6, 7, 8) . . . . .	2989 5	679 0	428 4
At Kanyā-samkrānti . . . . .	9771 5	533 0	702 6 <sup>1</sup>
Eqn <i>b</i> . . . . .	110 9		
Eqn <i>c</i> . . . . .	118 2		
	<i>t</i> =	10000 6	or 0 6

<sup>1</sup> In all cases the value of *c* at samkrānti should be compared with the values given in Table LVIII B below, and the equation taken therefrom should be used.

On a still closer examination, using the full number of given decimals and calculating the equations  $l$  and  $e$  thoroughly, it is found that at the Kanyā-samkrānti the *tithi* index was 10070.9121. It is not necessary to give the full working figures. It is certain that at that *śukrānti* the moon was waxing so far as we have gone, and therefore the intercalated lunar month was (Table LVIII A, col 1, 2) 6 Bhādrapada.

But since the date K Y 1550 is 350 years subsequent to the base-year K Y 1200, and the lengths of the solar months have in the interval slightly changed in consequence of the shift of the sun's apses, it is necessary to find out whether this change would make any difference in the result. We therefore correct the  $a$  of the Kanyā-samkrānti by Table LVIII D. At the Kanyā-samkrānti 300 years after K Y 1200 the change in  $a$  (col 3) was  $-0.0901$ . Increase this by one-sixth for another 50 years' change. Total change  $-0.1051$ . Hence the real *tithi*-index,  $t$ , at Kanyā-samkrānti was  $(0.9121 - 0.1051 =) 0.8070$ . Bhādrapada was certainly intercalated.



TABLE LIV A

INCREASE OF  $a$ ,  $b$ ,  $c$  IN DAYS.*(a in 10,000ths, b and c in 1,000ths of circle.)*

Increase in 1 day  $a = 338\ 631985412$ ,  $b = 36\ 291649786$ ;  $c = 2\ 737787543$   
 Do in 1 year of 365 days  $a = 3600\ 674675380$ ,  $b = 246\ 452171890$ ,  $c = 999\ 292453195$   
 Do in „ 366 „  $a = 3939\ 306660792$ ;  $b = 282\ 743821676$ ,  $c = 2\ 030240738$ .  
 Do in 1 cent of 36525 „  $a = 8533\ 267173300$ ;  $b = 552\ 508433650$ ,  $c = 997\ 609452520$   
 Do in „ 36526 „  $a = 8871\ 899158712$ ,  $b = 588\ 800083436$ ,  $c = 0\ 347240063$

*N B—By first calculation c for a cent of 36525 days is 997 690008075, and for a cent of 36526 days is 0 427795618 Each of these quantities is reduced by 0 0805 on account of shift of O's apers (See Text, § 273, n)*

This Table answers to Table IV, *Indian Calendar*

DAYS OF 24 HOURS EACH

No	Week-day	$a$	$b$	$c$	No	Week-day	$a$	$b$	$c$
1	2	3	4	5	1	2	3	4	5
1	1	338 6320	36 2916	2 7378	41	6	3883 9114	487 9576	112 2493
2	2	677 2640	72 5833	5 4756	42	0	4222 5434	524 2493	114 9871
3	3	1015 8960	108 8749	8 2134	43	1	4561 1754	560 5409	117 7249
4	4	1354 5279	145 1666	10 9512	44	2	4899 8073	596 8326	120 4627
5	5	1693 1599	181 4582	13 6889	45	3	5238 4393	633 1242	123 2004
6	6	2031 7919	217 7499	16 4267	46	4	5577 0718	669 1159	125 9382
7	0	2370 4239	254 0415	19 1645	47	5	5915 7038	705 7075	128 6760
8	1	2709 0559	290 3332	21 9023	48	6	6254 3353	741 9992	131 4138
9	2	3047 6879	326 6248	24 6401	49	0	6592 9673	778 2908	134 1516
10	3	3386 3199	362 9165	27 3779	50	1	6931 5993	814 5815	136 8894
11	4	3724 9518	399 2081	30 1157	51	2	7270 2312	850 8741	139 6272
12	5	4063 5838	435 4998	32 8535	52	3	7608 8632	887 1658	142 3650
13	6	4402 2158	471 7914	35 5912	53	4	7947 4952	923 4574	145 1027
14	0	4740 8478	508 0831	38 3290	54	5	8286 1272	959 7491	147 8425
15	1	5079 4798	544 3747	41 0668	55	6	8624 7592	996 0407	150 5783
16	2	5418 1118	580 6664	43 8046	56	0	8963 3912	32 3324	153 3161
17	3	5756 7437	616 9580	46 5424	57	1	9302 0232	68 6240	156 0539
18	4	6095 3757	653 2496	49 2802	58	2	9640 6551	104 9157	158 7917
19	5	6434 0077	689 5413	52 0180	59	3	9979 2871	141 2073	161 5295
20	6	6772 6397	725 8329	54 7558	60	4	317 9191	177 4990	164 2673
21	0	7111 2717	762 1246	57 4935	61	5	656 5511	213 7906	167 0050
22	1	7449 9037	798 4162	60 2313	62	6	995 1831	250 0823	169 7428
23	2	7788 5057	834 7079	62 9691	63	0	1333 8151	286 3739	172 4806
24	3	8127 1676	870 9995	65 7069	64	1	1672 4471	322 6656	175 2184
25	4	8465 7996	907 2912	68 4447	65	2	2011 0790	358 9572	177 9562
26	5	8804 4316	943 5828	71 1825	66	3	2349 7110	395 2489	180 6940
27	6	9143 0636	979 8745	73 9203	67	4	2688 3430	431 5405	183 4318
28	0	9481 6956	16 1661	76 6581	68	5	3026 9750	467 8322	186 1696
29	1	9820 3276	52 4578	79 3958	69	6	3365 6070	504 1238	188 9073
30	2	158 9596	88 7495	82 1336	70	0	3704 2390	540 4155	191 6451
31	3	497 5915	125 0411	84 8714	71	1	4042 8709	576 7071	194 3829
32	4	836 2235	161 3328	87 6092	72	2	4381 5029	612 9988	197 1207
33	5	1174 8555	197 6244	90 3470	73	3	4720 1349	649 2904	199 8585
34	6	1513 4875	233 9161	93 0848	74	4	5058 7669	685 5821	202 5963
35	0	1852 1195	270 2077	95 8226	75	5	5397 3789	721 8737	205 3341
36	1	2190 7515	306 4994	98 5604	76	6	5736 0309	758 1654	208 0719
37	2	2529 3834	342 7910	101 2981	77	0	6074 6629	794 4570	210 8096
38	3	2868 0154	379 0827	104 0359	78	1	6413 2948	830 7487	213 5474
39	4	3206 6474	415 3743	106 7737	79	2	6751 9268	867 0403	216 2852
40	5	3545 2794	451 6660	109 5115	80	3	7090 5588	903 3320	219 0230

TABLE LIV A—contd

DAYS OF 24 HOURS EACH

No	Week-day.	a	b	c	No	Week-day.	a	b	c
1	2	3	4	5	1	2	3	4	5
81	4	7429 1908	939 6236	221 7608	136	3	6053 9500	935 6644	372 3391
82	5	7767 8228	975-9153	224 4986	137	4	6392 5820	971 9560	375 0769
83	6	8106 4548	12 2069	227 2364	138	5	6731 2140	8 2477	377 8147
84	0	8445 0867	43 4986	229 9742	139	6	7069 8460	44 5393	380 5525
85	1	8783 7187	84-7902	232 7119	140	0	7408 4780	80 8310	383 2903
86	2	9122 3507	121 0819	235 4497	141	1	7747 1099	117 1226	386 0281
87	3	9460-9827	157 3735	238 1875	142	2	8085 7419	153 4143	388 7658
88	4	9799 6147	193 6652	240 9253	143	3	8424 3739	189 7059	391 5036
89	5	138-2467	229 9568	243 6631	144	4	8763 0059	225 9976	394 2414
90	6	476 8787	266 2185	246 4009	145	5	9101 6379	262 2892	396 9792
91	0	815 5106	302 5401	249 1387	146	6	9440 2699	298 5809	399 7170
92	1	1154 1426	338 8318	251 8765	147	0	9778 9019	334 8725	402 4548
93	2	1492 7746	375 1234	254 6142	148	1	117 5338	371 1642	405 1926
94	3	1831 4066	411 4151	257 3520	149	2	456 1658	407 4558	407 9304
95	4	2170 0386	447 7067	260 0898	150	3	794 7978	443 7475	410 6681
96	5	2508 6706	483 9984	262 8276	151	4	1133 4298	480 0391	413 4059
97	6	2847 3026	520 2900	265 5654	152	5	1472 0618	516 3308	416 1437
98	0	3185 9346	556 5517	268 3032	153	6	1810 6938	552 6224	418 8815
99	1	3524 5666	592 5733	271 0410	154	0	2149 3258	588 9141	421 6193
100	2	3863 1985	629 1650	273 7788	155	1	2487 9577	625 2057	424 3571
101	3	4201 8305	665 4566	276 5165	156	2	2826 5897	661 4974	427 0949
102	4	4540 4625	701-7483	279 2543	157	3	3165 2217	697 7890	429 8327
103	5	4879 0945	738 0399	281 9921	158	4	3503 8537	734 0807	432 5705
104	6	5217 7265	774 3316	284 7299	159	5	3842 4857	770 3723	435 3082
105	0	5556 3585	810 6232	287 4677	160	6	4181 1177	806 6640	438 0460
106	1	5894 9905	846 9149	290 2055	161	0	4519 7497	842 9556	440 7888
107	2	6233 6224	883 2065	292 9433	162	1	4858 3816	879 2473	443 5216
108	3	6572 2544	919 4982	295 6811	163	2	5197 0136	915 5389	446 2594
109	4	6910 8864	955 7898	298 4189	164	3	5535 6456	951 8306	448 9972
110	5	7249 5184	992 0815	301 1566	165	4	5874 2776	988 1222	451 7350
111	6	7588 1504	28 3731	303 8944	166	5	6212 9096	24 4139	454 4728
112	0	7926 7824	64 6648	306 6322	167	6	6551 5416	60 7055	457 2105
113	1	8265 4144	100 9564	309 3700	168	0	6890 1735	96 9972	459 9483
114	2	8604 0463	137 2481	312 1078	169	1	7226 8055	133 2888	462-6861
115	3	8942 6785	173 5397	314 8456	170	2	7567 4375	169 5805	465 4239
116	4	9281 3103	209 8314	317 5834	171	3	7906 0895	205 8721	468 1617
117	5	9619 9423	246 1230	320 3212	172	4	8244 7015	242 1638	470 8995
118	6	9958 5743	282 4147	323 0590	173	5	8583 3335	278 4554	473 6373
119	0	297 2063	318-7063	325 7967	174	6	8921 9655	314 7471	476 3750
120	1	635 8382	354 9980	328 5345	175	0	9260 5974	351 0387	479 1128
121	2	974 4702	391 2896	331 2723	176	1	9599 2294	387 3304	481 8506
122	3	1313 1022	427 5813	334 0101	177	2	9937 8614	423 6220	484 5884
123	4	1651-7342	463 8729	336 7479	178	3	276 4934	459 9137	487 3262
124	5	1990 3662	500 1646	339 4857	179	4	615 1254	496 2053	490 0640
125	6	2328 9982	536 4562	342 2235	180	5	953-7574	532 4970	492 8018
126	0	2667 6302	572 7479	344 9613	181	6	1292 3894	568 7886	495 5396
127	1	3006 2621	609 0395	347 6990	182	0	1631 0213	605 0803	498 2773
128	2	3344 8941	645 3312	350 4368	183	1	1969 6533	641 3719	501 0151
129	3	3683 5261	681 6228	353 1746	184	2	2308 2853	677 6636	503 7529
130	4	4022 1581	717 9145	355 9124	185	3	2646 9173	713 9552	506 4907
131	5	4360 7901	754 2061	358 6502	186	4	2985 5493	750 2469	509 2285
132	6	4699 4221	790 4978	361 3380	187	5	3324 1813	786 5385	511 9663
133	0	5038 0541	826-7894	364 1258	188	6	3662 8133	822 8302	514 7041
134	1	5376 6860	863 0811	366 8635	189	0	4001 4452	859 1218	517 4419
135	2	5715-3180	899 3727	369 6013	190	1	4340 0772	895 4135	520 1796

TABLE LIV A—*contd*

DAYS OF 24 HOURS EACH

No	Week-day	a	b	c	No	Week-day	a	b	c
1	2	3	4	5	1	2	3	4	5
191	2	4678 7092	931 7051	522 9174	211	3	1610 3085	746 2576	659 4068
192	3	5017 3412	967 9968	525 6552	212	4	1948 9105	782 5793	662 5446
193	4	5355 9732	4 2884	525 3930	213	5	2287 5725	814 5709	665 2824
194	5	5691 6052	10 5801	531 1308	214	6	2623 2014	855 1626	668 0202
195	6	6033 2372	76 8717	533 8686	215	0	2961 8361	891 1512	670 7580
196	0	6371 5691	113 1634	536 6061	216	1	3303 1651	927 7159	673 1958
197	1	6710 5011	149 4559	539 3412	217	2	3642 1091	961 6375	676 2335
198	2	7049 1331	155 7167	542 0820	218	3	3980 7321	0 3292	678 9713
199	3	7387 7651	222 0383	544 4197	219	4	4319 3611	26 6203	681 7691
200	4	7726 3971	258 3309	547 5575	220	5	4657 9961	72 9125	684 4469
201	5	8065 0291	294 6216	550 2953	221	6	4996 6289	109 2041	687 1847
202	6	8403 6611	330 9132	553 0131	222	0	5335 2613	145 7958	690 9235
203	0	8742 2930	367 2049	555 7709	223	1	5673 8923	181 7874	692 6603
204	1	9080 9250	403 4966	558 7087	224	2	6012 5243	218 0791	695 3950
205	2	9419 5570	439 7882	561 2465	225	3	6351 1593	251 3707	698 1358
206	3	9758 1890	476 0799	563 9443	226	4	6689 7887	283 6621	700 8736
207	4	938 8210	512 3715	566 7220	227	5	7025 1203	326 9519	703 6114
208	5	435 4530	548 6632	569 1518	228	6	7367 0522	363 2457	706 3492
209	6	774 0850	584 9548	572 1976	229	0	7705 6842	399 5373	709 0870
210	0	1112 7169	621 2465	574 9351	230	1	8044 3162	435 8239	711 8248
211	1	1451 3490	657 5381	577 6732	231	2	8382 9132	472 1206	714 5626
212	2	1789 9809	693 8298	580 4110	232	3	8721 5902	509 4122	717 3003
213	3	2128 6129	730 1214	583 1198	233	4	9060 2122	541 7039	720 0381
214	4	2467 2119	766 4131	585 8665	234	5	9398 8411	580 9955	722 7759
215	5	2805 8760	802 7047	588 6243	235	6	9737 1761	617 2872	725 5137
216	6	3144 5089	838 9931	591 3621	236	0	76 1081	653 5788	728 2515
217	0	3483 1108	875 2840	594 0399	237	1	114 7401	689 8705	730 9893
218	1	3821 7728	911 7797	596 8577	238	2	753 3721	726 1621	733 7271
219	2	4160 4048	947 8713	599 7755	239	3	1042 0041	762 1538	736 4649
220	3	4499 0368	981 1639	602 4133	240	4	1430 6361	798 7454	739 2026
221	4	4837 6658	20 4546	605 0510	241	5	1769 2650	835 0371	741 9404
222	5	5176 3098	56 7463	607 7888	242	6	2107 9000	871 3257	744 6782
223	6	5514 9327	93 0379	610 5266	243	0	2446 5320	907 6204	747 4160
224	0	5853 5647	129 3296	613 2644	244	1	2785 1640	943 9120	750 1538
225	1	6192 1967	165 6212	616 0022	245	2	3124 7960	980 2037	752 8916
226	2	6530 8287	201 9129	618 7400	246	3	3462 4250	16 1953	755 6294
227	3	6869 4607	238 2045	621 4778	247	4	3801 0600	52 7570	758 3672
228	4	7208 0927	274 4462	624 2156	248	5	4139 6919	89 0786	761 1050
229	5	7546 7217	310 7878	626 9534	249	6	4478 3239	125 3703	763 8429
230	6	7885 3566	347 0795	629 6911	250	0	4816 9559	161 6619	766 5805
231	0	8223 9886	383 3711	632 4289	251	1	5155 5879	197 9536	769 3183
232	1	8562 6203	419 6628	635 1667	252	2	5494 2199	234 2452	772 0561
233	2	8901 2526	455 9544	637 9045	253	3	5832 8519	270 5369	774 7939
234	3	9239 8846	492 2461	640 6423	254	4	6171 4839	306 8285	777 5317
235	4	9578 5166	528 5377	643 3801	255	5	6510 1158	343 1202	780 2695
236	5	9917 1486	564 8294	646 1179	256	6	6848 7478	379 4118	783 0073
237	6	255 7805	601 1210	648 8557	257	0	7187 3798	415 7035	785 7450
238	0	594 4125	637 4127	651 5935	258	1	7526 0118	451 9951	788 4828
239	1	933 0445	673 7043	654 3312	259	2	7864 6438	483 2863	791 2206
240	2	1271 6765	709 9960	657 0690	260	3	8203 2758	521 5784	793 9584

TABLE LIV A—concl'd

DAYS OF 24 HOURS EACH

No	Week-day	a	b	c	No	Week-day	a	b	c
1	2	3	4	5	1	2	3	4	5
291	4	8541 9078	560 8701	796 6962	341	5	5473 5070	375 4526	933 5856
292	5	8880 5397	597 1617	799 4340	342	6	5812 1390	411 7442	936 3233
293	6	9219 1717	633 4534	802 1718	343	0	6150 7710	418 0359	939 0611
294	0	9557 8037	669 7450	804 9096	344	1	6189 4030	484 3275	941 7989
295	1	9896 4357	706 0367	807 6473	345	2	6828 0350	520 6192	944 5367
296	2	235 0677	742 3283	810 3851	346	3	7166 6670	556 9108	947 2745
297	3	573 6997	778 6200	813 1229	347	4	7505 2983	593 2025	950 0123
298	4	912 3317	814 9116	815 8607	348	5	7843 4309	629 4941	952 7501
299	5	1250 9636	851 2033	818 5985	349	6	8182 5629	665 7858	955 4879
300	6	1589 5956	887 4949	821 3363	350	0	8521 1949	702 0774	958 2256
301	0	1928 2276	923 7866	824 0741	351	1	8859 8269	738 3691	960 9634
302	1	2266 8596	960 0782	826 8118	352	2	9189 4589	774 6607	963 7012
303	2	2605 4916	996 3699	329 5496	353	3	9537 0909	810 9524	966 4390
304	3	2944 1236	32 6615	832 2874	354	4	9875 7228	847 2440	969 1768
305	4	3282 7556	68 9532	835 0252	355	5	214 3548	883 3857	971 9116
306	5	3621 3875	105 2448	837 7630	356	6	552 9868	919 8273	974 8524
307	6	3960 0195	141 5365	840 5008	357	0	891 6188	956 1190	977 3902
308	0	4298 6515	177 8281	843 2386	358	1	1230 2508	992 4106	980 1280
309	1	4637 2835	214 1198	845 9764	359	2	1568 8828	28 7023	982 8658
310	2	4975 9155	250 4114	848 7141	360	3	1907 5147	64 9939	985 6035
311	3	5314 5475	286 7031	851 4519	361	4	2246 1467	101 2856	988 3413
312	4	5653 1794	322 9947	854 1807	362	5	2584 7787	137 5772	991 0791
313	5	5991 8114	359 2864	856 9275	363	6	2923 4107	173 8669	993 8169
314	6	6330 4434	395 5780	859 0653	364	0	3262 0427	210 1605	996 5547
315	0	6669 0754	431 8697	862 4031	365	1	3600 6747	246 4522	999 2925
316	1	7007 7074	468 1613	865 1409	366	2	3939 3067	282 7438	2 0302
317	2	7346 3394	504 4530	867 8787	367	3	4277 9386	319 0355	4 7680
318	3	7684 9714	540 7446	870 6165	368	4	4616 5706	353 3271	7 5056
319	4	8023 6033	577 0363	873 3543	369	5	4955 2026	391 6188	10 2436
320	5	8362 2353	613 3279	876 0920	370	6	5293 8346	427 9104	12 9814
321	6	8700 8673	649 5196	878 8298	371	0	5632 1666	464 2021	15 7192
322	0	9039 4993	685 9112	881 5676	372	1	5971 0986	500 1937	18 1570
323	1	9378 1313	722 2029	884 3054	373	2	6301 7306	536 7851	21 1918
324	2	9716 7633	758 4945	887 0432	374	3	6618 3625	573 6770	23 9326
325	3	55 3953	794 7862	889 7810	375	4	6986 9945	609 3687	26 6703
326	4	394 0272	831 0778	892 5188	376	5	7325 6245	645 6603	29 4051
327	5	732 6592	867 3695	895 2565	377	6	7661 2585	681 9520	32 1159
328	6	1071 2912	903 6611	897 9943	378	0	8002 8905	716 2136	34 8847
329	0	1409 9232	939 9528	900 7321	379	1	8311 5225	754 5353	37 6215
330	1	1748 5552	976 2444	903 4699	380	2	8680 1515	790 8269	40 3593
331	2	2087 1872	12 5361	906 2077	381	3	9018 7864	827 1166	43 0971
332	3	2425 8192	48 8277	908 9455	382	4	9357 4184	863 4102	45 8319
333	4	2764 4511	85 1194	911 6833	383	5	9696 0504	899 7019	48 5726
334	5	3103 0831	121 4110	914 4211	384	6	31 6824	935 9975	51 3101
335	6	3441 7151	157 7027	917 1588	385	0	373 3114	972 2852	54 0452
336	0	3780 3171	193 9913	919 8966					
337	1	4118 9791	230 2860	922 6311					
338	2	4457 6111	266 5776	925 3722					
339	3	4796 2431	302 8693	928 1100					
340	4	5134 8750	339 1609	930 8477					

TABLE LIV B

INCREASE OF  $a$ ,  $b$ ,  $c$  IN HOURS, MINUTES AND SECONDS.*(a in 10,000ths of circle, b and c in 1,000ths)*These Tables correspond to Table V, *Indian Calendar*, for hours and minutesIncrease in 1 hour—  $a$ , 14 109666059,  $b$ , 1 512150744,  $c$ , 0 114074481Do 1 minute— $a$ , 0 235161101,  $b$ , 0 025202533,  $c$ , 0 001901220Do 1 second— $a$ , 0 003919352,  $b$ , 0 000426042,  $c$ , 0 000031687

## HOURS

No	$a$	$b$	$c$	No	$a$	$b$	$c$	No	$a$	$b$	$c$
1	14 1097	1 5122	0 1141	9	126 9870	13 6049	1 0267	17	239 8643	25 7066	1 9398
2	28 2193	3 0243	0 2281	10	141 0967	15 1215	1 1407	18	253 9740	27 2187	2 0533
3	42 3290	4 5365	0 3422	11	155 2063	16 6337	1 2548	19	268 0837	28 7309	2 1674
4	56 4387	6 0486	0 4563	12	169 3160	18 1458	1 3689	20	282 1933	30 2430	2 2815
5	70 5483	7 5608	0 5704	13	183 4257	19 6580	1 4830	21	296 3030	31 7552	2 3956
6	84 6580	9 0729	0 6844	14	197 5353	21 1701	1 5970	22	310 4127	33 2673	2 5096
7	98 7677	10 5851	0 7985	15	211 6450	22 6823	1 7111	23	324 5223	34 7795	2 6237
8	112 8773	12 0972	0 9123	16	225 7547	24 1914	1 8252	24	338 6320	36 2916	2 7378

## MINUTES

No	$a$	$b$	$c$	No	$a$	$b$	$c$	No	$a$	$b$	$c$
1	0 2352	0 0252	0 0019	21	4 9384	0 5293	0 0349	41	9 9416	1 0333	0 0780
2	0 4703	0 0504	0 0038	22	5 1735	0 5545	0 0418	42	9 8768	1 0585	0 0799
3	0 7055	0 0756	0 0057	23	5 4087	0 5797	0 0437	43	10 1119	1 0837	0 0818
4	0 9406	0 1008	0 0076	24	5 6439	0 6049	0 0456	44	10 3471	1 1089	0 0837
5	1 1758	0 1260	0 0095	25	5 8790	0 6301	0 0475	45	10 5822	1 1341	0 0856
6	1 4110	0 1512	0 0114	26	6 1142	0 6553	0 0494	46	10 8174	1 1593	0 0875
7	1 6461	0 1764	0 0133	27	6 3493	0 6805	0 0513	47	11 0526	1 1845	0 0894
8	1 8813	0 2016	0 0152	28	6 5845	0 7057	0 0532	48	11 2877	1 2097	0 0913
9	2 1164	0 2268	0 0171	29	6 8197	0 7309	0 0551	49	11 5229	1 2349	0 0932
10	2 3516	0 2520	0 0190	30	7 0548	0 7561	0 0570	50	11 7581	1 2601	0 0951
11	2 5868	0 2772	0 0209	31	7 2900	0 7813	0 0589	51	11 9932	1 2853	0 0970
12	2 8219	0 3024	0 0228	32	7 5252	0 8065	0 0608	52	12 2284	1 3105	0 0989
13	3 0571	0 3276	0 0247	33	7 7603	0 8317	0 0627	53	12 4635	1 3357	0 1008
14	3 2923	0 3528	0 0266	34	7 9955	0 8569	0 0646	54	12 6987	1 3609	0 1027
15	3 5274	0 3780	0 0285	35	8 2306	0 8821	0 0665	55	12 9339	1 3861	0 1046
16	3 7626	0 4032	0 0304	36	8 4658	0 9073	0 0684	56	13 1690	1 4113	0 1065
17	3 9977	0 4284	0 0323	37	8 7010	0 9325	0 0703	57	13 4042	1 4365	0 1084
18	4 2329	0 4536	0 0342	38	8 9361	0 9577	0 0722	58	13 6393	1 4617	0 1103
19	4 4681	0 4788	0 0361	39	9 1713	0 9829	0 0741	59	13 8745	1 4869	0 1122
20	4 7032	0 5041	0 0380	40	9 4064	1 0081	0 0760	60	14 1097	1 5122	0 1141

TABLE LIV B—*contd*

## SECONDS

No	a	b	c	No	a	b	c	No	a	b	c
1	0.0033	0.0004	0.0000	21	0.0823	0.0088	0.0007	41	0.1607	0.0172	0.0013
2	0.0078	0.0005	0.0001	22	0.0862	0.0092	0.0007	42	0.1646	0.0176	0.0013
3	0.0115	0.0013	0.0001	23	0.0901	0.0097	0.0007	43	0.1685	0.0181	0.0014
4	0.0157	0.0017	0.0001	24	0.0941	0.0101	0.0008	44	0.1725	0.0185	0.0014
5	0.0198	0.0021	0.0002	25	0.0980	0.0105	0.0008	45	0.1764	0.0189	0.0014
6	0.0235	0.0025	0.0002	26	0.1019	0.0109	0.0008	46	0.1803	0.0193	0.0015
7	0.0274	0.0029	0.0002	27	0.1058	0.0113	0.0009	47	0.1842	0.0197	0.0015
8	0.0314	0.0034	0.0003	28	0.1097	0.0118	0.0009	48	0.1881	0.0202	0.0015
9	0.0353	0.0038	0.0003	29	0.1137	0.0122	0.0009	49	0.1920	0.0206	0.0016
10	0.0392	0.0042	0.0003	30	0.1176	0.0126	0.0010	50	0.1960	0.0210	0.0016
11	0.0431	0.0046	0.0003	31	0.1215	0.0130	0.0010	51	0.1999	0.0214	0.0016
12	0.0470	0.0050	0.0004	32	0.1254	0.0134	0.0010	52	0.2038	0.0218	0.0016
13	0.0510	0.0055	0.0004	33	0.1293	0.0139	0.0010	53	0.2077	0.0223	0.0017
14	0.0549	0.0059	0.0004	34	0.1333	0.0143	0.0011	54	0.2116	0.0227	0.0017
15	0.0588	0.0063	0.0005	35	0.1372	0.0147	0.0011	55	0.2156	0.0231	0.0017
16	0.0627	0.0067	0.0005	36	0.1411	0.0151	0.0011	56	0.2195	0.0235	0.0018
17	0.0666	0.0071	0.0005	37	0.1450	0.0155	0.0012	57	0.2234	0.0239	0.0018
18	0.0705	0.0076	0.0006	38	0.1489	0.0160	0.0012	58	0.2273	0.0244	0.0018
19	0.0745	0.0080	0.0006	39	0.1529	0.0164	0.0012	59	0.2312	0.0248	0.0019
20	0.0784	0.0084	0.0006	40	0.1568	0.0168	0.0013	60	0.2352	0.0252	0.0019

TABLE  
THE MOON'S

Corresponding to "Equation b"

For either of the mean anomaly values given in cols. 2a, 2b, the equation and diff. are given in cols. 3 & 4. The equation col. 3, from Arg. b 0 to 599, or 0° to 18°, is the mean value of equation 1 of P. & C. (see p. 100) & the equation col. 4 of circle (for the 24 hrs. equation in days & c., see Table III.)

Base Eqn No	Arg. b	"Equation b"	Diff.	Arg. b	Base Eqn No	Arg. b	"Equation b"	Diff.	Arg. b
1	2a	3	4	2b	1	2a	3	4	2b
0	0 0	139 8717	1 8257	500 0	12	125 0	235 0131	1 2527	770 0
	2 083	141 7004		197 916		127 0-3	239 9153		372 916
	4 16	143 5291		195 83		129 16	241 1676		370 83
	6 25	145 3578		193 75		131 25	242 4199		368 75
	8 3	147 1865		191 6		133 3	243 7222		366 6
1	10 116	149 0152	1 5206	189 583	13	135 116	244 9244	1 1674	364 5-3
	12 5	150 8437		187 5		137 5	246 0919		362 5
	14 583	152 6563		185 116		139 583	247 2594		360 416
	16 6	154 4761		183 3		141 6	248 4268		358 3
	18 75	156 2975		181 25		143 75	249 5942		356 25
2	20 83	158 1180	1 8044	179 16	14	145 83	250 7616	1 1625	354 16
	22 916	159 9224		177 083		147 916	251 9311		352 0-3
	25 0	161 7267		175 0		150 0	253 0996		350 0
	27 083	163 5310		172 916		152 083	254 2670		347 916
	29 16	165 3353		170 83		154 16	255 4344		345 83
3	31 25	167 1397	1 7799	168 75	15	156 25	256 6019	0 9715	343 75
	33 3	168 9440		166 6		158 3	257 7693		341 6
	35 116	170 6997		164 583		160 116	258 9367		339 5-3
	37 5	172 4795		162 5		162 5	259 1042		337 5
	39 583	174 2594		160 116		164 583	259 2716		335 416
4	41 6	176 0493	1 7474	158 1	16	166 6	260 4391	0 8058	333 3
	43 75	177 7869		156 25		168 75	261 6065		331 25
	45 83	179 5312		154 16		170 83	262 7740		329 16
	47 916	181 2816		152 083		172 916	263 9414		327 0-3
	50 0	183 0291		150 0		175 0	264 1089		325 0
5	52 083	184 7765	1 7065	147 916	17	177 083	265 2763	0 7588	322 916
	54 16	186 4835		145 83		179 16	266 4438		320 83
	56 25	188 1901		143 75		181 25	267 6112		318 75
	58 3	189 8999		141 6		183 3	268 7787		316 6
	60 416	191 6036		139 583		185 416	269 9461		314 5-3
6	62 5	193 3104	1 6662	137 5	18	187 5	270 1136	0 6440	312 5
	64 583	194 9766		135 416		189 583	270 2810		310 416
	66 6	196 6427		133 3		191 6	270 4485		308 3
	68 75	198 3082		131 25		193 75	271 6159		306 25
	70 83	199 9750		129 16		195 83	271 7834		304 16
7	72 916	201 6412	1 6175	127 083	19	197 916	272 9508	0 5327	302 083
	75 0	203 2586		125 0		200 0	273 1183		300 0
	77 083	204 8761		122 916		202 083	273 2857		297 916
	79 16	206 4936		120 83		204 16	273 4532		295 83
	81 25	208 1110		118 75		206 25	273 6206		293 75
8	83 3	209 7285	1 5523	116 6	20	208 3	273 7881	0 4153	291 6
	85 416	211 2808		114 583		210 416	273 9555		289 5-3
	87 5	212 8331		112 5		212 5	274 1230		287 5
	89 583	214 3854		110 416		214 583	274 2904		285 416
	91 6	215 9377		108 3		216 6	274 4579		283 3
9	93 75	217 4900	1 4873	106 25	21	218 75	274 6253	0 3021	281 25
	95 83	218 9773		104 16		220 83	274 7928		279 16
	97 916	220 4616		102 083		222 916	274 9602		277 083
	100 0	221 9519		100 0		225 0	275 1277		275 0
	102 083	223 4393		97 916		227 083	275 2951		272 916
10	104 16	224 9266	1 4142	95 83	22	229 16	275 4626	0 1796	270 83
	106 25	226 4108		93 75		231 25	275 6300		268 75
	108 3	227 7550		91 6		233 3	275 7975		266 6
	110 416	229 1693		89 583		235 416	275 9649		264 5-3
	112 5	230 5835		87 5		237 5	276 1324		262 5
11	114 583	231 9977	1 3331	85 416	23	239 583	276 2998	0 0571	260 416
	116 6	233 3308		83 3		241 6	276 4673		258 3
	118 75	234 6638		81 25		243 75	276 6347		256 25
	120 83	235 9969		79 16		245 83	276 8022		254 16
	122 916	237 3300		77 083		247 916	276 9696		252 083
					24	250 0	277 1371		250 0

LV

"Equation  $b$ "

in Table VI, "Indian Calendar"

The equation, col 3, from Arg  $b$  500 to 1000, or  $180^\circ$  to  $360^\circ$ , is the moon's greatest equation of the centre minus the actual equation, stated in 10,000ths of the circle

Base Eqn No	Arg $b$	"Equation $b$ "	Diff	Arg $b$	Base Eqn No	Arg $b$	"Equation $b$ "	Diff	Arg $b$
1	2a	3	4	2b	1	2a	3	4	2b
0	500 0	139 8717	1 8287	1000 0	12	625 0	41 0802	1 2523	875 0
	502 083	138 0129		997 916		627 083	39 8280		872 916
	504 16	136 2112		995 83		629 16	38 5757		870 83
	506 25	134 3855		993 75		631 25	37 3234		868 75
	508 3	132 5568	1 8206	991 6	13	633 3	36 0711	1 1674	866 6
1	510 416	130 7281		989 583		635 416	34 8188		864 583
	512 5	128 9076		987 5		637 5	33 6514		862 5
	514 583	127 0870		985 416		639 583	32 4840		860 416
	516 6	125 2664	1 8043	983 3	14	641 6	31 3165	1 0695	858 3
	518 75	123 4458		981 27		643 75	30 1491		856 27
2	520 83	121 6253		979 16		645 83	28 9817		854 16
	522 916	119 8209		977 083		647 916	27 8122		852 083
	525 0	118 0166	1 7800	975 0	15	650 0	26 6427	0 9715	850 0
	527 083	116 2123		972 916		652 083	25 4732		847 916
	529 16	114 4080		970 83		654 16	24 3037		845 83
3	531 25	112 6036		968 75		656 25	23 1343		843 75
	533 3	110 8237	1 7174	966 6	16	658 3	22 0628	0 8658	841 6
	535 416	109 0138		964 583		660 416	21 0913		839 583
	537 5	107 2038		962 5		662 5	20 0198		837 5
	539 583	105 4839		960 416		664 583	19 0483		835 416
4	541 6	103 7040	1 7068	958 3	17	666 6	18 0769	0 7588	833 3
	543 75	101 9565		956 25		668 75	17 1011		831 25
	545 83	100 2091		954 16		670 83	16 1253		829 16
	547 916	98 4617		952 083		672 916	15 1495		827 083
	550 0	96 7142	1 6662	950 0	18	675 0	14 1737	0 6410	825 0
5	552 083	94 9668		947 916		677 083	13 1979		822 916
	554 16	93 2600		945 83		679 16	12 2221		820 83
	556 25	91 5532		943 75		681 25	11 2463		818 75
	558 3	89 8464	1 6175	941 6	19	683 3	10 2705	0 5327	816 6
	560 416	88 1397		939 583		685 416	9 2947		814 583
6	562 5	86 4329		937 5		687 5	8 3189		812 5
	564 583	84 7667		935 416		689 583	7 3431		810 416
	566 6	83 1006	1 5523	933 3	20	691 6	6 3673	0 4153	808 3
	568 75	81 4344		931 25		693 75	5 3915		806 25
	570 83	79 7683		929 16		695 83	4 4157		804 16
	572 916	78 1021		927 083		697 916	3 4399		802 083
7	575 0	76 4357	1 4873	925 0	21	700 0	2 4641	0 3021	800 0
	577 083	74 8672		922 916		702 083	1 4883		797 916
	579 16	73 2987		920 83		704 16	0 5125		795 83
	581 25	71 7302		918 75		706 25	0 5367		793 75
8	583 3	70 1618	1 4142	916 6	22	708 3	0 5609	0 1796	791 6
	585 416	68 5933		914 583		710 416	0 5851		789 583
	587 5	66 9248		912 5		712 5	0 6093		787 5
	589 583	65 3563		910 416		714 583	0 6335		785 416
	591 6	63 7878	1 3331	908 3	23	716 6	0 6577	0 0571	783 3
9	593 75	62 2193		906 25		718 75	0 6819		781 25
	595 83	60 6508		904 16		720 83	0 7061		779 16
	597 916	59 0823		902 083		722 916	0 7303		777 083
	600 0	57 5138	1 3331	900 0	24	725 0	0 7545	0 0571	775 0
	602 083	56 3040		897 916		727 083	0 7787		772 916
10	604 16	54 8167		895 83		729 16	0 8029		770 83
	606 25	53 4025		893 75		731 25	0 8271		768 75
	608 3	51 9883	1 3331	891 6		733 3	0 8513	0 0571	766 6
	610 416	50 5741		889 583		735 416	0 8755		764 583
	612 5	49 1598		887 5		737 5	0 8997		762 5
	614 583	47 7456		885 416		739 583	0 9239		760 416
11	616 6	46 3313	1 3331	883 3		741 6	0 9481	0 0571	758 3
	618 75	45 0705		881 25		743 75	0 9723		756 25
	620 83	43 7464		879 16		745 83	0 9965		754 16
	622 916	42 4133		877 083		747 916	1 0207		752 083
						750 0	0 0		750 0



## TABLE

## THE SUN'S

## Corresponding to "Equation c"

For either of the mean anom. values given in cols 2a or 2b the equation and difference are as stated in cols 3, 4. The equation, col 3, from Ar. 60 to 199 or 0° to 180°, is the Sun's greatest equation of the ecliptic minus the actual equation. In 10,000ths of circle. (For the 24 base equations see Table CLVII above, Vol. XIV, also Prof. Jacobi's Table XIV, Vol. I, p. 349.)

Base Eqn No	Arg c	Equation c	Diff	Arg c	Base Eqn No	Arg c	Equation c	Diff	Arg c
1	2a	3	4	2b	1	2a	3	4	2b
0	0 0	60 4244	0 7909	500 0	12	125 0	17 6985	0 5421	375 0
	2 093	59 6135		497 916		127 093	17 1504		372 916
	4 16	58 8426		495 83		129 16	16 6143		370 83
	6 25	58 0517		493 75		131 25	16 0722		368 75
1	8 3	57 2608	0 7874	491 6	13	133 3	15 5301	0 5019	366 6
	10 416	56 4699		489 583		135 416	14 9589		364 583
	12 5	55 6825		487 5		137 5	14 4861		362 5
	14 583	54 8951		485 416		139 583	13 9842		360 416
2	16 6	54 1078	0 7804	483 3	14	141 6	13 4823	0 4605	358 3
	18 75	53 3204		481 25		143 75	12 9805		356 25
	20 83	52 5330		479 16		145 83	12 4786		354 16
	22 916	51 7527		477 083		147 916	12 0181		352 083
3	25 0	50 9723	0 7698	475 0	15	150 0	11 5576	0 4183	350 0
	27 083	50 1920		472 916		152 083	11 0971		347 916
	29 16	49 4116		470 83		154 16	10 6367		345 83
	31 25	48 6313		468 75		156 25	10 1762		343 75
4	33 3	47 8515	0 7577	466 6	16	158 3	9 7579	0 3726	341 6
	35 416	47 0916		464 583		160 416	9 3396		339 583
	37 5	46 3218		462 5		162 5	8 9213		337 5
	39 583	45 5520		460 416		164 583	8 5030		335 416
5	41 6	44 7822	0 7382	458 3	17	166 6	8 0847	0 3269	333 3
	43 75	44 0265		456 25		168 75	7 7121		331 25
	45 83	43 2707		454 16		170 83	7 3395		329 16
	47 916	42 5150		452 083		172 916	6 9669		327 083
6	50 0	41 7593	0 7206	450 0	18	175 0	6 5943	0 2777	325 0
	52 083	41 0035		447 916		177 083	6 2217		322 916
	54 16	40 2653		445 83		179 16	5 8948		320 83
	56 25	39 5272		443 75		181 25	5 5679		318 75
7	58 3	38 7890	0 6995	441 6	19	183 3	5 2410	0 2285	316 6
	60 416	38 0508		439 583		185 416	4 9141		314 583
	62 5	37 3127		437 5		187 5	4 5872		312 5
	64 583	36 5921		435 416		189 583	4 3095		310 416
8	66 6	35 8715	0 6714	433 3	20	191 6	4 0318	0 1793	308 3
	68 75	35 1509		431 25		193 75	3 7541		306 25
	70 83	34 4303		429 16		195 83	3 4764		304 16
	72 916	33 7097		427 083		197 916	3 1987		302 083
9	75 0	33 1012	0 6433	425 0	21	200 0	2 9703	0 1301	300 0
	77 083	32 3107		422 916		202 083	2 7418		297 916
	79 16	31 6112		420 83		204 16	2 5133		295 83
	81 25	30 9117		418 75		206 25	2 2848		293 75
10	83 3	30 2122	0 6116	416 6	22	208 3	2 0563	0 0773	291 6
	85 416	29 5408		414 583		210 416	1 8771		289 583
	87 5	28 8694		412 5		212 5	1 6978		287 5
	89 583	28 1980		410 416		214 583	1 5185		285 416
11	91 6	27 5267	0 5765	408 3	23	216 6	1 3393	0 0246	283 3
	93 75	26 8553		406 25		218 75	1 1600		281 25
	95 83	26 2129		404 16		220 83	1 0299		279 16
	97 916	25 5688		402 083		222 916	0 8999		277 083
12	100 0	24 9255	0 6433	400 0	24	225 0	0 7698	0 0773	275 0
	102 083	24 2822		397 916		227 083	0 6397		272 916
	104 16	23 6390		395 83		229 16	0 5097		270 83
	106 25	23 0274		393 75		231 25	0 4324		268 75
13	108 3	22 4157	0 6116	391 6	25	233 3	0 3550	0 0246	266 6
	110 416	21 8041		389 583		235 416	0 2777		264 583
	112 5	21 1925		387 5		237 5	0 2004		262 5
	114 583	20 5808		385 416		239 583	0 1230		260 416
14	116 6	20 0044	0 5765	383 3	26	241 6	0 0984	0 0246	258 3
	118 75	19 4279		381 25		243 75	0 0738		256 25
	120 83	18 8514		379 16		245 83	0 0492		254 16
	122 916	18 2750		377 083		247 916	0 0246		252 083
15			0 5421		27	250 0	0 0	0 0246	250 0

## LVI.

## "EQUATION c"

in Table VII, "Indian Calendar."

From Arg c 500 to 1000, or  $180^\circ$  to  $360^\circ$  the equation (col 3) is the Sun's greatest equation of the centre plus the actual equation, stated in 10,000ths of the circle

Base Eqn No	Arg c	Equation c	Diff	Arg c	Base Eqn No	Arg c	Equation c	Diff	Arg c
1	2a	3	4	2b	1	2a	3	4	2b
0	500 0	60 4244	0 7909	1000 0	12	625 0	103 1503	0 5421	875 0
	502 083	61 2153		997 916		627 083	103 6924		872 916
	504 16	62 0062		995 83		629 16	104 2345		870 83
	506 25	62 7971		993 75		631 25	104 7766		868 75
	508 3	63 5880	0 7874	991 6	13	633 3	105 3187	0 5019	866 6
1	510 116	64 3789		989 583		635 416	105 8608		864 583
	512 5	65 1692		987 5		637 5	106 3627		862 5
	514 753	65 9536		985 416		639 583	106 8645		860 416
	516 6	66 7410	0 7804	983 3	14	641 6	107 3664	0 4605	858 3
	518 75	67 5284		981 25		643 75	107 8683		856 25
2	520 83	68 3158		979 16		645 83	108 3702		854 16
	522 916	69 0961		977 083		647 916	108 8707		852 083
	525 0	69 8765	0 7698	975 0	15	650 0	109 3712	0 4183	850 0
	527 083	70 6568		972 916		652 083	109 7516		847 916
	529 16	71 4372		970 83		654 16	110 2121		845 83
3	531 25	72 2175		968 75		656 25	110 6726		843 75
	533 3	72 9873	0 7557	966 6	16	658 3	111 0909	0 3726	841 6
	535 416	73 7571		964 583		660 416	111 5092		839 583
	537 5	74 5269		962 5		662 5	111 9275		837 5
	539 753	75 2967		960 416		664 583	112 3458		835 416
4	541 6	76 0665	0 7382	958 3	17	666 6	112 7641	0 3269	833 3
	543 75	76 8223		956 25		668 75	113 1367		831 25
	545 83	77 5780		954 16		670 83	113 5093		829 16
	547 916	78 3338		952 083		672 916	113 8819		827 083
	550 0	79 0895	0 7206	950 0	18	675 0	114 2543	0 2777	825 0
5	552 083	79 8452		947 916		677 083	114 6271		822 916
	554 16	80 5934		945 83		679 16	114 9540		820 83
	556 25	81 3216		943 75		681 25	115 2809		818 75
	558 3	82 0548	0 6995	941 6	19	683 3	115 6078	0 2285	816 6
	560 416	82 7979		939 583		685 416	115 9347		814 583
6	562 5	83 5361		937 5		687 5	116 2616		812 5
	564 583	84 2567		935 416		689 583	116 5393		810 416
	566 6	84 9773	0 6174	933 3	20	691 6	116 8170	0 1793	808 3
	568 75	85 6979		931 25		693 75	117 0946		806 25
	570 83	86 4185		929 16		695 83	117 3723		804 16
7	572 916	87 1391		927 083		697 916	117 6500		802 083
	575 0	87 8386	0 6433	925 0	21	700 0	117 8785	0 1301	800 0
	577 083	88 5381		922 916		702 083	118 1070		797 916
	579 16	89 2376		920 83		704 16	118 3355		795 83
	581 25	89 9371		918 75		706 25	118 5640		793 75
8	583 3	90 6366	0 6116	916 6	22	708 3	118 7924	0 0773	791 6
	585 416	91 3080		914 583		710 416	118 9717		789 583
	587 5	91 9793		912 5		712 5	119 1510		787 5
	589 583	92 6507		910 416		714 583	119 3302		785 416
	591 6	93 3221	0 5765	908 3	23	716 6	119 5095	0 0246	783 3
9	593 75	93 9935		906 25		718 75	119 6888		781 25
	595 83	94 6367		904 16		720 83	119 8188		779 16
	597 916	95 2800		902 083		722 916	119 9489		777 083
	600 0	95 9233	0 5421	900 0	24	725 0	120 0790	0 0246	775 0
10	602 083	96 5665		897 916		727 083	120 2091		772 916
	604 16	97 2098		895 83		729 16	120 3391		770 83
	606 25	97 8214		893 75		731 25	120 4164		768 75
	608 3	98 4330	0 5019	891 6		733 3	120 4937	0 0246	766 6
	610 416	99 0447		889 583		735 416	120 5711		764 583
	612 5	99 6563		887 5		737 5	120 6484		762 5
11	614 583	100 2679		885 416		739 583	120 7257		760 416
	616 6	100 8444	0 4605	883 3		741 6	120 7503	0 0246	758 3
	618 75	101 4209		881 25		743 75	120 7749		756 25
	620 83	101 9973		879 16		745 83	120 7996		754 16
	622 916	102 5738		877 083		747 916	120 8242		752 083
						750 0	120 8488		750

TABLE LVII A

VALUE OF  $a$ ,  $b$ ,  $c$  AT BEGINNING OF K Y CENTURIESCorresponding to Prof. Jacobi's Table IX B (Vol XI above)  
but framed for two days earlier in each century

Century K Y	Week day	$a$	$b$	$c$
42	6	49 0437	626 9004	279 4176
43	5	8382 3109	179 4088	277 0270
44	5	7454 2101	768 2089	277 3743
45	5	6326 1092	357 0090	277 7215
46	5	5198 0084	945 8091	278 0688
47	5	4069 9075	534 6091	278 4160
48	5	2941 8067	123 4092	278 7632

TABLE LVII B

INCREASE OF  $a$ ,  $b$ ,  $c$  FOR YEARS K Y

Corresponding to Prof. Jacobi's Table X above, Vol XI, p 168

\* Years of 366 days

Year	Week day	$a$	$b$	$c$	Year	Week day	$a$	$b$	$c$
0	0	0	0	0	31	4	4329 9708	930 3505	999 9683
1	1	3600 6747	246 4522	999 2925	32	5	7930 6455	176 8027	999 2608
*2	2	7201 3494	492 9043	998 7849	*33	6	1531 3202	423 2549	998 5533
3	4	1140 6560	775 6482	0 6151	34	1	5470 6268	705 9987	0 5835
4	5	4741 3307	22 1003	999 9076	35	2	9071 3015	952 4509	999 8759
5	6	8442 8054	268 5525	999 2001	36	3	2671 9762	198 9030	999 1684
*6	0	1942 6800	515 0047	998 4925	*37	4	6272 6509	445 3552	998 4609
7	2	5881 9867	797 7485	0 5227	38	6	211 9575	728 0990	0 4911
8	3	9482 6614	44 2007	999 8152	39	0	3812 4322	974 5512	999 7836
9	4	3083 1360	290 6528	999 1077	40	1	7413 3069	221 0034	999 0760
*10	5	6684 0167	537 1050	998 4001	*41	2	1013 9815	467 4555	998 3685
11	0	623 3174	819 8488	0 4303	42	4	4953 2882	750 1994	0 3987
12	1	4223 9921	66 3010	999 7228	43	5	8553 9629	996 6515	999 6912
*13	2	7824 6667	312 7532	999 0153	*44	6	2154 6376	243 1037	998 9836
14	4	1763 9734	795 4970	1 0455	45	1	6093 9442	625 8475	1 0138
15	5	5364 6481	841 9492	0 3379	46	2	9694 6189	772 2997	0 3063
16	6	8965 3227	88 1013	999 6304	47	3	3295 2936	18 7519	999 5988
*17	0	2565 9974	334 8535	998 9229	*48	4	6895 9682	265 2040	998 8912
18	2	6505 3041	617 5973	0 9531	49	6	835 2749	547 9479	0 9214
19	3	105 9788	864 0495	0 2455	50	0	4435 9496	794 4000	0 2139
20	4	3706 6534	110 5017	999 5380	51	1	8036 6243	40 8522	999 5064
*21	5	7367 3261	156 9539	998 8305	*52	2	1637 2989	287 3014	998 7988
22	0	1246 6348	639 6977	0 8607	53	4	5576 6056	570 0482	0 8290
23	1	4817 3094	886 1499	0 1531	54	5	9177 2803	816 5004	0 1216
24	2	8417 9841	132 6020	999 4456	55	6	2777 9549	62 9526	999 4140
*25	3	2048 6588	379 0542	998 7381	*56	0	6378 6296	309 1047	998 7064
26	5	5987 9655	661 7980	0 7683	57	2	317 9363	592 1485	0 7366
27	6	9588 6401	908 2502	0 0607	58	3	3918 6110	838 6007	0 0291
28	0	3189 3148	154 7024	999 3532	59	1	7519 2856	851 529	999 3216
*29	1	6789 9895	401 1515	998 6457	*60	5	1119 9693	131 5051	998 6140
30	3	729 2961	684 8984	0 6759	61	0	5059 2670	614 2189	0 6112

TABLE LVII C

INCREASE OF  $a$ ,  $b$ ,  $c$  PER DAY FROM MĪNA 1 TO  
MESHA 2, THE DAY OF MEAN MĒSHA SAMKRĀNTI

Corresponding to first part of Prof Jacobi's Table  
XIII (above, Vol XI, 170) but arranged for the  
*Siddhānta Śrōmanī*

TABLE LVII B—Contd

Year	Week day	$d$	$b$	$c$
62	1	8659 9416	860 7011	999 9367
63	2	2260 6163	107 1532	999 2292
*64	3	5861 2910	353 6054	998 5216
65	4	9800 5977	636 3492	0 5518
66	5	3401 2723	882 8014	999 8443
67	0	7001 9470	129 2536	999 1368
*68	1	602 6217	375 7057	998 4292
69	2	4541 9283	678 1496	0 4594
70	3	8142 6030	904 9017	999 7519
*71	4	1743 2777	151 3539	999 0444
72	5	5082 5844	444 0977	1 0746
73	0	9283 2590	680 5499	0 3670
74	1	2883 9337	927 0021	999 6595
*75	2	6484 6084	173 4542	998 9520
76	3	423 9150	456 1981	0 9322
77	4	4021 5897	702 6502	0 2746
78	5	7625 2644	949 1024	999 5671
*79	0	1225 9491	195 5546	998 8596
80	1	5165 2457	478 2984	0 8898
81	2	9765 9204	724 7506	0 1822
82	3	2366 5951	971 2027	999 4747
*83	4	5967 2695	217 6549	998 7672
84	5	9906 5704	500 3937	0 7974
85	0	3507 2511	746 8509	0 0898
86	1	7107 9258	993 3031	999 3823
*87	2	708 6004	239 7552	998 6748
88	3	4647 9071	522 4991	0 7050
89	4	8248 5818	768 9512	999 4974
90	5	1849 2565	15 4034	999 2899
*91	0	5449 9311	261 8556	998 5824
92	1	9389 2378	544 5994	0 6126
93	2	2989 9125	791 0516	999 9050
94	3	6590 5871	37 5038	999 1975
*95	4	191 2618	283 9559	998 4900
96	5	4130 5685	566 6997	0 5202
97	0	7731 2431	813 1519	999 8126
98	1	1731 9178	59 6041	999 1051
*99	2	4932 5925	306 0563	998 3976
100	3	8871 8992	588 8001	0 4278

No of days interval from 0 Mēsha	Month and day	Week day	$a$	$b$	$c$
1	2	3	4	5	6
29	Mina 1	4	9502 4085	874 9589	915 1286
28	" 2	5	9841 0404	911 2506	917 8664
27	" 3	6	179 6724	947 5122	920 6042
26	" 4	0	518 3044	983 8339	923 3419
25	" 5	1	856 9364	20 1255	926 0797
24	" 6	2	1195 5684	56 4172	928 8175
23	" 7	3	1534 2004	92 7088	931 5553
22	" 8	4	1872 8324	129 0005	934 2931
21	" 9	5	2211 4643	165 2921	937 0309
20	" 10	6	2550 0963	201 5838	939 7687
19	" 11	0	2888 7283	237 8754	942 5065
18	" 12	1	3227 3603	274 1671	945 2442
17	" 13	2	3565 9923	310 4587	947 9820
16	" 14	3	3904 6243	346 7504	950 7198
15	" 15	4	4243 2563	383 0420	953 4576
14	" 16	5	4581 8882	419 3336	956 1954
13	" 17	6	4920 5202	455 6253	958 9332
12	" 18	0	5259 1522	491 9169	961 6710
11	" 19	1	5597 7842	528 2086	964 4088
10	" 20	2	5936 4162	564 5002	967 1465
9	" 21	3	6275 0482	600 7919	969 8843
8	" 22	4	6613 6801	637 0835	972 6221
7	" 23	5	6952 3121	673 3752	975 3599
6	" 24	6	7290 9441	709 6668	978 0977
5	" 25	0	7629 5761	745 9585	980 8355
4	" 26	1	7968 2081	782 2501	983 5733
3	" 27	2	8306 8401	818 5418	986 3111
2	" 28	3	8645 4721	854 8334	989 0488
1	" 29	4	8984 1040	891 1251	991 7866
	Mēsha 0	5	9322 7360	927 4167	994 5244
	" 1	6	9661 3680	963 7084	997 2622
	" 2	0	0 0	0 0	0 0

By this Table the  $a$ ,  $b$ ,  $c$  of the civil day coupled with  
Chaitra Sukla, 1 is easily found

DURATION AND COLLECTIVE DURATION OF TRUE SOLAR MONTHS WITH INCREASE OF  $a$ ,  $b$ ,  $c$  AT EACH SAMKRĀNTI.

Calculated for the year K Y 1500, expired, A D 1399-1400

 $a$  in 10,000ths of circle,  $b$  and  $c$  in 1,000ths

Luni solar month (ending after the second of the two solar samkrāntis con- nected with it)	True solar samkrānti	Collective duration in days, hours, etc., and collective increase of $a$ , $b$ , $c$ from true Māsha samkrānti to each true samkrānti				True solar samkrānti	Length of month preceding each true samkrānti and increase of $a$ , $b$ , $c$ between each such samkrānti				
		Day	Week	H	M	S	Day	Week	H	M	S
		3	4	5	6	7	8	9	10	11	12
1	2										
1 Chaitra	{ Mīna sam (of previous year) Māsha sam	0		0 0 0	0 0	0 0	0 0	Māsha sam	0	.	0 0 0
2 Vaiśākha	{	30 (2)		21 50 15	167 1970	121 7837	81 6258	Vaiśākha sam	30	(2)	21 50 15
3 Jyēṣṭha	{	62 (6)		7 25 10	1090 8924	261 3040	170 5896	Mithuna sam	31	(3)	9 34 31
4 Āśāḍha	{	93 (2)		22 18 58	1807 0473	498 8695	257 1601	Karkā sam	31	(3)	14 53 12
5 Śrāvana	{	125 (6)		10 5 14	2471 1428	551 7219	343 3753	Simha sam	31	(3)	11 46 46
6 Bhādrapada	{	156 (2)		11 32 17	2080 5051	678 9569	428 4122	Kanyā sam	31	(3)	1 27 3
7 Āsvina	{	186 (4)		22 59 18	3310 0242	785 0209	511 8519	Tulā sam	30	(2)	11 27 1
8 Kārtika	{	216 (6)		20 57 12	3440 1530	870 0805	593 7525	Vriśchika sam	29	(1)	21 57 24
9 Mārgaśīra	{	246 (4)		9 9 34	3432 7047	941 5537	674 5107	Dhanu sam	29	(1)	12 12 22
10 Pausa	{	275 (2)		17 16 58	3307 6198	6 3372	754 8633	Makara sam	29	(1)	8 7 24
11 Māgha	{	305 (4)		3 46 43	4346 0701	71 6663	835 1563	Kumbha sam	29	(1)	10 29 15
12 Phālguna	{	334 (5)		22 36 7	3421 0846	185 5878	916 9974	Mina sam	29	(1)	18 19 24
1. Chaitra (of following year)	{ Māsha sam (of following year)	365 (1)		6 12 9	3688 1894	255 8304	1000 0	Māsha sam (of following year)	30	(2)	7 36 2

TABLE LVIII B

VALUE OF  $c$  AND OF EQUATION  $c$  AT THE  
SPYRAL TRUE *samkrānti*s

Correct for K Y 4500, A D 1399-1400  
 $c$  in 1,000ths of circle, equation  $c$  in  
10,000ths

Samkrānti	$c$	Equation $c$
Mēsha samk	274 4058	0 7327
Vriṣabha samk.	359 0316	13 6505
Mithuna samk	444 0951	39 9684
Karka samk.	531 5659	72 3342
Simha samk	617 7811	101 1528
Kanyā samk	703 8189	118 1876
Tulā samk	786 2577	119 2579
Vriśchika samk	865 1593	104 9306
Dhanu samk	949 9465	79 4803
Makara samk	29 2691	19 3732
Kumbha samk	103 8621	21 9669
Mina samk.	191 4052	1 0666

TABLE LVIII C

EXACT VALUE OF  $c$  AND OF EQUATION  $c$  AT THE  
MOMENT OF TRUE MESHA SAMKRĀNTI AT  
BEGINNING OF EACH CENTURY K Y

$c$  in 1,000ths of circle equation  $c$  in  
10,000ths

K Y	A D	$c$	Equation $c$
4200	1099—1100	274 6475	0 7312
4300	1199—1200	274 5669	0 7317
4400	1299—1300	274 4864	0 7322
4500	1399—1400	274 4058	0 7327
4600	1499—1500	274 3253	0 7332
4700	1599—1600	274 2447	0 7337
4800	1699—1700	274 1642	0 7342

TABLE LVIII D

CHANGES IN LENGTHS OF TRUE SOLAR MONTHS, AND IN VALUE OF  $a$ ,  $b$ ,  $c$ , DUE TO THE FORWARD  
SHIFT OF SUN'S APSIS POSTULATED BY THE *Siddhanta-Siromani*

The entries shew differences from standard (Table LVIII A, for K Y 4500, A D 1400) for a year  
300 years earlier or later, i.e., for K Y 4200 (A.D 1100) or 4800 (A D 1700) Change for  
intermediate years to be taken proportionately

(For years earlier than A D 1400 use + or — signs as given For later years reverse the signs)

At true solar <i>samkrānti</i>	Change in collective duration and in collec- tive increase of <i>a</i> , <i>b</i> , <i>c</i> from Mēsha sam- krānti to each <i>samkrānti</i>				Change in length of each month between true solar <i>samkrāntis</i> , and increase of <i>a</i> , <i>b</i> , <i>c</i> between each					
	M	S	<i>a</i>	<i>b</i>	<i>c</i>	M	S	<i>a</i>	<i>b</i>	<i>c</i>
1	2		3			4	5			
Mēsha sam	0	0	0 0	0 0	0 0	0	0	0 0	0 0	0 0
Vriṣabha sam.	+0	34	+0 1333	+0 0143	+0 0011	+0	34	+0 1333	+0 0143	+0 0011
Mithuna sam	+2	46	+0 0506	+0 0697	+0 0053	+2	12	+0 5173	+0 0554	+0 0042
Karka-sam.	+2	27	+0 5761	+0 0617	+0 0047	—0	19	—0 0745	—0 0080	—0 0006
Simha-sam.	+2	34	+0 0035	+0 0646	+0 0049	+0	7	+0 0274	+0 0029	+0 0002
Kanyā sam.	+0	23	+0 0901	+0 0096	+0 0008	—2	11	—0 5134	—0 0550	—0 0041
Tulā sam	—1	2	—0 2431	—0 0261	—0 0019	—1	25	—0 3332	—0 0357	—0 0027
Vriśchikā sam	—2	3	—0 4822	—0 0517	—0 0038	—1	1	—0 2391	—0 0256	—0 0019
Dhanu sam	—4	55	—1 1563	—0 1239	—0 0092	—2	52	—0 6741	—0 0722	—0 0054
Makara-sam.	—4	9	—0 9760	—0 1046	—0 0077	+0	46	+0 1803	+0 0193	+0 0015
Kumbha sam	—2	47	—0 6546	—0 0702	—0 0051	+1	22	+0 3214	+0 0344	+0 0026
Mina-sam	—1	31	—0 3567	—0 0383	—0 0027	+1	16	+0 2979	+0 0319	+0 0024
Mēsha sam (of following year)	—0	12	—0 0470	—0 0050	—0 0004	+1	19	+0 3097	+0 0332	+0 0025

TABLE LIX

THE MOON'S EQUATION OF THE CENTRE BY THE *Siddhanta-Sirōmani*  
(For equation of the Sun's centre see Table XLVIII, above, Vol XIV, p 23)

Serial No of Sine	MOON'S MEAN ANOM		SINE OF MEAN ANOM ANGLE		EQUATION			MOON'S MEAN ANOM		Serial No of Sine
	Moon's equation —		Value in minutes	Diff	Equation in degrees	Diff per min of anom,	Equation in 10,000ths of circle	Moon's equation +		
1	2		3	4	5	6	7	8		1
	o /	o /		'	o / "	"		o /	o /	
0	0 0	180 0	0	225	0 0 0	5 26	0 0	180 0	360 0	0
1	3 45	176 15	225	224	0 19 45 00	5 2433	9 1435	183 45	356 15	1
2	7 30	172 30	449	222	0 39 24 73	5 1964	18 2464	187 30	352 30	2
3	11 15	168 45	671	219	0 58 53 93	5 1262	27 2680	191 15	348 45	3
4	15 0	165 0	890	215	1 18 7 3	5 0326	36 1677	195 0	345 0	4
5	18 45	161 15	1105	210	1 36 59 6	4 915	44 9048	198 45	341 15	5
6	22 30	157 30	1315	205	1 55 25 6	4 7985	53 4388	202 30	337 30	6
7	26 15	153 45	1520	199	2 13 25 3	4 6581	61 7695	206 15	333 45	7
8	30 0	150 0	1719	191	2 30 53 40	4 4708	69 8568	210 0	330 0	8
9	33 45	146 15	1910	183	2 47 39 3	4 2835	77 6183	213 45	326 15	9
10	37 30	142 30	2093	174	3 3 43 12	4 0728	85 0550	217 30	322 30	10
11	41 15	138 45	2267	164	3 18 59 53	3 8388	92 1260	221 15	318 45	11
12	45 0	135 0	2431	154	3 33 23 36	3 6070	98 7914	225 0	315 0	12
13	48 45	131 15	2585	143	3 46 54 8438	3 3622	105 0528	228 45	311 15	13
14	52 30	127 30	2728	131	3 59 31 3393	3 0801	110 8900	232 30	307 30	14
15	56 15	123 45	2859	119	4 11 4 3661	2 7979	116 2374	236 15	303 45	15
16	60 0	120 0	2978	106	4 21 33 8839	2 4890	121 0948	240 0	300 0	16
17	63 45	116 15	3084	93	4 30 54 9107	2 1853	125 4237	243 45	296 15	17
18	67 30	112 30	3177	79	4 39 6 6027	1 8546	129 2176	247 30	292 30	18
19	71 15	108 45	3256	65	4 46 3 8839	1 5342	132 4374	251 15	288 45	19
20	75 0	105 0	3321	51	4 51 49 0848	1 1961	135 1010	255 0	285 0	20
21	78 45	101 15	3372	37	4 56 18 2143	0 8699	137 1776	258 45	281 15	21
22	82 30	97 30	3409	22	4 59 33 9500	0 5173	138 6879	262 30	277 30	22
23	86 15	93 45	3431	7	5 1 30 3348	0 1646	139 5859	266 15	273 45	23
24	90 0	90 0	3438		5 2 7 3661		139 8717	270 0	270 0	24

## TABLE LX

## CONSTRUCTION OF TABLE

The Table is constructed on the lines of Table I of the *Indian Calendar*, and columns are similarly numbered, so as to facilitate comparison of details by the *Ārya*-and *Sūrya-Siddhāntas* with those of the *Siddhānta-Siromani*, to which the present Table applies

*Cols 1, 2* —In conformity with this the Kaliyuga and Śaka years stated are current years, not expired years For years of other eras refer to Tables I and II, Part III, *Indian Calendar*

*Col 5* —Years A D marked\* are leap-years

*Col 7* —The *samvatsara*-name—i.e., the name of the Jovian cycle—of the year is given as determined by my previous calculations See *Epig Ind*, Vol XIII, Table XLII Entries in italics shew cases where the *samvatsara*-name of the year differs from that fixed by *Sūrya-Siddhānta* calculation

*Col 8* —Months entered in roman characters are intercalated (*adhika*) lunar months Those in italics are suppressed (*kshaya*) months

*Cols 13, 19* —Figures in brackets give the serial number of the day measured from January 1.

*Col 23*  $a$  = distance mean moon from mean sun, stated in 10,000ths of circle

*Col 24*  $b$  = mean anomaly of moon, or moon's mean distance from perigee point of apsis, stated in 1,000ths of circle

*Col 25*  $c$  = sun's mean anomaly, or sun's mean distance from perigee-point of apsis, stated in 1,000ths of circle

## REMARKS

- A D 1128-29 —Close case Possibly 9 Mārga-*adhika*, 10 Pausa *kshaya*, 12 Phālguna *adhika*  
 „ 1183-84 —According to the 19-year sequence the *adhika* month should have been 3 Jyēshtha  
 „ 1242-43 —The *adhika* month should have been 6 Bhādrapada by sequence  
 „ 1316-17 —Close case By sequence 2 Vaiśākha expected as *adhika*  
 „ 1410-11 —By sequence 7 Āśvina expected as *adhika*  
 „ 1429-30 —By sequence 7 Āśvina expected as *adhika*  
 „ 1679-80, 1698-99, 1717-18, 1736-37 By sequence in the two former years, 4 Āshādha expected as *adhika*, or else in the two latter years 3 Jyēshtha expected as *adhika* But the result in each case by work from the Tables is as tabulated.  
 „ 1749 —Close case See Text, example 6 at end



TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>lsh</i> ) lunar months
Kalī	Saka	Chaitrādī Vikrama	Mśāhādī (solar) year in Bengal	Kollam	A D	JOVIAN SAMVATSAHA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4201	1022	1157	506	274-75	1099 100	13 Pramāthin	16 Chitrabhānu	3 Jyēshtha
4202	1023	1158	507	275-76	*1100 01	14 Vikrama	17 Subhānu	
4203	1024	1159	508	276 77	1101 02	15 Vṛsha	18 Tārana	7 Āśvīna
4204	1025	1160	509	277-78	1102-03	16 Chitrabhānu	19 Pārthiva	
4205	1026	1161	510	278 79	1103 04	17 Subhānu	20 Vyaya	
4206	1027	1162	511	279 80	*1104-05	18 Tārana	21 Sarvajit	4 Āshādha
4207	1028	1163	512	280 81	1105 06	19 Pārthiva	22 Sarvadhārin	
4208	1029	1164	513	281 82	1106 07	20 Vyaya	23 Virōdhun	
4209	1030	1165	514	282 83	1107 08	21 Sarvajit	24 Vikṛita	3 Jyēshtha
4210	1031	1166	515	283 84	*1108 09	22 Sarvadhārin	25 Khara	{ 8 Kārttika 10 Pausa ( <i>lsh</i> ) 12 Phālguna ..
4211	1032	1167	516	284 85	1109 10	23 Virōdhun	26 Nandana	
4212	1033	1168	517	285 86	1110 11	24 Vikṛita	27 Vijaya	
4213	1034	1169	518	286 87	1111 12	25 Khara	28 Jaya	
4214	1035	1170	519	287-88	*1112-13	26 Nandana	29 Manmatha	5 Śrāvana
4215	1036	1171	520	288 89	1113-14	27 Vijaya	30 Durmukha	
4216	1037	1172	521	289 90	1114-15	28 Jaya	31 Hēmalamba	
4217	1038	1173	522	290 91	1115 16	29 Manmatha	32 Vilamba	4 Āshādha
4218	1039	1174	523	291-92	*1116 17	30 Durmukha	33 Vikārin	
4219	1040	1175	524	292 93	1117-18	31 Hēmalamba	34 Śārvarin	
4220	1041	1176	525	293 94	1118 19	32 Vilamba	35 Plava	2 Vaiśākha
4221	1042	1177	526	294-95	1119-20	33 Vikārin	36 Śubhakṛit	
4222	1043	1178	527	295 96	*1120 21	34 Śārvarin	37 Śōbhana	6 Bhādrapada
4223	1044	1179	528	296 97	1121-22	35 Plava	38 Krōdhun	
4224	1045	1180	529	297 98	1122-23	36 Śubhakṛit	39 Viśvāvasu	
4225	1046	1181	530	298 99	1123 24	37 Śōbhana	40 Parābhava	4 Āshādha

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Siddhanta-Sirōmani.

COMMENCEMENT OF THE								Kali year
SOLAR YEAR.			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 ENDS)					
Day and month, A.D	Week day	Time of true M̐sha- samkrānti	Day and month, A.D	Week- day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
23 Mar (82)	1 Wed	6 11 11	21 Feb (55)	5 Thur	228 7161	574 4426	200 0218	4201
22 Mar (82)	5 Thur	12 23 20	13 Mar (73)	3 Tues	9924 7666	474 1445	243 5944	4202
22 Mar (81)	6 Fri	18 35 29	2 Mar (61)	0 Sat	9800 4894	321 3885	217 7712	4203
23 Mar (82)	1 Sun	0 47 38	21 Mar (80)	6 Fri	9835 1718	256 3820	269 0815	4204
23 Mar (82)	2 Mon	6 39 16	11 Mar (70)	4 Wed	49 5266	140 9176	240 9962	4205
22 Mar (82)	3 Tues	13 11 55	28 Feb (59)	1 Sun	9925 2495	988 1617	210 1700	4206
22 Mar (81)	1 Wed	19 24 4	18 Mar (77)	0 Sat	9959 9318	924 1552	261 4834	4207
23 Mar (82)	6 Fri	1 36 13	8 Mar (67)	5 Thur	174 2867	807 6909	233 3979	4208
23 Mar (82)	0 Sat	7 48 22	25 Feb (50)	2 Mon	50 0095	654 9350	202 5747	4209
22 Mar (82)	1 Sun	14 0 31	15 Mar (75)	1 Sun	84 6918	590 9284	253 8652	4210
22 Mar (81)	2 Mon	20 12 39	4 Mar (63)	5 Thur	9960 1147	438 1725	223 0619	4211
23 Mar (82)	4 Wed	2 24 48	23 Mar (82)	4 Wed	9995 0971	374 1659	274 3723	4212
23 Mar (82)	5 Thur	8 36 57	12 Mar (71)	1 Sun	9870 8200	221 4100	243 5492	4213
22 Mar (82)	6 Fri	14 49 6	1 Mar (61)	6 Fri	55 1747	104 9457	215 4638	4214
22 Mar (81)	0 Sat	21 1 15	20 Mar (79)	5 Thur	119 8572	40 9392	266 7742	4215
23 Mar (82)	2 Mon	3 13 24	9 Mar (68)	2 Mon	9995 5800	888 1832	235 9509	4216
23 Mar (82)	3 Tues	9 25 32	27 Feb (58)	0 Sat	209 9348	771 7279	207 8655	4217
22 Mar (82)	4 Wed	15 37 41	17 Mar (77)	6 Fri	244 6172	707 7124	259 1760	4218
22 Mar (81)	5 Thur	21 49 50	6 Mar (65)	3 Tues	120 3401	554 9564	228 3527	4219
23 Mar (82)	0 Sat	4 1 59	23 Feb (54)	0 Sat	9996 0629	402 2005	197 5295	4220
23 Mar (82)	1 Sun	10 14 8	14 Mar (73)	6 Fri	30 7453	338 1940	248 8399	4221
22 Mar (82)	2 Mon	16 26 17	2 Mar (62)	3 Tues	9906 4681	185 4382	218 0168	4222
22 Mar (81)	3 Tues	22 38 25	21 Mar (80)	2 Mon	9941 1506	121 4315	269 3271	4223
23 Mar (82)	5 Thur	4 50 34	11 Mar (70)	0 Sat	155 5053	4 9672	241 2417	4224
23 Mar (82)	6 Fri	11 2 43	28 Feb (59)	4 Wed	31 2282	851 6634	209 7110	4225

TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>ksh</i> ) lunar months
Kali	Saka	Chaitrādi Vikrama	Māshādi (solar) year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4226	1047	1182	531	299 00	*1124 25	38 Krōdhin	41 Plavanga	3 Jyēsthā
4227	1048	1183	532	300 01	1125 26	39 Viśvāvasu	42 Kīlaka	
4228	1049	1184	533	301 02	1126 27	40 Parābhava	43 Saumya	
4229	1050	1185	534	302 03	1127-28	41 Plavanga	44 Sādhārana	12 Phālgunā†
4230	1051	1186	535	303 04	*1128 29	42 Kīlaka	45 Virōdhakṛt	
4231	1052	1187	536	304 05	1129 30	43 Saumya	46 Paridhāvan	
4232	1053	1188	537	305 06	1130 31	44 Sādhārana	47 Pramādin	5 Srāvana
4233	1054	1189	538	306 07	1131 32	45 Virōdhakṛt	48 Ānanda	
4234	1055	1190	539	307 08	*1132 33	46 Paridhāvan	49 Rākshasa	
4235	1056	1191	540	308 09	1133 34	47 Pramādin	50 Anala	4 Āshādha
4236	1057	1192	541	309 10	1134 35	48 Ānanda	51 Pingala	
4237	1058	1193	542	310 11	1135 36	49 Rākshasa	52 Kālayukta	
4238	1059	1194	543	311-12	*1136 37	50 Anala	53 Siddhārthun	2 Vaisākha
4239	1060	1195	544	312 13	1137 38	51 Pingala	54 Raudra	
4240	1061	1196	545	313-14	1138 39	52 Kālayukta	55 Durmatī	
4241	1062	1197	546	314-15	1139-40	53 Siddhārthun	56 Dundubhi	6 Bhādrapada
4242	1063	1198	547	315 16	*1140 41	54 Raudra	57 Rudhirōdgārin	
4243	1064	1199	548	316 17	1141-42	55 Durmatī	58 Raktāksha	
4244	1065	1200	549	317 18	1142 43	56 Dundubhi	59 Krōdhana	4 Āshādha
4245	1066	1201	550	318 19	1143 44	57 Rudhirōdgārin	60 Kshaya	
4246	1067	1202	551	319 20	*1144 45	58 Raktāksha	1 Prabhava	
4247	1068	1203	552	320 21	1145 46	59 Krōdhana	2 Vibhava	3 Jyēsthā
4248	1069	1204	553	321-22	1146 47	60 Kshaya	3 Śukla	
4249	1070	1205	554	322-23	1147-48	1 Prabhava	4 Pramōdī	
4250	1071	1206	555	323 24	*1148-49	2 Vibhava	5 Prajāpatī	{ 8 Kārttika 10 Pausa( <i>ksh</i> ) 12 Phālguna }

† See Remarks, p 35 above

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Siddhanta-Sirōmani.

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kali year
Day and month, A D	Week day	Time of true M̐sha simkrānti	Day and month, A D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	
22 Mar (82)	0 Sat	H M S 17 14 52	18 Mar (78)	3 Tues	65 9106	788 2017	261 7290	4226
22 Mar (81)	1 Sun	21 27 1	8 Mar (67)	1 Sun	280 2655	671 7404	233 6135	4227
23 Mar (82)	3 Tues	5 39 10	25 Feb (56)	5 Thur	155 9882	518 9845	202 8202	4228
23 Mar (82)	4 Wed	11 51 19	15 Mar (74)	3 Tues	9852 0386	418 6863	251 3929	4229
22 Mar (82)	5 Thur	18 3 27	3 Mar (63)	0 Sat	9727 7615	265 9303	220 5698	4230
23 Mar (82)	0 Sat	0 15 36	22 Mar (81)	6 Fri	9762 4438	201 9239	271 8801	4231
23 Mar (82)	1 Sun	6 27 45	12 Mar (71)	4 Wed	9976 7987	85 4595	243 7947	4232
23 Mar (82)	2 Mon	12 39 74	2 Mar (61)	2 Mon	191 1515	968 9952	215 7093	4233
22 Mar (82)	3 Tues	18 52 3	20 Mar (80)	1 Sun	225 8360	904 9887	267 0197	4234
23 Mar (82)	5 Thur	1 4 12	9 Mar (68)	5 Thur	101 5587	751 2327	236 1965	4235
23 Mar (82)	6 Fri	7 16 20	26 Feb (57)	2 Mon	9977 2816	599 4768	205 3732	4236
23 Mar (82)	0 Sat	13 28 29	17 Mar (76)	1 Sun	11 9640	535 4702	256 6537	4237
22 Mar (82)	1 Sun	19 40 36	5 Mar (65)	5 Thur	9887 6769	382 7143	225 8605	4238
23 Mar (82)	3 Tues	1 52 47	22 Feb (53)	2 Mon	9763 4097	229 9583	195 0373	4239
23 Mar (82)	4 Wed	8 4 56	13 Mar (72)	1 Sun	9798 0921	165 9518	246 3477	4240
23 Mar (82)	5 Thur	14 17 5	3 Mar (62)	6 Fri	12 4469	49 4876	218 2623	4241
22 Mar (82)	6 Fri	20 29 13	21 Mar (81)	5 Thur	47 1292	985 4810	269 5727	4242
23 Mar (82)	1 Sun	2 41 22	11 Mar (70)	3 Tues	261 4841	869 0167	241 4873	4243
23 Mar (82)	2 Mon	8 53 31	28 Feb (59)	0 Sat	137 2070	716 2597	210 6641	4244
23 Mar (82)	3 Tues	15 5 40	19 Mar (78)	6 Fri	171 8894	652 1542	261 9745	4245
22 Mar (82)	4 Wed	21 17 49	7 Mar (67)	3 Tues	47 6122	499 4983	231 1512	4246
23 Mar (82)	6 Fri	3 29 58	24 Feb (55)	0 Sat	9923 3350	346 7423	200 3281	4247
23 Mar (82)	0 Sat	9 42 7	15 Mar (74)	6 Fri	9958 0174	282 7358	251 6385	4248
23 Mar (82)	1 Sun	15 54 15	4 Mar (63)	3 Tues	9833 7402	129 9798	220 8153	4249
22 Mar (82)	2 Mon	22 6 24	22 Mar (82)	2 Mon	9868 4226	65 9734	272 1216	4250

TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>Ish</i> ) lunar months
Kal.	Saka	Chaitradī Vikrama	Mūshādī (solar) year in Bengal	Kollam	A D	JOVIAN SAKA VTSAPA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4251	1072	1207	556	324-25	1149-50	3 Sukla	6 Angirā	5 Śrīvāsa
4252	1073	1208	557	325-26	1150-51	4 Pramāda	7 Śimukha	
4253	1074	1209	558	326-27	1151-52	5 Pratyūpati	8 Bhāva	
4254	1075	1210	559	327-28	*1152-53	6 Angirā	9 Yuvan	4 Āśvīdha
4255	1076	1211	560	328-29	1153-54	7 Śimukha	10 Dhātṛi	
4256	1077	1212	561	329-30	1154-55	8 Bhāva	11 Īśvārī	
4257	1078	1213	562	330-31	1155-56	9 Yuvan	12 Bahudhānī	2 Vāśīkṛtā
4258	1079	1214	563	331-32	*1156-57	10 Dhātṛi	13 Pramāthun	
4259	1080	1215	564	332-33	1157-58	11 Īśvārī	14 Vikramā	
4260	1081	1216	565	333-34	1158-59	12 Bahudhānī	15 Vṛsha	6 Bhādrapada
4261	1082	1217	566	334-35	1159-60	13 Pramāthun	16 Chitrabhānu	
4262	1083	1218	567	335-36	*1160-61	14 Vikramā	18 Tārānī	
4263	1084	1219	568	336-37	1161-62	15 Vṛsha	19 Pārthivā	4 Āśvīdha
4264	1085	1220	569	337-38	1162-63	16 Chitrabhānu	20 Vyaya	
4265	1086	1221	570	338-39	1163-64	17 Subhānu	21 Śarvayit	
4266	1087	1222	571	339-40	*1164-65	18 Tārānī	22 Sarvadhārī	3 Jyēṣṭhā
4267	1088	1223	572	340-41	1165-66	19 Pārthivā	23 Virōdhan	
4268	1089	1224	573	341-42	1166-67	20 Vyaya	24 Vikṛtā	
4269	1090	1225	574	342-43	1167-68	21 Sarvayit	25 Khara	{ 7 Āśvīnī 10 Pūṣya( <i>Ish</i> ) 12 Phālguna }
4270	1091	1226	575	343-44	*1168-69	22 Sarvadhārī	26 Nandana	
4271	1092	1227	576	344-45	1169-70	23 Virōdhan	27 Vijaya	
4272	1093	1228	577	345-46	1170-71	24 Vikṛtā	28 Jaya	5 Śrīvāsa
4273	1094	1229	578	346-47	1171-72	25 Khara	29 Manmatha	
4274	1095	1230	579	347-48	*1172-73	26 Nandana	30 Durmukha	
4275	1096	1231	580	348-49	1173-74	27 Vijaya	31 Hīmalamba	4 Āśvīdha

† 17 Subhānu was suppressed in the north

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Siddhanta Siromani

## COMMENCEMENT OF THE

SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 FALLS)					Kali year
Day and month, A D	Week day	Time of true Mēshā samkrānti	Day and month, A D	Week day	a	b	c	
13	14	17	19	20	23	24	25	1
23 Mar (82)	1 Wed	H M S 4 18 33	12 Mar (71)	0 Sat	82 7775	949 5090	244 0403	4251
23 Mar (82)	5 Thur	10 50 12	2 Mar (61)	5 Thur	297 1322	833 0417	215 9549	4252
23 Mar (82)	6 Fri	16 42 51	21 Mar (89)	1 Wed	331 8147	769 0742	267 2662	4253
22 Mar (82)	0 Sat	22 55 0	9 Mar (69)	1 Sun	207 5375	616 2822	236 4420	4254
23 Mar (82)	2 Mon	5 7 8	26 Feb (77)	5 Thur	91 2601	463 5263	205 6188	4255
23 Mar (82)	3 Tue	11 19 17	16 Mar (75)	3 Tues	9779 3107	363 2282	254 1915	4256
23 Mar (82)	4 Wed	17 31 26	6 Mar (65)	1 Sun	9993 6656	246 7638	226 1060	4257
22 Mar (82)	5 Thur	23 43 35	23 Feb (71)	5 Thur	9869 3885	91 0078	195 2928	4258
23 Mar (82)	0 Sat	5 55 44	13 Mar (72)	4 Wed	9904 0709	30 0013	246 5932	4259
23 Mar (82)	1 Sun	12 7 53	3 Mar (62)	2 Mon	118 4256	913 5371	218 5079	4260
23 Mar (82)	2 Mon	18 20 1	22 Mar (81)	1 Sun	153 1080	849 5300	260 7796	4261
23 Mar (83)	4 Wed	0 32 10	10 Mar (70)	5 Thur	28 8309	696 7716	238 9950	4262
23 Mar (82)	5 Thur	0 44 19	27 Feb (58)	2 Mon	9901 5537	544 0187	208 1718	4263
23 Mar (82)	6 Fri	12 56 28	18 Mar (77)	1 Sun	9939 2361	480 0121	259 4823	4264
23 Mar (82)	0 Sat	19 8 37	7 Mar (66)	5 Thur	9814 9590	327 2562	228 6590	4265
23 Mar (83)	2 Mon	1 20 46	25 Feb (56)	3 Tues	29 3138	210 7918	200 5736	4266
23 Mar (82)	3 Tues	7 32 54	15 Mar (74)	2 Mon	63 9961	146 7853	251 8740	4267
23 Mar (82)	4 Wed	13 46 3	4 Mar (67)	6 Fri	9929 7190	991 0294	221 0699	4268
23 Mar (82)	5 Thur	19 57 12	23 Mar (82)	5 Thur	9974 4014	930 0228	272 3713	4269
23 Mar (83)	0 Sat	2 9 21	12 Mar (72)	3 Tues	188 7562	813 5586	244 2858	4270
23 Mar (82)	1 Sun	8 21 30	1 Mar (60)	0 Sat	64 1791	660 8026	213 4626	4271
23 Mar (82)	2 Mon	14 33 39	20 Mar (79)	6 Fri	99 1615	596 7961	264 7731	4272
23 Mar (82)	3 Tues	20 45 47	9 Mar (68)	3 Tues	9074 8844	441 0401	233 9498	4273
23 Mar (83)	5 Thur	2 57 56	26 Feb (57)	0 Sat	9850 6071	291 2842	203 1265	4274
23 Mar (82)	6 Fri	9 10 5	16 Mar (75)	6 Fri	9885 2895	227 2777	254 4370	4275

TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>lālī</i> ) lunar months
Kali	Saka	Chautrādī Vikrama	Mēshādī (solar) year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
4276	1097	1232	581	349 70	1174 75	28 Jaya	32 Vilamba	
4277	1098	1233	582	350 51	1175 76	29 Manmatha	33 Vikārin	2 Vaiśākha
4278	1099	1234	583	351 52	*1176 77	30 Durmukha	34 Śīrvarin	
4279	1100	1235	584	352 53	1177-78	31 Hīmalamba	35 Plava	6 Bhādrapada
4280	1101	1236	585	353 54	1178 79	32 Vilamba	36 Subhakarit	
4281	1102	1237	586	354 55	1179 80	33 Vikārin	37 Śobhana	
4282	1103	1238	587	355 56	*1180 81	34 Śārvarin	38 Krōdhin	4 Āshādha
4283	1104	1239	588	356 57	1181 82	35 Plava	39 Viśvāvasu	
4284	1105	1240	589	357 58	1182 83	36 Subhakarit	40 Paribhava	
4285	1106	1241	590	358 59	1183 84	37 Śobhana	41 Plavanga	2 Vaiśākha†
4286	1107	1242	591	359 60	*1184 85	38 Krōdhin	42 Kilaka	
4287	1108	1243	592	360 61	1185 86	39 Viśvāvasu	43 Saumya	6 Bhādrapada
4288	1109	1244	593	361 62	1186 87	40 Paribhava	44 Sādhārana	
4289	1110	1245	594	362 63	1187 88	41 Plavanga	45 Virōdhakarit	
4290	1111	1246	595	363 64	*1188 89	42 Kilaka	46 Paridhavin	5 Śrāvana
4291	1112	1247	596	364 65	1189 90	43 Saumya	47 Pramādin	
4292	1113	1248	597	365 66	1190 91	44 Sādhārana	48 Ānanda	
4293	1114	1249	598	366 67	1191 92	45 Virōdhakarit	49 Rākshasa	3 Jyēṣṭha
4294	1115	1250	599	367 68	*1192 93	46 Paridhavin	50 Anala	
4295	1116	1251	600	368 69	1193 94	47 Pramādin	51 Pingala	
4296	1117	1252	601	369 70	1194-95	48 Ānanda	52 Kālayukta	2 Vaiśākha
4297	1118	1253	602	370 71	1195 96	49 Rākshasa	53 Siddhārthin	
4298	1119	1254	603	371-72	*1196-97	50 Anala	54 Raudra	6 Bhādrapada
4299	1120	1255	604	372 73	1197 98	51 Pingala	55 Durmatī	
4300	1121	1256	605	373 74	1198 99	52 Kālayukta	56 Dundubhi	

† See Remarks, p 35 above.

LX—Contd

Siddhanta-Sirōmani.

COMPLETMENT OF THE								
Solar Year			LUNAR YEAR (MIN SUNSET OF DAY ON WHICH CHAITRA SIKHAI FALLS)					Kali year
Day and month, A D	Week- day	Time of true Mēshra- sankrānti	Day and month, A D	Week- day	a	b	c	
13	14	17	19	20	23	24	25	1
23 Mar (82)	0 Sat	H M S 15 22 14	6 Mar (65)	4 Wed	99 6444	110 8133	226 3516	4276
23 Mar (82)	1 Sun	21 34 23	23 Feb (54)	1 Sun	9975 3872	958 0573	195 5284	4277
23 Mar (83)	3 Tues	3 46 32	13 Mar (73)	0 Sat	10 0496	894 0508	246 8387	4278
23 Mar (82)	4 Wed	9 58 41	3 Mar (62)	5 Thurs	224 4044	777 5866	218 7534	4279
23 Mar (82)	5 Thurs	16 10 49	22 Mar (81)	4 Wed	259 0868	713 5801	270 0638	4280
23 Mar (82)	6 Fri	22 22 58	11 Mar (70)	1 Sun	134 8096	560 8241	239 2406	4281
23 Mar (83)	1 Sun	1 35 7	28 Feb (59)	5 Thurs	10 5325	408 0682	208 4173	4282
23 Mar (82)	2 Mon	10 47 16	18 Mar (77)	4 Wed	45 2149	344 0616	259 7278	4283
23 Mar (82)	3 Tues	16 59 25	7 Mar (66)	1 Sun	9920 9377	191 3017	228 0046	4284
23 Mar (82)	4 Wed	23 11 34	24 Feb (55)	5 Thurs	9796 0605	38 5407	198 0814	4285
23 Mar (83)	6 Fri	5 23 42	15 Mar (75)	5 Thurs	169 9748	10 8318	252 1295	4286
23 Mar (82)	0 Sat	11 35 51	4 Mar (63)	2 Mon	45 6978	858 0789	221 3064	4287
23 Mar (82)	1 Sun	17 48 0	23 Mar (82)	1 Sun	80 3801	794 0717	272 6168	4288
24 Mar (83)	3 Tues	0 0 9	13 Mar (72)	6 Fri	294 7350	677 5180	244 5314	4289
23 Mar (83)	4 Wed	6 12 8	1 Mar (61)	3 Tues	170 4579	524 8521	213 7081	4290
23 Mar (82)	5 Thurs	12 24 27	19 Mar (78)	1 Sun	9806 5083	424 5529	262 2808	4291
23 Mar (82)	6 Fri	18 36 35	8 Mar (67)	5 Thurs	9742 2311	271 7980	231 4576	4292
24 Mar (83)	1 Sun	0 48 44	26 Feb (57)	1 Tues	9956 5859	155 3337	203 3721	4293
23 Mar (83)	2 Mon	7 0 53	16 Mar (76)	2 Mon	9991 2683	91 3272	254 6825	4294
23 Mar (82)	3 Tues	13 13 2	6 Mar (65)	0 Sat	205 6231	974 8629	226 5971	4295
23 Mar (82)	4 Wed	19 25 11	23 Feb (54)	1 Wed	81 3459	822 1069	195 7740	4296
24 Mar (83)	6 Fri	1 37 20	14 Mar (73)	3 Tues	116 0281	758 1003	247 0843	4297
23 Mar (83)	0 Sat	7 49 28	2 Mar (62)	0 Sat	9991 7511	605 2444	216 2611	4298
23 Mar (82)	1 Sun	14 1 37	21 Mar (80)	6 Fri	26 4336	541 3379	267 5715	4299
23 Mar (82)	2 Mon	20 13 46	10 Mar (69)	3 Tues	9902 1564	388 5820	236 7484	4300



TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>l-h</i> ) lunar months
Kali	Saka	Chaitrādi Vikrama	Māshādi (solar) year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4301	1122	1257	606	374 75	1199 00	53 Siddhārtthun	57 Rudhūrōdgārin	4 Āshādha
4302	1123	1258	607	375 76	*1200 01	54 Raudra	58 Raktāksha	
4303	1124	1259	608	376 77	1201 02	55 Durmatī	59 Krōdhana	
4304	1125	1260	609	377 78	1202 03	56 Dundubhi	60 Kshaya	3 Jyēshtha
4305	1126	1261	610	378 79	1203 04	57 Rudhūrōdgārin	1 Prabhava	
4306	1127	1262	611	379 80	*1204 05	58 Raktāksha	2 Vibhava	6 Bhādrapada
4307	1128	1263	612	380 81	1205 06	59 Krōdhana	3 Sukla	
4308	1129	1264	613	381 82	1206 07	60 Kshaya	4 Pramōda	
4309	1130	1265	614	382 83	1207 08	1 Prabhava	5 Prajāpati	5 Śrāvana
4310	1131	1266	615	383 84	*1208 09	2 Vibhava	6 Angiras	
4311	1132	1267	616	384 85	1209 10	3 Sukla	7 Śrīmukha	
4312	1133	1268	617	385 86	1210 11	4 Pramōda	8 Bhāva	3 Jyēshtha
4313	1134	1269	618	386 87	1211 12	5 Prajāpati	9 Yuvan	
4314	1135	1270	619	387 88	*1212 13	6 Angiras	10 Dhātṛi	{ 8 Kārttika 9 Mārgaśīrṣa }
4315	1136	1271	620	388 89	1213 14	7 Śrīmukha	11 Īśvara	2 Vāśīṣṭha
4316	1137	1272	621	389 90	1214 15	8 Bhāva	12 Bahudhānya	
4317	1138	1273	622	390 91	1215 16	9 Yuvan	13 Pramāthun	6 Bhādrapada
4318	1139	1274	623	391 92	*1216 17	10 Dhātṛi	14 Vikrama	
4319	1140	1275	624	392 93	1217 18	11 Īśvara	15 Vriṣha	
4320	1141	1276	625	393 94	1218 19	12 Bahudhānya	16 Chaitrābhīnu	4 Āshādha
4321	1142	1277	626	394 95	1219 20	13 Pramāthun	17 Subhānu	
4322	1143	1278	627	395 96	*1220 21	14 Vikrama	18 Tīrta	
4323	1144	1279	628	396 97	1221 22	15 Vriṣha	19 Pūrtiva	3 Jyēshtha
4324	1145	1280	629	397 98	1222 23	16 Chaitrābhīnu	20 Vyaya	
4325	1146	1281	630	398 99	1223 24	17 Subhānu	21 Sarvajit	6 Bhādrapada

LX—Contd

Siddhanta-Siromani.

COMMENCEMENT OF THE									Kali year
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)						
Day and month, A.D	Week- day	Time of true M̐sha- samkrānti	Day and month, A.D	Week- day	a	b	c		
13	14	17	19	20	23	24	25	1	
		H M S							
24 Mar (83)	4 Wed	2 25 55	27 Feb (58)	0 Sat	9777 8703	236 2261	205 8146	4301	
23 Mar (83)	5 Thur	8 38 4	17 Mar (77)	6 Fri	9812 5617	171 8196	257 1551	4302	
23 Mar (82)	6 Fri	14 50 13	7 Mar (66)	4 Wed	26 9166	55 3552	229 0606	4303	
23 Mar (82)	0 Sat	21 2 22	25 Feb (56)	2 Mon	241 2713	938 8910	200 9741	4304	
24 Mar (83)	2 Mon	3 14 30	16 Mar (75)	1 Sun	275 9537	874 8844	252 2946	4305	
23 Mar (83)	3 Tues	9 26 39	4 Mar (64)	5 Thur	151 6766	722 1285	221 4714	4306	
23 Mar (82)	4 Wed	15 38 48	23 Mar (82)	4 Wed	186 3589	658 1220	272 7818	4307	
23 Mar (82)	5 Thur	21 50 57	12 Mar (71)	1 Sun	62 0918	505 3660	241 9596	4308	
24 Mar (83)	0 Sat	4 3 6	1 Mar (60)	5 Thur	9937 8047	352 6101	211 1351	4309	
23 Mar (83)	1 Sun	10 15 15	19 Mar (79)	4 Wed	9972 4870	288 6035	262 4459	4310	
23 Mar (82)	2 Mon	10 27 23	8 Mar (67)	1 Sun	9849 2098	135 8475	231 6226	4311	
23 Mar (82)	3 Tues	22 39 32	26 Feb (57)	6 Fri	62 5647	19 3832	203 5371	4312	
24 Mar (83)	5 Thur	4 51 41	17 Mar (76)	5 Thur	97 2471	955 3767	254 8476	4313	
23 Mar (83)	6 Fri	11 3 50	5 Mar (65)	2 Mon	9972 9699	802 6209	224 0244	4314	
23 Mar (82)	0 Sat	17 15 59	23 Feb (54)	0 Sat	187 3247	686 1565	195 9390	4315	
23 Mar (82)	1 Sun	23 28 8	14 Mar (73)	6 Fri	222 0072	622 1500	217 2493	4316	
24 Mar (83)	3 Tues	5 40 16	3 Mar (62)	3 Tues	97 7299	168 4040	216 4262	4317	
23 Mar (83)	4 Wed	11 52 25	20 Mar (80)	1 Sun	9793 7804	369 0958	264 9988	4318	
23 Mar (82)	5 Thur	18 4 34	10 Mar (69)	6 Fri	8 1352	252 6315	236 9134	4319	
24 Mar (83)	0 Sat	0 16 43	27 Feb (58)	3 Tues	9883 8581	99 8756	205 3826	4320	
24 Mar (83)	1 Sun	6 28 52	18 Mar (77)	2 Mon	9918 5404	35 8691	257 4006	4321	
23 Mar (83)	2 Mon	12 41 1	7 Mar (67)	0 Sat	132 8953	919 4048	229 3152	4322	
23 Mar (82)	3 Tues	18 53 10	24 Feb (55)	4 Wed	8 6181	766 6488	198 4920	4323	
24 Mar (83)	5 Thur	1 5 18	15 Mar (74)	3 Tues	43 3004	702 6423	249 8023	4324	
24 Mar (83)	6 Fri	7 17 27	4 Mar (63)	0 Sat	9919 0233	549 8863	218 9792	4325	

TABLE

CONCURRENT YEAR								Interest added and suppressed (Lakṣa) lunar months
Kali	Saka	Chaitra Vikrama	Mēshādi (solar) year in Bengal	Kollam	A D	Jovian Samvatsara		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4326	1117	1282	631	399 09	*1224-25	18 Tīrma	22 Sarvadhārm	
4327	1118	1283	632	400 01	1225 26	19 Pārthava	23 Varādhana	
4328	1149	1284	633	401 02	1226 27	20 Vyāsa	24 Vikrīta	5 Śrīvarṇa
4329	1150	1285	634	402 03	1227-28	21 Sarvaṇṭ	25 Khara	
4330	1151	1286	635	403 04	*1228 29	22 Sarvadhārm	26 Nandana	
4331	1152	1287	636	404 05	1229 30	23 Varādhana	27 Vijaya	3 Jyēṣṭha
4332	1153	1288	637	405 06	1230 31	24 Vikrīta	28 Jayā	
4333	1154	1289	638	406 07	1231 32	25 Khara	29 Mammātha	8 Kārtika
4334	1155	1290	639	407 08	*1232 33	26 Nandana	30 Darmukha	10 Pūrṇimā (Lakṣa)
4335	1156	1291	640	408 09	1233 34	27 Vijaya	31 Homaṇṭha	1 Chaitra
4336	1157	1292	641	409 10	1234-35	28 Jayā	32 Vilamba	6 Śrīvarṇa
4337	1158	1293	642	410 11	1235 36	29 Mammātha	33 Vikārm	
4338	1159	1294	643	411 12	*1236 37	30 Darmukha	34 Śrīvarṇa	
4339	1160	1295	644	412 13	1237 38	31 Homaṇṭha	35 Pīva	4 Āshādha
4340	1161	1296	645	413 14	1238 39	32 Vilamba	36 Subhadrā	
4341	1162	1297	646	414 15	1239 40	33 Vikārm	37 Śōbhana	
4342	1163	1298	647	415 16	*1240-41	34 Śrīvarṇa	38 Krōdhana	3 Jyēṣṭha
4343	1164	1299	648	416-17	1241-42	35 Pīva	39 Viśvānu	
4344	1165	1300	649	417 18	1242 43	36 Subhadrā	40 Parābhava	7 Āsvina†
4345	1166	1301	650	418 19	1243 44	37 Śōbh.	41 Pīvaṅga	
4346	1167	1302	651	419 20	*1244-45	38 Krōdhana	42 Kālika	
4347	1168	1303	652	420 21	1245 46	39 Viśvānu	43 Saumya	4 Āshādha
4348	1169	1304	653	421-22	1246-47	40 Parābhava	45 Varādhana†	
4349	1170	1305	654	422 23	1247-48	41 Pīvaṅga	46 Pūṣṭhāna	
4350	1171	1306	655	423 24	*1248-49	42 Kālika	47 Pramāṇa	3 Jyēṣṭha

† 44 Śādhārṇa was suppressed in the south

‡ See Remarks, p. 35 above

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Siddhānta Siromani

COMMENCEMENT OF THE									Kali year
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 FALLS)						
Day and month, A D	Week- day	Time of true Mēṣa sankranti	Day and month, A D	Week day	a	b	c		
13	14	17	19	20	23	21	25	1	
		H M S							
23 Mar (81)	0 Sat	13 29 30	22 Mar (82)	6 Fri	0953 7057	485 8798	270 2806	1326	
23 Mar (82)	1 Sun	19 41 45	11 Mar (70)	3 Thurs	0829 4286	333 1238	239 4661	1327	
24 Mar (83)	3 Tues	1 53 54	1 Mar (60)	1 Sun	13 7831	216 6096	211 3809	4328	
24 Mar (83)	4 Wed	8 6 3	20 Mar (79)	0 Sat	78 4658	152 6531	262 6911	1329	
23 Mar (83)	5 Thurs	14 18 11	8 Mar (68)	1 Wed	0951 1886	999 8970	251 8682	4330	
23 Mar (82)	6 Fri	20 30 20	26 Feb (57)	2 Mon	168 3431	883 1328	203 7827	4331	
24 Mar (83)	1 Sun	2 42 29	17 Mar (76)	1 Sun	203 2238	819 1262	255 0931	1332	
24 Mar (83)	2 Mon	8 54 38	6 Mar (65)	5 Thurs	78 9487	666 6703	221 2699	4333	
23 Mar (83)	3 Tues	15 6 47	23 Feb (51)	2 Mon	0953 6715	513 9114	193 1468	1334	
23 Mar (82)	4 Wed	21 18 56	13 Mar (72)	1 Sun	0089 3539	449 9078	214 7571	4335	
24 Mar (83)	6 Fri	3 11 4	2 Mar (61)	5 Thurs	0863 0767	297 1519	213 9139	4336	
24 Mar (83)	0 Sat	9 43 11	21 Mar (80)	3 Wed	0699 7592	233 1451	265 2139	4337	
23 Mar (83)	1 Sun	15 55 22	9 Mar (69)	1 Sun	0775 4720	80 3894	231 1212	4338	
23 Mar (82)	2 Mon	22 7 31	27 Feb (58)	6 Fri	0959 8369	963 9251	206 3357	4339	
24 Mar (83)	4 Wed	4 19 40	18 Mar (77)	5 Thurs	24 5192	899 9186	257 6162	1340	
24 Mar (83)	5 Thurs	10 31 49	8 Mar (67)	1 Tues	238 8741	783 1513	229 5607	4341	
23 Mar (83)	6 Fri	16 43 57	25 Feb (56)	0 Sat	114 5968	636 6983	198 7375	4342	
23 Mar (82)	0 Sat	22 56 6	15 Mar (74)	6 Fri	149 2792	766 6918	250 0479	4343	
24 Mar (83)	2 Mon	5 18 5	4 Mar (63)	3 Tues	25 0021	113 9358	219 2218	4344	
24 Mar (83)	3 Tues	11 20 24	23 Mar (82)	2 Mon	59 9845	319 9293	270 5351	1345	
23 Mar (83)	4 Wed	17 32 33	11 Mar (71)	6 Fri	0955 1073	197 1753	239 7119	4346	
23 Mar (82)	5 Thurs	23 41 42	28 Feb (59)	3 Tues	9811 1302	41 1174	208 8887	4347	
24 Mar (83)	0 Sat	5 56 51	19 Mar (78)	2 Mon	9815 8126	980 4109	260 1992	1348	
24 Mar (83)	1 Sun	12 8 59	9 Mar (68)	0 Sat	60 1673	863 9165	232 1137	4349	
23 Mar (83)	2 Mon	18 21 8	27 Feb (58)	5 Thurs	274 5222	747 1821	201 0282	4350	

TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>lsh</i> ) lunar months
Kalī	Śaka	Chaitrādi Vikrama	Mīśhādi (solar) year in Bengal	Kollam	A D	JUVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4351	1172	1307	656	424 25	1249 50	43 Śaumya	48 <i>Ānanda</i>	8 Kārttika
4352	1173	1308	657	425 26	1250 51	44 Sīdhārana	49 <i>Rākshasa</i>	
4353	1174	1309	658	426 27	1251 52	45 Virōdhakrit	50 Anala	
4354	1175	1310	659	427 28	*1252 53	46 Paridhāvin	51 Pīngala	5 Śrāvana
4355	1176	1311	660	428 29	1253 54	47 Pramādin	52 Kālayukta	
4356	1177	1312	661	429 30	1254 55	48 Ānanda	53 Siddhārthun	
4357	1178	1313	662	430 31	1255 56	49 Rākshasa	54 Raudra	4 Āshādha
4358	1179	1314	663	431 32	*1256 57	50 Anala	55 Durmatī	
4359	1180	1315	664	432 33	1257 58	51 Pīngala	56 Dundubhi	
4360	1181	1316	665	433 34	1258 59	52 Kālayukta	57 Rudhirōdgārin	2 Vaiśākha
4361	1182	1317	666	434 35	1259 60	53 Siddhārthun	58 Raktāksha	
4362	1183	1318	667	435 36	*1260 61	54 Raudra	59 Krōdhana	
4363	1184	1319	668	436 37	1261 62	55 Durmatī	60 Kshaya	6 Bhādrapada
4364	1185	1320	669	437 38	1262 63	56 Dundubhi	1 Prabhava	
4365	1186	1321	670	438 39	1263 64	57 Rudhirōdgārin	2 Vibhava	
4366	1187	1322	671	439 40	*1264 65	58 Raktāksha	3 Śukla	4 Āshādha
4367	1188	1323	672	440 41	1265 66	59 Krōdhana	4 Pramōda	
4368	1189	1324	673	441-42	1266 67	60 Kshaya	5 Prajāpatī	
4369	1190	1325	674	442 43	1267 68	1 Prabhava	6 Angiras	3 Jyēsthā
4370	1191	1326	675	443 44	*1268 69	2 Vibhava	7 Śrīmukha	
4371	1192	1327	676	444 45	1269 70	3 Śukla	8 Bhāva	
4372	1193	1328	677	445 46	1270 71	4 Pramōda	9 Yuvan	8 Kārttika
4373	1194	1329	678	446 47	1271-72	5 Prajāpatī	10 Dhātrī	
4374	1195	1330	679	447-48	*1272-73	6 Angiras	11 Īsvara	
4375	1196	1331	680	448 49	1273 74	7 Śrīmukha	12 Babudhānya	5 Śrāvana

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Siddhānta-Sirōmani.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kali year
Day and month, A D	Week-day	Time of true Mēsha samkrānti	Day and month, A D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
21 Mar (83)	4 Wed	0 33 17	17 Mar (76)	4 Wed	309 2046	683 4757	255 3387	4351
24 Mar (83)	5 Thur	6 45 26	6 Mar (65)	1 Sun	184 9274	530 7198	224 4769	4352
24 Mar (83)	6 Fri	12 57 35	24 Mar (83)	6 Fri	9880 9778	430 4577	273 0881	4353
23 Mar (83)	0 Sat	19 9 44	12 Mar (72)	3 Tues	9756 7007	277 6657	249 5263	4354
24 Mar (83)	2 Mon	1 21 52	2 Mar (61)	1 Sun	9971 0555	161 2014	214 1795	4355
24 Mar (83)	3 Tues	7 34 1	21 Mar (80)	0 Sat	5 7379	97 1948	265 4799	4356
24 Mar (83)	4 Wed	13 46 10	10 Mar (69)	4 Wed	9881 4607	944 4389	234 6667	4357
23 Mar (83)	5 Thur	19 58 19	28 Feb (59)	2 Mon	95 8156	827 9746	206 5812	4358
24 Mar (83)	0 Sat	2 10 28	18 Mar (77)	1 Sun	130 4880	763 9681	257 8917	4359
24 Mar (83)	1 Sun	8 22 37	7 Mar (66)	5 Thur	6 2208	611 2122	227 0685	4360
24 Mar (83)	2 Mon	14 34 45	24 Feb (55)	2 Mon	9881 9436	458 4562	196 2453	4361
23 Mar (83)	3 Tues	20 46 54	14 Mar (74)	1 Sun	9916 6261	394 4497	247 5556	4362
24 Mar (83)	5 Thur	2 59 3	3 Mar (62)	5 Thur	9792 3488	241 6938	216 7225	4363
24 Mar (83)	6 Fri	9 11 12	22 Mar (81)	4 Wed	9827 0312	177 6872	269 0439	4364
24 Mar (83)	0 Sat	15 23 21	12 Mar (71)	2 Mon	41 3861	61 2229	239 9575	4365
23 Mar (83)	1 Sun	21 35 30	29 Feb (60)	6 Fri	9917 1090	908 4669	209 1342	4366
24 Mar (83)	3 Tues	3 47 38	19 Mar (78)	5 Thur	9951 7913	844 4605	260 4447	4367
24 Mar (83)	4 Wed	9 59 47	9 Mar (68)	3 Tues	166 1461	727 9961	232 3593	4368
24 Mar (83)	5 Thur	16 11 56	26 Feb (57)	0 Sat	41 8690	575 2401	201 5360	4369
23 Mar (83)	6 Fri	22 24 5	16 Mar (76)	6 Fri	76 5513	511 2337	252 8404	4370
24 Mar (83)	1 Sun	4 36 14	5 Mar (64)	3 Tues	9952 2742	358 4777	222 0232	4371
24 Mar (83)	2 Mon	10 28 23	24 Mar (83)	2 Mon	9986 9566	294 4712	273 3337	4372
24 Mar (83)	3 Tues	17 0 32	13 Mar (72)	6 Fri	9862 6795	141 7152	242 5105	4373
23 Mar (83)	4 Wed	23 17 40	2 Mar (62)	4 Wed	77 0342	25 2509	214 4256	4374
24 Mar (83)	6 Fri	5 24 49	21 Mar (80)	3 Tues	111 7167	961 2444	265 7354	4375

TABLE

CONCURRENT YEAR								Inter alated and suppressed ( <i>lsh</i> ) lunar months
Kalī	Śaka	Chaitrādī Vikrama	Mśahadī (solar) year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southorn system	Northorn system	
1	2	3	3a	4	5	6	7	8
4376	1197	1332	681	449 50	1274 75	8 Bhāva	13 Pramāthun	
4377	1198	1333	682	450 51	1275 76	9 Śuvan	14 Vikrama	4 Āshādha
4378	1199	1334	683	451-52	*1276 77	10 Dhātṛi	15 Vṛsha	
4379	1200	1335	684	452 53	1277-78	11 Śvara	16 Chitrabhānu	
4380	1201	1336	685	453-54	1278 79	12 Bahudhānya	17 Subhānu	2 Vaiśākha
4381	1202	1337	686	454 55	1279 80	13 Pramāthun	18 Tārana	
4382	1203	1338	687	455-56	*1280 81	14 Vikrama	19 Pārthiva	6 Bhādrapada
4383	1204	1339	688	456 57	1281-82	15 Vṛsha	20 Vyāya	
4384	1205	1340	689	457-58	1282 83	16 Chitrabhānu	21 Sarvajit	
4385	1206	1341	690	458 59	1283 84	17 Subhānu	22 Sarvadhārīn	4 Āshādha
4386	1207	1342	691	459 60	*1284-85	18 Tārana	23 Virōdhan	
4387	1208	1343	692	460 61	1285 86	19 Pārthiva	24 Vikṛita	
4388	1209	1344	693	461 62	1286 87	20 Vyāya	25 Khara	3 Jyēṣṭha
4389	1210	1345	694	462 63	1287-88	21 Sarvajit	26 Nandana	
4390	1211	1346	695	463 64	*1288 89	22 Sarvadhārīn	27 Vijaya	8 Kārttika
4391	1212	1347	696	464 65	1289 90	23 Virōdhan	28 Jaya	
4392	1213	1348	697	465 66	1290 91	24 Vikṛita	29 Maninatha	
4393	1214	1349	698	466 67	1291 92	25 Khara	30 Durmukha	5 Śrāvana
4394	1215	1350	699	467 68	*1292 93	26 Nau	31 Hīmalamba	
4395	1216	1351	700	468 69	1293 94	27 Vijaya	32 Vilamba	
4396	1217	1352	701	469 70	1294 95	28 Jaya	33 Vikārīn	4 Āshādha
4397	1218	1353	702	470 71	1295 96	29 Maninatha	34 Śivārīn	
4398	1219	1354	703	471-72	*1296 97	30 Durmukha	35 Phava	
4399	1220	1355	704	472 73	1297-98	31 Hīmalamba	36 Subhākrit	2 Vaiśākha
4400	1221	1356	705	473 74	1298 99	32 Vilamba	37 Śōbhana	

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Siddhanta-Siromani.

COMMENCEMENT OF THE									Kali year
SOLAR YEAR			LUNI-SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SIKLA 1 ENDS)						
Day and month, A D	Week- day	Time of true Masha samkrānti	Day and month, A D	Week day	a	b	c		
13	14	17	19	20	23	24	25		
		H M S						1	
24 Mar (83)	0 Sat	11 36 58	10 Mar (69)	0 Sat	9987 4395	808 4884	234 9123	4376	
24 Mar (83)	1 Sun	17 49 7	28 Feb (59)	5 Thur	201 7943	692 0241	206 8268	4377	
24 Mar (84)	3 Tues	0 1 16	18 Mar (78)	4 Wed	236 4767	628 0176	258 1372	4378	
24 Mar (83)	4 Wed	6 13 25	7 Mar (66)	1 Sun	112 1996	475 2617	227 3140	4379	
24 Mar (83)	5 Thur	12 25 33	24 Feb (55)	5 Thur	9987 9224	322 5057	196 4900	4380	
24 Mar (83)	6 Fri	18 37 42	15 Mar (74)	4 Wed	22 6048	258 4092	247 8012	4381	
24 Mar (84)	1 Sun	0 49 51	3 Mar (63)	1 Sun	9898 3276	105 7433	216 9780	4382	
24 Mar (83)	2 Mon	7 2 0	22 Mar (81)	0 Sat	9933 0100	41 7307	208 2884	4383	
24 Mar (83)	3 Tues	13 14 9	12 Mar (71)	5 Thur	147 3648	925 2684	240 2031	4384	
24 Mar (83)	4 Wed	19 26 18	1 Mar (60)	2 Mon	23 0877	772 5104	209 3798	4385	
24 Mar (84)	6 Fri	1 38 26	19 Mar (79)	1 Sun	57 7700	707 5099	260 6902	4386	
24 Mar (83)	0 Sat	7 50 35	8 Mar (67)	5 Thur	9933 4930	555 7540	220 8670	4387	
24 Mar (83)	1 Sun	14 2 44	25 Feb (56)	2 Mon	9800 2157	402 9980	190 0438	4388	
24 Mar (83)	2 Mon	20 14 53	16 Mar (75)	1 Sun	9843 8981	338 9914	250 4042	4389	
24 Mar (84)	4 Wed	2 27 2	4 Mar (64)	5 Thur	9719 6210	186 2355	219 5310	4390	
24 Mar (83)	5 Thur	8 39 11	23 Mar (82)	4 Wed	9754 3934	122 2308	270 8414	4391	
24 Mar (83)	6 Fri	14 51 19	13 Mar (72)	2 Mon	9968 6582	5 7647	242 7560	4392	
24 Mar (83)	0 Sat	21 3 28	3 Mar (62)	0 Sat	183 0130	889 3004	214 6706	4393	
24 Mar (84)	2 Mon	3 15 37	21 Mar (81)	6 Fri	217 6855	825 2939	265 9809	4394	
24 Mar (83)	3 Tues	9 27 46	10 Mar (69)	3 Tues	93 4182	672 5380	235 1578	4395	
24 Mar (83)	4 Wed	15 39 55	27 Feb (58)	0 Sat	9969 1412	519 7820	204 3346	4396	
24 Mar (83)	5 Thur	21 52 4	18 Mar (77)	6 Fri	1 8235	455 7754	255 6450	4397	
24 Mar (84)	0 Sat	4 4 12	6 Mar (66)	3 Tues	9879 5463	303 0195	224 8217	4398	
24 Mar (83)	1 Sun	10 16 21	23 Feb (54)	0 Sat	9755 2691	150 2636	193 9986	4399	
24 Mar (83)	2 Mon	16 28 30	14 Mar (73)	6 Fri	9789 9516	86 2571	215 2090	4400	



TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>l sh</i> ) lunar months
Kali	Saka	Charitrdi Vikrama	Mishādi (solar) year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system.	Northern system	
1	2	3	3a	4	5	6	7	8
1101	1222	1357	706	474 75	1299 00	33 Vikrīn	38 Krōdhan	6 Bhādrapada
1102	1223	1358	707	475 76	*1300 01	34 Śūvarin	39 Vāśīṣṭhin	
1103	1224	1359	708	476 77	1301 02	35 Phava	40 Paitibhava	
1104	1225	1360	709	477 78	1302 03	36 Subhakarit	41 Phavanga	1 Āshādha
1105	1226	1361	710	478 79	1303 04	37 Sōbhana	42 Kilaka	
4406	1227	1362	711	479 80	*1304 05	38 Krōdhan	43 Saumya	
1107	1228	1363	712	480 81	1305 06	39 Vīśvāvasu	44 Siddhārtha	2 Tūshthā
1108	1229	1364	713	481 82	1306 07	40 Paitibhava	45 Virōdhakarit	
1109	1230	1365	714	482 83	1307 08	41 Phavanga	46 Paridhāvin	{ 7 Āṣvina 11 Māgha (l b) 12 Phalguna }
1110	1231	1366	715	483 84	*1308 09	42 Kilaka	47 Pramādin	
1111	1232	1367	716	484 85	1309 10	43 Saumya	48 Ānanda	
4112	1233	1368	717	485 86	1310 11	44 Siddhārtha	49 Pākṣhasa	3 Śrāvaṇa
1113	1234	1369	718	486 87	1311 12	45 Virōdhakarit	50 Anala	
1114	1235	1370	719	487 88	*1312 13	46 Paridhāvin	51 Pingala	
1115	1236	1371	720	488 89	1313 14	47 Pramādin	52 Kilyūnta	4 Āshādha
1116	1237	1372	721	489 90	1314 15	48 Ānanda	53 Siddhārtha	
1117	1238	1373	722	490 91	1315 16	49 Rākṣhasa	54 Raudra	
1118	1239	1374	723	491 92	*1316 17	50 Anala	55 Durnati	1 Chaitrī†
1119	1240	1375	724	492 93	1317 18	51 Pingala	56 Dundubhi	
4420	1241	1376	725	493 94	1318 19	52 Kilyūnta	57 Rudhīrōḍgīrīn	6 Bhādrapada
1121	1242	1377	726	494 95	1319 20	53 Siddhārtha	58 Raktāksha	
4122	1243	1378	727	495 96	*1320 21	54 Raudra	59 Krōdhan	
1123	1244	1379	728	496 97	1321 22	55 Durnati	60 Kshaya	4 Āshādha
1124	1245	1380	729	497 98	1322 23	56 Dundubhi	1 Prabhava	
4125	1246	1381	730	498 99	1323 24	57 Rudhīrōḍgīrīn	2 Vibhava	

† See Remarks, p. 35 above

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Siddhanta-Siromani.

COMMENCEMENT OF THE									Kali year
SOLAR YEAR.			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 ENDS)						
Day and month, A D	Week- day	Time of true Mīśha samkrānti	Day and month, A D	Week- day	a	b	c		
13	14	17	19	20	23	24	25	1	
		H M S							
24 Mar (83)	3 Tues	22 40 39	4 Mar (63)	4 Wed	4 3064	969 7928	217 1430	4401	
21 Mar (84)	5 Thur	4 52 48	22 Mar (82)	3 Tues	38 0888	905 7863	268 4534	4402	
24 Mar (83)	6 Fri	11 4 57	12 Mar (71)	1 Sun	253 3437	789 3219	240 3680	4403	
24 Mar (83)	0 Sat	17 17 6	1 Mar (60)	5 Thur	129 0665	036 5660	209 5447	4404	
24 Mar (83)	1 Sun	23 19 14	20 Mar (79)	4 Wed	163 7489	572 5594	260 8552	4405	
24 Mar (84)	3 Tues	5 41 23	8 Mar (68)	1 Sun	30 4718	419 8035	230 0320	4406	
24 Mar (83)	4 Wed	11 53 32	5 Feb (56)	5 Thur	9915 1915	267 0476	199 2089	4407	
24 Mar (83)	5 Thur	18 5 41	16 Mar (75)	4 Wed	9949 8769	203 0410	250 5181	4408	
25 Mar (84)	0 Sat	0 17 50	5 Mar (64)	1 Sun	9825 5998	50 2851	219 0960	4409	
24 Mar (84)	1 Sun	6 29 59	23 Mar (83)	0 Sat	9860 2821	086 2785	271 0064	4410	
24 Mar (83)	2 Mon	12 42 7	13 Mar (72)	5 Thur	74 6370	869 8142	242 9209	4411	
24 Mar (83)	3 Tues	18 54 10	3 Mar (62)	3 Tues	288 0918	753 3499	215 8355	4412	
25 Mar (84)	5 Thur	1 6 25	21 Mar (80)	1 Sun	9985 0423	653 0518	263 4082	4413	
24 Mar (84)	6 Fri	7 18 34	10 Mar (70)	6 Fri	199 3970	536 5875	235 3128	4414	
24 Mar (83)	0 Sat	13 30 43	27 Feb (58)	3 Tues	75 1199	383 8315	204 4095	4415	
24 Mar (83)	1 Sun	19 42 52	17 Mar (76)	1 Sun	9771 1703	283 5334	253 0721	4416	
25 Mar (84)	3 Tues	1 55 0	7 Mar (66)	6 Fri	9985 5251	167 0780	224 9867	4417	
24 Mar (84)	4 Wed	8 7 9	24 Feb (55)	3 Tues	9861 2479	14 3131	194 1636	4418	
24 Mar (83)	5 Thur	14 19 18	14 Mar (73)	2 Mon	9895 9304	950 3066	245 4739	4419	
24 Mar (83)	6 Fri	20 31 27	4 Mar (63)	0 Sat	110 2852	833 8423	217 2885	4420	
25 Mar (84)	1 Sun	2 43 36	23 Mar (82)	6 Fri	144 9675	769 8358	268 6980	4421	
24 Mar (84)	2 Mon	8 55 45	11 Mar (71)	3 Tues	20 7024	617 0798	237 8758	4422	
24 Mar (83)	3 Tues	15 7 54	28 Feb (59)	0 Sat	9896 4133	464 3239	207 0525	4423	
24 Mar (83)	4 Wed	21 20 2	10 Mar (78)	6 Fri	9931 0956	500 3174	258 3619	4424	
25 Mar (84)	6 Fri	3 12 11	8 Mar (67)	3 Tues	9806 8185	247 5614	227 5397	4425	

TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>Ish</i> ) lunar months
Kali.	Saka.	Chaitrādi Vikrama	Nīśādi (solar) year in Bengal	Kollam	A D	JUVIAN SAMVATSAHA.		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4426	1247	1382	731	490 00	*1324-25	58 Raktāksha	3 Śukla	2 Vaisākha
4427	1248	1383	732	500 01	1325 26	59 Krōdhana	4 Pramōda	
4428	1249	1384	733	501-02	1326 27	60 Kshaya	5 Prajāpati	6 Bhādrapada
4429	1250	1385	734	502 03	1327 28	1 Prabhava	6 Angiras	
4430	1251	1386	735	503 04	*1328 29	2 Vibhava	7 Śīmukha	
4431	1252	1387	736	504-05	1329 30	3 Śukla	8 Bhāva	5 Śravana
4432	1253	1388	737	505 06	1330 31	4 Pramōda	9 Yuvant	
4433	1254	1389	738	506 07	1331-32	5 Prajāpati	11 Isvara	
4434	1255	1390	739	507 08	*1332 33	6 Angiras	12 Bahudhānya	3 Jyēsthā
4435	1256	1391	740	508 09	1333 34	7 Śīmukha	13 Pramāthun	
4436	1257	1392	741	509-10	1334-35	8 Bhāva	14 Vikrama	
4437	1258	1393	742	510 11	1335 36	9 Yuvant	15 Vṛsha	2 Vaisākha
4438	1259	1394	743	511 12	*1336 37	10 Dhātṛi	16 Chitrabhānu	
4439	1260	1395	744	512 13	1337 38	11 Isvara	17 Subhānu	6 Bhādrapada
4440	1261	1396	745	513 14	1338 39	12 Bahudhānya	18 Tārana	
4441	1262	1397	746	514 15	1339-40	13 Pramāthun	19 Pārthiva	
4442	1263	1398	747	515 16	*1340 41	14 Vikrama	20 Vyaya	4 Āshādha
4443	1264	1399	748	516 17	1341 42	15 Vr	21 Sarvajit	
4444	1265	1400	749	517-18	1342 43	16 Chitrabhānu	22 Sarvadhārm	
4445	1266	1401	750	518 19	1343 44	17 Subhānu	23 Virōdhin	2 Vaisākha
4446	1267	1402	751	519 20	*1344 45	18 Tārana	24 Vikṛita	
4447	1268	1403	752	520 21	1345 46	19 Pārthiva	25 Khara	6 Bhādrapada
4448	1269	1404	753	521-22	1346 47	20 Vyaya	26 Nandana	
4449	1270	1405	754	522 23	1347 48	21 Sarvajit	27 Vijaya	
4450	1271	1406	755	523 24	*1348 49	22 Sarvadhārm	28 Jaya	5 Śravana

† 10 Dhātṛi was suppressed in the north

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Siddhanta Siromani

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI SOLAR YEAR (MEAN SUNSHINE OF DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kali year
Day and month, A D	Week-day	Time of true Mēṣha samkrānti	Day and month, A D	Week-day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
24 Mar (84)	0 Sat	0 44 20	26 Feb (77)	1 Sun	21 1733	131 0971	199 4543	4126
24 Mar (83)	1 Sun	15 56 29	16 Mar (75)	0 Sat	58 8557	67 0905	250 7647	4127
24 Mar (83)	2 Mon	22 8 38	5 Mar (61)	4 Wed	9931 5785	911 3340	219 9415	4128
25 Mar (84)	4 Wed	4 20 47	24 Mar (83)	1 Tues	9966 2609	850 3281	271 2519	4129
24 Mar (84)	5 Thur	10 32 55	13 Mar (73)	1 Sun	180 6158	733 8637	243 1665	4130
24 Mar (83)	6 Fri	16 45 4	2 Mar (61)	5 Thur	56 3286	581 1079	212 3433	4131
24 Mar (83)	0 Sat	22 57 13	21 Mar (80)	4 Wed	91 0210	517 1013	263 7537	4132
25 Mar (84)	2 Mon	5 9 22	10 Mar (69)	1 Sun	9966 7438	364 3453	232 8305	4133
24 Mar (84)	3 Tues	11 21 31	27 Feb (58)	5 Thur	9842 4667	211 5894	202 0073	4134
24 Mar (83)	4 Wed	17 33 40	17 Mar (76)	4 Wed	9877 1490	147 5829	253 3177	4135
24 Mar (83)	5 Thur	23 45 48	7 Mar (66)	2 Mon	91 5129	31 1186	225 2422	4136
25 Mar (84)	0 Sat	5 57 57	24 Feb (55)	6 Fri	9967 2267	878 3626	194 4091	4137
24 Mar (84)	1 Sun	12 10 6	14 Mar (74)	5 Thur	1 8992	814 3561	245 7195	4138
24 Mar (83)	2 Mon	18 22 15	4 Mar (63)	3 Tues	216 2639	697 8918	217 5941	4139
25 Mar (84)	4 Wed	0 34 24	23 Mar (82)	2 Mon	250 9403	634 8853	208 9445	4140
25 Mar (84)	5 Thur	6 46 33	12 Mar (71)	6 Fri	126 6692	481 1293	238 1213	4141
24 Mar (84)	6 Fri	12 58 42	29 Feb (60)	3 Tues	2 3920	328 3733	207 2961	4142
24 Mar (83)	0 Sat	19 10 50	19 Mar (78)	2 Mon	37 0744	264 3669	258 6085	4143
25 Mar (84)	2 Mon	1 22 59	8 Mar (67)	6 Fri	9912 7973	111 6109	227 7853	4144
25 Mar (84)	3 Tues	7 35 8	26 Feb (57)	4 Wed	127 1521	995 1466	199 6995	4145
24 Mar (84)	4 Wed	13 47 17	16 Mar (76)	3 Tues	161 8344	931 1400	251 0102	4146
24 Mar (83)	5 Thur	19 59 26	5 Mar (64)	0 Sat	37 5573	778 3811	220 1871	4147
25 Mar (84)	0 Sat	2 11 35	24 Mar (83)	6 Fri	72 2397	714 3776	271 4975	4148
25 Mar (84)	1 Sun	8 23 43	13 Mar (72)	3 Tues	9947 9625	561 6216	240 6743	4149
24 Mar (84)	2 Mon	14 35 52	1 Mar (61)	0 Sat	9823 0854	108 8657	209 8510	4150

TABLE

CONCURRENT YEAR								Inter-related and supported (Jy) lunar months
Kali	Saka	Chaitrādi Vikramā	Krishnādi (solar) year in Bengali	Kollam	A.D.	JONIA SAMVATSA		
						Southern system	Northern system	
1	2	3	Ja	4	5	6	7	8
4451	1272	1407	756	524 25	1319 50	23 Varōdham	29 Mammātha	
4452	1273	1408	757	525 26	1320 51	24 Vikrāta	30 Durmukha	
4453	1274	1409	758	526 27	1321 52	25 Khura	31 Hamaṭhambā	1 Jyāsthā
4454	1275	1410	759	527 28	*1322 53	26 Nandana	32 Vāṭmā	{ 8 Kṛttikā 9 Mṛṣṭikā (Jy) }
4455	1276	1411	760	528 29	1323 54	27 Vajra	33 Vikrāta	
4456	1277	1412	761	529 30	1324 55	28 Jyā	34 Śivara	2 Vāśikha
4457	1278	1413	762	530 31	1325 56	29 Mammātha	35 Phala	
4458	1279	1414	763	531 32	*1326 57	30 Durmukha	36 Subhārit	
4459	1280	1415	764	532 33	1327 58	31 Hamaṭhambā	37 Śōbhana	
4460	1281	1416	765	533 34	1328 59	32 Vāṭmā	38 Krōdham	
4461	1282	1417	766	534 35	1329 60	33 Vikrāta	39 Visāvasa	1 Āshāṭha
4462	1283	1418	767	535 36	*1330 61	34 Śivara	40 Paribhava	
4463	1284	1419	768	536 37	1331 62	35 Phala	41 Phalanga	
4464	1285	1420	769	537 38	1332 63	36 Subhārit	42 Kāṭak	2 Vāśikha
4465	1286	1421	770	538 39	1333 64	37 Śōbhana	43 Śumya	
4466	1287	1422	771	539 40	*1334 65	38 Krōdham	44 Sādhanā	
4467	1288	1423	772	540 41	1335 66	39 Visāvasa	45 Varōdhakrit	
4468	1289	1424	773	541 42	1336 67	40 Paribhava	46 Paridhāva	
4469	1290	1425	774	542 43	1337 68	41 Phalanga	47 Pramāda	5 Śrāvastā
4470	1291	1426	775	543 44	*1338 69	42 Kāṭak	48 Ānanda	
4471	1292	1427	776	544 45	1339 70	43 Śumya	49 Rākshasa	
4472	1293	1428	777	545 46	1340 71	44 Sādhanā	50 Anta	3 Jyēṣṭhā
4473	1294	1429	778	546 47	1341 72	45 Varōdhakrit	51 Pingala	{ 7 Āṣvina 10 Paurṇṃsī (Jy) }
4474	1295	1430	779	547 48	*1342 73	46 Paridhāva	52 Kāṭyākṣa	
4475	1296	1431	780	548 49	1343 74	47 Pramāda	53 Siddhārtha	1 Chaitra

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Siddhanta Siromani.

COMMENCEMENT OF THE									Kali year
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 ENDS)						
Day and month, A D	Week day	Time of true Mēsha samikānti	Day and month, A D	Week day	a	b	c		
13	14	17	19	20	21	24	25	1	
		H M S							
21 Mar (83)	3 Tues	20 48 1	20 Mar (79)	6 Fri	9858 3678	344 8591	261 1615	4451	
25 Mar (84)	5 Thur	3 0 10	9 Mar (68)	3 Tues	9734 0906	192 0932	230 3383	4452	
27 Mar (84)	6 Fri	9 12 19	27 Feb (58)	1 Sun	9948 4454	75 6749	202 2528	4453	
24 Mar (84)	0 Sat	15 24 28	17 Mar (77)	0 Sat	9983 1278	11 6324	253 5632	4454	
24 Mar (83)	1 Sun	21 36 36	7 Mar (66)	5 Thur	197 4827	895 1681	225 4778	4455	
25 Mar (81)	3 Tues	3 48 45	24 Feb (55)	2 Mon	73 2054	742 1122	194 6547	4456	
25 Mar (84)	4 Wed	10 0 54	15 Mar (74)	1 Sun	107 8879	078 4056	245 9650	4457	
24 Mar (84)	5 Thur	16 13 3	3 Mar (63)	5 Thur	9983 6107	525 6506	215 1418	4458	
24 Mar (83)	6 Fri	22 25 12	22 Mar (81)	4 Wed	18 2932	461 6431	266 1522	4459	
25 Mar (84)	1 Sun	4 37 21	11 Mar (70)	1 Sun	9894 0159	309 8872	235 6291	4460	
25 Mar (84)	2 Mon	10 49 29	28 Feb (59)	5 Thur	9769 7388	156 1313	204 8058	4461	
24 Mar (84)	3 Tues	17 1 38	18 Mar (78)	4 Wed	9804 4212	92 1247	256 1162	4462	
24 Mar (83)	4 Wed	23 13 47	8 Mar (67)	2 Mon	18 7760	975 6605	228 0308	4463	
25 Mar (84)	6 Fri	5 25 56	26 Feb (57)	0 Sat	233 1308	859 1961	199 9454	4464	
25 Mar (84)	0 Sat	11 38 5	17 Mar (76)	6 Fri	267 8132	795 1896	251 2558	4465	
24 Mar (84)	1 Sun	17 50 14	5 Mar (65)	3 Tues	143 5361	642 4536	220 1326	4466	
25 Mar (84)	3 Tues	0 2 23	24 Mar (83)	2 Mon	178 2184	578 4271	271 7430	4467	
25 Mar (84)	4 Wed	6 14 31	13 Mar (72)	6 Fri	53 9413	425 6712	240 9199	4468	
25 Mar (84)	5 Thur	12 26 40	2 Mar (61)	3 Tues	9929 6642	272 9152	210 0966	4469	
24 Mar (84)	6 Fri	18 38 49	20 Mar (80)	2 Mon	9964 3465	208 9087	261 4070	4470	
25 Mar (84)	1 Sun	0 50 58	9 Mar (68)	6 Fri	9840 0694	56 1527	230 5838	4471	
25 Mar (84)	2 Mon	7 3 7	27 Feb (58)	4 Wed	54 4242	939 6884	202 1984	4472	
25 Mar (84)	3 Tues	13 15 16	18 Mar (77)	3 Tues	89 1066	875 6819	253 8088	4473	
24 Mar (84)	4 Wed	19 27 24	7 Mar (67)	1 Sun	303 4614	759 2176	225 7233	4474	
25 Mar (84)	6 Fri	1 39 33	21 Feb (55)	5 Thur	179 1842	606 4617	194 9002	4475	

TABLE

CONCURRENT YEAR								Inter-related and suppressed (L-h) lunar months
A. D.	Saka	Chaitrādi Vikramā	Māghādi (solar) year in Bengal	Kollam	A. D.	JYOTIS SAMVATSAHA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4451	1272	1107	756	521 25	1319 50	23 Varōdham	29 Mammutha	
4452	1273	1408	757	525 26	1350 51	24 Vākṛita	30 Durmukha	
4453	1274	1409	758	526 27	1351 52	25 Khara	31 Hāmāmbha	5 Vācchha
4454	1275	1410	759	527 28	*1352 53	26 Nandana	32 Vāmbha	
4455	1276	1411	760	528 29	1353 54	27 Vijaya	33 Vākṛita	{ 8 Vākṛita 9 Hāmāmbha (L-h) }
4456	1277	1412	761	529 30	1354 55	28 Jaya	34 Śivaram	2 Vācchha
4457	1278	1413	762	530 31	1355 56	29 Mammutha	35 Pava	
4458	1279	1414	763	531 32	*1356 57	30 Durmukha	36 Subhakti	6 Bhādrapada
4459	1280	1415	764	532 33	1357 58	31 Hāmāmbha	37 Śobhana	
4460	1281	1416	765	533 34	1358 59	32 Vāmbha	38 Krōdham	
4461	1282	1417	766	534 35	1359 60	33 Vākṛita	39 Vācchha	1 Vācchha
4462	1283	1418	767	535 36	*1360 61	34 Śivaram	40 Paribhava	
4463	1284	1419	768	536 37	1361 62	35 Pava	41 Pāvanga	
4464	1285	1420	769	537 38	1362 63	36 Subhakti	42 Kāṭaka	2 Vācchha
4465	1286	1421	770	538 39	1363 64	37 Śobhana	43 Sumya	
4466	1287	1422	771	539 40	*1364 65	38 Krōdham	44 Siddhānta	6 Bhādrapada
4467	1288	1423	772	540 41	1365 66	39 Vācchha	45 Varōdham	
4468	1289	1424	773	541 42	1366 67	40 Paribhava	46 Paribhava	
4469	1290	1425	774	542 43	1367 68	41 Pāvanga	47 Pramāda	5 Śrāvastī
4470	1291	1426	775	543 44	*1368 69	42 Kāṭaka	48 Ānanda	
4471	1292	1427	776	544 45	1369 70	43 Sumya	49 Rākshasa	
4472	1293	1428	777	545 46	1370 71	44 Siddhānta	50 Anala	3 Jyēṣṭha
4473	1294	1429	778	546 47	1371 72	45 Varōdhakent	51 Pingala	
4474	1295	1430	779	547 48	*1372 73	46 Paribhāvam	52 Kāṭakulā	{ 7 Āśvini 10 Pāvanga (L-h) }
4475	1296	1431	780	548 49	1373 74	47 Pramāda	53 Siddhāntam	1 Chaitra

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Siddhānta Sīrōmani.

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kali year
Day and month, A D	Week day	Time of true M̐śha sankranti	Day and month, A D	Week- day	a	b	c	
13	14	17	19	20	21	24	25	
		H M S						1
24 Mar (83)	3 Tues	20 48 1	20 Mar (79)	6 Fri	9858 3678	344 8591	261 1615	4451
25 Mar (84)	5 Thur	3 0 10	9 Mar (68)	3 Tues	9731 0906	192 0992	230 3383	4452
25 Mar (84)	6 Fri	9 12 19	27 Feb (58)	1 Sun	9948 4454	75 6749	202 2528	4453
24 Mar (84)	0 Sat	15 24 28	17 Mar (77)	0 Sat	9983 1278	11 6324	253 5632	4454
24 Mar (83)	1 Sun	21 36 36	7 Mar (66)	3 Thur	197 4827	895 1681	225 4778	4455
25 Mar (84)	3 Tues	3 18 45	24 Feb (55)	2 Mon	73 2054	742 4122	194 6547	4456
25 Mar (84)	4 Wed	10 0 54	15 Mar (74)	1 Sun	107 8879	678 4056	245 9650	4457
24 Mar (84)	5 Thur	16 13 3	3 Mar (63)	5 Thur	9983 6107	525 6596	215 1418	4458
24 Mar (83)	6 Fri	22 25 12	22 Mar (81)	4 Wed	18 2932	461 6431	266 4522	4459
25 Mar (84)	1 Sun	4 37 21	11 Mar (70)	1 Sun	9894 0159	309 8872	235 6291	4460
25 Mar (84)	2 Mon	10 49 29	28 Feb (59)	5 Thur	9769 7388	156 1313	204 8058	4461
24 Mar (84)	3 Tues	17 1 38	18 Mar (78)	4 Wed	9804 4212	92 1247	256 1162	4462
24 Mar (83)	4 Wed	23 13 47	8 Mar (67)	2 Mon	18 7760	975 6605	228 0308	4463
25 Mar (84)	6 Fri	5 25 56	26 Feb (57)	0 Sat	233 1308	859 1961	199 9454	4464
25 Mar (84)	0 Sat	11 38 5	17 Mar (76)	6 Fri	267 8132	795 1896	251 2558	4465
24 Mar (84)	1 Sun	17 50 14	5 Mar (65)	3 Tues	143 5361	642 4536	220 1326	4466
25 Mar (84)	3 Tues	0 2 23	24 Mar (83)	2 Mon	178 2184	578 4271	271 7430	4467
25 Mar (84)	4 Wed	6 14 31	13 Mar (72)	6 Fri	53 9413	425 6712	240 9199	4468
25 Mar (84)	5 Thur	12 26 40	2 Mar (61)	3 Tues	9929 6642	272 9152	210 0966	4469
24 Mar (84)	6 Fri	18 38 49	20 Mar (80)	2 Mon	9964 3465	208 9087	261 4070	4470
25 Mar (84)	1 Sun	0 50 58	9 Mar (68)	6 Fri	9840 0694	56 1527	230 5838	4471
25 Mar (84)	2 Mon	7 3 7	27 Feb (58)	4 Wed	54 4242	939 6884	202 4984	4472
25 Mar (84)	3 Tues	13 15 16	18 Mar (77)	3 Tues	89 1066	875 6819	253 8088	4473
24 Mar (84)	4 Wed	19 27 21	7 Mar (67)	1 Sun	303 4614	759 2176	225 7233	4474
25 Mar (84)	6 Fri	1 39 33	24 Feb (55)	5 Thur	179 1842	606 4617	194 9002	4475



TABLE

CONCURRENT YEAR								Intercalated and suppressed (1/2) lunar months
Kali	Saka	Charitrādi Vikrama	Mēshādi (solar) year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
4476	1297	1432	781	549 50	1374 75	48 Āranda	54 Raudra	6 Bhādrapada
4477	1298	1433	782	550 51	1375 76	49 Rākshasa	55 Durmatī	
4478	1299	1434	783	551 52	*1376 77	50 Anala	56 Dundubhī	
4479	1300	1435	784	552 53	1377 78	51 Pingala	57 Rudhirōdgāṇi	
4480	1301	1436	785	553 54	1378 79	52 Kālayukta	58 Raktāksha	4 Āshādha
4481	1302	1437	786	554 55	1379 80	53 Siddhārthun	59 Krōdhana	2 Vaisākha
4482	1303	1438	787	555 56	*1380 81	54 Raudra	60 Kshaya	
4483	1304	1439	788	556 57	1381 82	55 Durmatī	1 Prabhava	
4484	1305	1440	789	557 58	1382 83	56 Dundubhī	2 Vibhava	
4485	1306	1441	790	558 59	1383 84	57 Rudhirōdgāṇi	3 Sukla	6 Bhādrapada
4486	1307	1442	791	559 60	*1384 85	58 Raktāksha	4 Pramōda	4 Āshādha
4487	1308	1443	792	560 61	1385 86	59-Krōdhana	5 Prajāpati	
4488	1309	1444	793	561 62	1386 87	60 Kshaya	6 Angiras	
4489	1310	1445	794	562 63	1387 88	1 Prabhava	7 Śrīmukha	
4490	1311	1446	795	563 64	*1388 89	2 Vibhava	8 Bhāva	3 Jyēsthā
4491	1312	1447	796	564 65	1389 90	3 Sukla	9 Yuvan	
4492	1313	1448	797	565 66	1390 91	4 Pramōda	10 Dhātṛi	
4493	1314	1449	798	566 67	1391 92	5 Prajāpati	11 Isvara	
4494	1315	1450	799	567 68	*1392 93	6 Angiras	12 Bahudhānya	5 Śrīvāna
4495	1316	1451	800	568 69	1393 94	7 Śrīmukha	13 Pranīthun	
4496	1317	1452	801	569 70	1394 95	8 Bhāva	14 Vikrama	
4497	1318	1453	802	570 71	1395 96	9 Yuvan	15 Vṛsha	
4498	1319	1454	803	571-72	*1396 97	10 Dhātṛi	16 Chitrabhānu	4 Āshādha
4499	1320	1455	804	572-73	1397-98	11 Isvara	17 Subhānu	
4500	1321	1456	805	573 74	1398 99	12 Bahudhānya	18 Tāmasa	

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Siddhanta-Siromani.

COMMENCEMENT OF THE								
SOLAR YEAR			LUNISOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 FALLS)					Kali year
Day and month, A.D.	Week-day	Time of true Māsha samkrānti	Day and month, A.D.	Week-day	a	b	c	
13	14	17	19	20	23	24	25	
		H M S						1
25 Mar (84)	0 Sat	7 51 42	15 Mar (74)	4 Wed	213 8667	542 4531	246 2106	4476
25 Mar (84)	1 Sun	14 3 51	4 Mar (63)	1 Sun	89 5894	389 6991	215 3874	4477
24 Mar (84)	2 Mon	20 16 0	21 Mar (81)	6 Fri	9785 6399	288 4010	263 9600	4478
25 Mar (84)	4 Wed	2 28 9	11 Mar (70)	4 Wed	9999 9947	172 9367	235 8746	4479
25 Mar (84)	5 Thur	8 40 17	28 Feb (59)	1 Sun	9875 7176	20 1808	205 0514	4480
25 Mar (84)	6 Fri	14 52 26	19 Mar (78)	0 Sat	9910 3999	956 1742	256 3618	4481
24 Mar (84)	0 Sat	21 4 35	8 Mar (68)	5 Thur	124 7548	839 7100	228 2763	4482
25 Mar (84)	2 Mon	3 16 44	25 Feb (56)	2 Mon	0 4776	686 9539	197 4532	4483
25 Mar (84)	3 Tues	9 28 53	16 Mar (75)	1 Sun	35 1599	622 9434	248 7636	4484
25 Mar (84)	4 Wed	15 41 2	5 Mar (64)	5 Thur	9910 8828	470 1915	217 9404	4485
24 Mar (84)	5 Thur	21 53 10	23 Mar (83)	4 Wed	9945 5651	406 1850	269 2507	4486
25 Mar (84)	0 Sat	4 5 19	12 Mar (71)	1 Sun	9821 2881	253 4290	238 4276	4487
25 Mar (84)	1 Sun	10 17 28	2 Mar (61)	6 Fri	35 6429	136 9647	210 3422	4488
25 Mar (84)	2 Mon	16 29 37	21 Mar (80)	5 Thur	70 3253	72 9581	261 6526	4489
24 Mar (84)	3 Tues	22 41 46	9 Mar (69)	2 Mon	9946 0482	920 2004	230 8293	4490
25 Mar (84)	5 Thur	4 53 55	27 Feb (58)	0 Sat	160 4030	803 7379	202 7439	4491
25 Mar (84)	6 Fri	11 6 4	18 Mar (77)	6 Fri	195 0853	739 7314	254 0544	4492
25 Mar (84)	0 Sat	17 18 12	7 Mar (66)	3 Tues	70 8082	586 9755	223 2311	4493
24 Mar (84)	1 Sun	23 30 21	25 Mar (85)†	2 Mon	105 4906	522 9690	274 5415	4494
25 Mar (84)	3 Tues	5 42 30	14 Mar (73)	6 Fri	9981 2134	370 2130	243 7183	4495
25 Mar (84)	4 Wed	11 54 39	3 Mar (62)	3 Tues	9856 9362	217 4570	212 8952	4496
25 Mar (84)	5 Thur	18 6 48	22 Mar (81)	2 Mon	9891 6187	153 4505	264 2056	4497
25 Mar (85)	0 Sat	0 18 57	11 Mar (71)	0 Sat	105-9734	36 9862	236 1201	4498
25 Mar (84)	1 Sun	6 31 5	28 Feb (59)	4 Wed	9981 6963	884 2303	205 2969	4499
25 Mar (84)	2 Mon	12 43 14	19 Mar (78)	3 Tues	16 3787	820 2228	256 6074	4500

† The moment of new moon was 15 hours 26 minutes before mean sunrise on 25th March, which was therefore, the day "Chaitra śukla 1". The moment of true Māsha samkrānti was 30 minutes before that sunrise. The case is peculiar, since in general all days in column 19 are earlier than those in column 13.

TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>ish</i> ) lunar months.
Kali	Saka	Chaitrādi Vikrama	Mīśhādī (solar) year in Bengal	Kollam	A.D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4501	1322	1457	806	574-75	1399 00	13 Pramāthun	19 Pārthiva	
4502	1323	1458	807	575-76	*1400 01	14 Vikrama	20 Vyaya	2 Vaiśākha
4503	1324	1459	808	576 77	1401 02	15 Vriśha	21 Sarvajit	
4504	1325	1460	809	577-78	1402 03	16 Chitrabhānu	22 Sarvadhārin	6 Bhādrapada
4505	1326	1461	810	578-79	1403 04	17 Subhānu	23 Virōdhan	
4506	1327	1462	811	579-80	*1404 05	18 Tārana	24 Vikṛita	
4507	1328	1463	812	580 81	1405 06	19 Pārthiva	25 Khara	4 Āshādha
4508	1329	1464	813	581 82	1406 07	20 Vyaya	26 Nandana	
4509	1330	1465	814	582 83	1407 08	21 Sarvajit	27 Vijaya	
4510	1331	1466	815	583 84	*1408 09	22 Sarvadhārin	28 Jaya	3 Jyēsthā
4511	1332	1467	816	584 85	1409 10	23 Virōdhan	29 Manmatha	
4512	1333	1468	817	585-86	1410 11	24 Vikṛita	30 Durmukha	8 Kārttika†
4513	1334	1469	818	586 87	1411 12	25 Khara	31 Hīmalamba	
4514	1335	1470	819	587-88	*1412 13	26 Nandana	32 Vilamba	
4515	1336	1471	820	588 89	1413-14	27 Vijaya	33 Vikārin	5 Śrāvana
4516	1337	1472	821	589 90	1414-15	28 Jaya	34 Śārvarin	
4517	1338	1473	822	590 91	1415 16	29 Manmatha	35 Plava†	
4518	1339	1474	823	591-92	*1416 17	30 Durmukha	37 Śōbhana	4 Āshādha
4519	1340	1475	824	592 93	1417-18	31 Hīmalamba	38 Kṛīdhi	
4520	1341	1476	825	593 94	1418 19	32 Vilamba	39 Viśvārasu	
4521	1342	1477	826	594 95	1419 20	33 Vikārin	40 Parābhara	2 Vaiśākha
4522	1343	1478	827	595 96	*1420 21	34 Śārvarin	41 Plavanga	
4523	1344	1479	828	596 97	1421-22	35 Plava	42 Kilaka	6 Bhādrapada
4524	1345	1480	829	597 98	1422 23	36 Subhakṛit	43 Saumya	
4525	1346	1481	830	598 99	1423 24	37 Śōbhana	44 Sādhārana	

† 36 Subhakṛit was suppressed in the north.

‡ See Remarks, p. 35 above

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Siddhanta Siromani.

COMMENCEMENT OF THE								
SOLAR YEAR.			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kali year
Day and month, A.D	Week day	Time of true M̄śha samkr̄anti	Day and month, A.D	Week day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
25 Mar (84)	3 Tues	18 55 23	9 Mar (68)	1 Sun	230 7335	703 7594	228 1414	4501
25 Mar (85)	5 Thur	1 7 32	26 Feb (57)	5 Thur	106 4563	551 1034	197 6253	4502
25 Mar (84)	6 Fri	7 19 11	16 Mar (75)	4 Wed	141 1387	186 9968	248 9256	4503
25 Mar (84)	0 Sat	13 31 50	5 Mar (64)	1 Sun	16 8615	334 2410	218 1054	4504
25 Mar (84)	1 Sun	19 43 58	24 Mar (83)	0 Sat	51 5439	270 2344	269 4158	4505
25 Mar (85)	3 Tues	1 56 7	12 Mar (72)	4 Wed	0927 2668	117 4784	238 5927	4506
25 Mar (84)	4 Wed	8 8 10	2 Mar (61)	2 Mon	141 6216	1 0142	210 5072	4507
25 Mar (84)	5 Thur	14 20 25	21 Mar (80)	1 Sun	170 3040	937 0076	201 8176	4508
25 Mar (84)	6 Fri	20 32 34	10 Mar (69)	5 Thur	52 0269	784 2517	230 9944	4509
25 Mar (85)	1 Sun	2 44 43	28 Feb (59)	3 Tues	266 3816	607 7673	202 9090	4510
25 Mar (84)	2 Mon	8 56 51	17 Mar (76)	1 Sun	0902 4320	507 4892	251 4816	4511
25 Mar (84)	3 Tues	15 9 0	6 Mar (65)	5 Thur	9838 1549	414 7332	220 6584	4512
25 Mar (84)	4 Wed	21 21 9	25 Mar (84)	4 Wed	9872 8373	350 7267	271 9668	4513
25 Mar (85)	0 Fri	3 33 18	13 Mar (73)	1 Sun	9748 5601	197 9690	241 1457	4514
25 Mar (84)	0 Sat	9 45 27	3 Mar (62)	6 Fri	9962 9150	81 5065	213 0802	4515
25 Mar (84)	1 Sun	15 57 36	22 Mar (81)	5 Thur	9997 5980	17 5000	264 3706	4516
25 Mar (84)	2 Mon	22 9 45	12 Mar (71)	3 Tues	211 9521	901 0416	236 2862	4517
25 Mar (85)	4 Wed	4 21 53	29 Feb (60)	0 Sat	87 6750	748 2797	205 4630	4518
25 Mar (84)	5 Thur	10 34 2	19 Mar (78)	6 Fri	122 3574	684 2731	256 7734	4519
25 Mar (84)	6 Fri	10 46 11	8 Mar (67)	3 Tues	9998 0803	511 5172	225 9491	4520
25 Mar (84)	0 Sat	22 58 20	25 Feb (56)	0 Sat	9871 8030	378 7613	195 1260	4521
25 Mar (85)	2 Mon	5 10 29	15 Mar (75)	6 Fri	9908 4855	314 7548	246 4364	4522
25 Mar (84)	3 Tues	11 22 38	4 Mar (63)	3 Tues	9784 2083	161 9988	216 6132	4523
25 Mar (84)	4 Wed	17 34 46	23 Mar (82)	2 Mon	9818 8907	97 9923	266 9235	4524
25 Mar (84)	5 Thur	23 46 55	13 Mar (72)	0 Sat	33 2455	981 5279	238 9382	4525

TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>leap</i> ) lunar months
Kalī	Saka	Chaitrādī Vikrama	Viśvādī (solar) year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4526	1347	1482	831	599 00	*1221 25	38 Krōdhan	15 Virōdhakrit	1 Āshāḥa
4527	1348	1483	832	600 01	1425 26	39 Viśvāvasu	16 Paridhāvin	
4528	1349	1484	833	601 02	1426 27	40 Parābhava	47 Pramādin	
4529	1350	1485	834	602 03	1427 28	41 Playanga	48 Ānanda	3 Jyēsthā
4530	1351	1486	835	603 04	*1428 29	42 Kīlaka	49 Rākshasa	
4531	1352	1487	836	604 05	1429 30	13 Saumya	50 Anala	8 Kārtika†
4532	1353	1488	837	605 06	1430 31	44 Sādhāraṇa	51 Pingala	
4533	1354	1489	838	606 07	1431 32	45 Virōdhakrit	52 Kālayukta	
4534	1355	1490	839	607 08	*1432-33	46 Paridhāvin	53 Siddhārthin	5 Śrāvana
4535	1356	1491	840	608 09	1433 34	47 Pramādin	54 Raudra	
4536	1357	1492	841	609 10	1434 35	48 Ānanda	55 Durmatī	
4537	1358	1493	842	610 11	1435 36	49 Rākshasa	56 Dundubhi	1 Āshāḥa
4538	1359	1494	843	611 12	*1436 37	50 Anala	57 Rudhirōdgāvin	
4539	1360	1495	844	612 13	1437 38	51 Pingala	58 Raktāksha	
4540	1361	1496	845	613 14	1438-39	52 Kālayukta	59 Krōdhana	1 Chaitra
4541	1362	1497	846	614 15	1439 40	53 Siddhārthin	60 Kshaya	
4542	1363	1498	847	615 16	*1440 41	54 Raudra	1 Prabhava	6 Bhādrapada
4543	1364	1499	848	616 17	1441 42	55 Durmatī	2 Vibhava	
4544	1365	1500	849	617-18	1442-43	56 Dundubhi	3 Sukla	
4545	1366	1501	850	618 19	1443 44	57 Rudhirōdgāvin	4 Pramōda	4 Āshāḥa
4546	1367	1502	851	619 20	*1444 45	58 Raktāksha	5 Prajāpati	
4547	1368	1503	852	620 21	1445 46	59 Krōdhana	6 Angiras	
4548	1369	1504	853	621 22	1446 47	60 Kshaya	7 Śrīmukha	3 Jyēsthā
4549	1370	1505	854	622 23	1447 48	1 Prabhava	8 Bhāva	
4550	1371	1506	855	623 24	*1448 49	2 Vibhava	9 Yuvan	7 Āśvina

† See Remarks, p. 35 above

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Siddhanta-Siromani

COMMENCEMENT OF THE									Kali year
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 ENDS)						
Day and month, A D	Week- day	Time of true M̐śha- sankrānti	Day and month, A D	Week day	a	b	c		
13	14	17	19	20	23	24	25		
		H M S						1	
25 Mar (85)	0 Sat	5 39 4	2 Mar (62)	3 Thur	247 6004	865 0637	210 7528	4526	
25 Mar (84)	1 Sun	12 11 13	21 Mar (50)	4 Wed	282 2828	801 0571	262 0632	4527	
25 Mar (84)	2 Mon	18 23 22	10 Mar (69)	1 Sun	158 0056	618 3012	231 2399	4528	
26 Mar (85)	4 Wed	0 35 31	27 Feb (56)	5 Thur	33 7284	495 5453	200 4167	4529	
25 Mar (85)	5 Thur	6 17 39	17 Mar (77)	1 Wed	68 1108	431 5387	251 7272	4530	
25 Mar (84)	6 Fri	12 59 15	6 Mar (65)	1 Sun	9911 1336	278 7828	220 9040	4531	
25 Mar (84)	0 Sat	19 11 57	25 Mar (84)	0 Sat	9978 8169	214 7762	272 2143	4532	
26 Mar (85)	2 Mon	1 21 6	14 Mar (73)	4 Wed	9854 5389	62 0203	241 3912	4533	
25 Mar (85)	3 Tues	7 36 15	3 Mar (63)	2 Mon	68 8937	945 4560	213 3058	4534	
25 Mar (84)	4 Wed	13 18 24	22 Mar (81)	1 Sun	103 5761	881 5495	264 6162	4535	
25 Mar (84)	5 Thur	20 0 32	12 Mar (71)	6 Fri	317 9309	765 0852	236 5307	4536	
26 Mar (85)	0 Sat	2 12 41	1 Mar (60)	3 Tues	193 6538	612 3292	205 7075	4537	
25 Mar (85)	1 Sun	8 24 50	19 Mar (79)	2 Mon	227 3262	548 3227	257 0180	4538	
25 Mar (84)	2 Mon	14 36 59	7 Mar (66)	5 Thur	9765 4270	359 2751	223 4569	4539	
26 Mar (84)	3 Tues	20 49 8	25 Feb (56)	3 Tues	9979 7818	242 8108	195 3716	4540	
26 Mar (85)	5 Thur	3 1 17	16 Mar (75)	2 Mon	14 4643	178 8043	246 6819	4541	
25 Mar (85)	6 Fri	9 13 26	4 Mar (64)	6 Fri	9890 1870	26 0483	215 8588	4542	
25 Mar (84)	0 Sat	15 25 34	23 Mar (82)	5 Thur	9924 8695	962 0118	267 1691	4543	
25 Mar (84)	1 Sun	21 37 43	13 Mar (72)	3 Tues	139 2243	845 5774	239 0838	4544	
26 Mar (85)	3 Tues	3 49 52	2 Mar (61)	0 Sat	14 9472	692 8215	208 2605	4545	
25 Mar (85)	4 Wed	10 2 1	20 Mar (80)	6 Fri	49 6295	628 8050	259 5709	4546	
25 Mar (84)	5 Thur	16 14 10	9 Mar (68)	3 Tues	9925 3524	476 0591	228 7091	4547	
25 Mar (84)	6 Fri	22 26 19	26 Feb (57)	0 Sat	9801 0752	323 3031	197 9246	4548	
26 Mar (85)	1 Sun	4 38 27	17 Mar (76)	6 Fri	9835 7575	259 3361	249 2359	4549	
25 Mar (85)	2 Mon	10 50 36	6 Mar (66)	4 Wed	50 1124	142 8233	221 1495	4550	

CONCURRENT YEAR

CONCURRENT YEAR								Intercalated and suppressed ( <i>lesh</i> ) lunar months
Kali	Saka	Chaitrādī Vikrama	Nīśādhī (solar) year in Bengal	Kollam	A D	JOYIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4551	1372	1507	856	624 25	1449 50	3 Sukla	10 Dhātṛi	5 Śrāvana
4552	1373	1508	857	625 26	1450 51	4 Pramōda	11 Śvara	
4553	1374	1509	858	626 27	1451 52	5 Prajāpati	12 Bahudhānya	
4554	1375	1510	859	627 28	*1452 53	6 Angas	13 Pramāthun	
4555	1376	1511	860	628 29	1453 54	7 Sīmukha	14 Vikrama	
4556	1377	1512	861	629 30	1454 55	8 Bhāva	15 Visha	4 Āshādha
4557	1378	1513	862	630 31	1455 56	9 Yuvan	16 Chitrabhānu	1 Chaitra
4558	1379	1514	863	631 32	*1456 57	10 Dhātṛi	17 Subhānu	
4559	1380	1515	864	632 33	1457 58	11 Śvara	18 Tārana	
4560	1381	1516	865	633 34	1458 59	12 Bahudhānya	19 Pāthiva	
4561	1382	1517	866	634 35	1459 60	13 Pramāthun	20 Vyaya	
4562	1383	1518	867	635 36	*1460 61	14 Vikrama	21 Sarvapt	5 Śrāvana
4563	1384	1519	868	636 37	1461 62	15 Visha	22 Sarvadhārin	
4564	1385	1520	869	637 38	1462 63	16 Chitrabhānu	23 Virōdhan	
4565	1386	1521	870	638 39	1463 64	17 Subhānu	24 Vikṛita	
4566	1387	1522	871	639 40	*1464 65	18 Tārana	25 Khara	
4567	1388	1523	872	640 41	1465 66	19 Pāthiva	26 Nandana	2 Vaisākha
4568	1389	1524	873	641 42	1466 67	20 Vyaya	27 Vijaya	6 Bhādrapada
4569	1390	1525	874	642 43	1467 68	21 Sarvapt	28 Jaya	
4570	1391	1526	875	643 44	*1468 69	22 Sarvadhārin	29 Manmatha	
4571	1392	1527	876	644 45	1469 70	23 Virōdhan	30 Durmukha	
4572	1393	1528	877	645 46	1470 71	24 Vikṛita	31 Hmalamba	
4573	1394	1529	878	646 47	1471 72	25 Khara	32 Vilamba	5 Śrāvana
4574	1395	1530	879	647 48	*1472 73	26 Nandana	33 Vikārin	3 Jyēsthā
4575	1396	1531	880	648 49	1473 74	27 Vijaya	34 Sārvarin	

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Siddhanta-Siromani

COMPLETMENT OF THE								
SOLAR YEAR			LUNI-SOLAR YEAR (MEAN SURISE OF DAY ON WHICH CHAITRA SIKHA 1 ENDS)					Kali year
Day and month, A D	Week day	Time of true V. sh. samkrānti	Day and month A D	Week day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
25 Mar (84)	3 Tues	17 2 45	25 Mar (84)	3 Tues	84 7948	78 9237	272 1599	4551
25 Mar (84)	4 Wed	23 14 54	14 Mar (73)	0 Sat	9960 5176	926 0698	211 6368	4552
26 Mar (85)	6 Fri	5 27 3	4 Mar (63)	5 Thur	174 8721	809 5415	213 5513	4553
25 Mar (85)	0 Sat	11 39 12	22 Mar (82)	1 Wed	209 5519	745 5990	264 8617	4554
25 Mar (84)	1 Sun	17 51 20	11 Mar (70)	1 Sun	85 2777	592 8130	234 0385	4555
26 Mar (85)	3 Tues	0 3 29	28 Feb (79)	5 Thur	9961 0005	440 0871	203 2153	4556
26 Mar (85)	4 Wed	6 15 38	19 Mar (78)	4 Wed	9995 6820	376 0805	254 5257	4557
25 Mar (85)	5 Thur	12 27 47	7 Mar (67)	1 Sun	9871 4058	223 3216	223 7024	4558
25 Mar (84)	6 Fri	18 39 56	25 Feb (56)	6 Fri	85 7606	106 8603	195 6171	4559
26 Mar (85)	1 Sun	0 52 5	16 Mar (75)	5 Thur	120 4430	42 8538	246 9275	4560
26 Mar (85)	2 Mon	7 4 13	5 Mar (64)	2 Mon	9996 1658	800 0978	216 1053	4561
25 Mar (85)	3 Tues	13 16 22	23 Mar (83)	1 Sun	30 8483	826 0913	267 4146	4562
25 Mar (84)	4 Wed	19 28 31	13 Mar (72)	6 Fri	245 2030	709 6270	239 3293	4563
26 Mar (85)	6 Fri	1 40 10	2 Mar (61)	3 Tues	120 9259	556 8710	208 5061	4564
26 Mar (85)	6 Sat	7 52 49	21 Mar (80)	2 Mon	155 6083	492 8645	259 8165	4565
25 Mar (85)	1 Sun	14 4 58	9 Mar (69)	6 Fri	31 3312	140 1086	228 9942	4566
25 Mar (84)	2 Mon	20 17 7	26 Feb (57)	3 Tues	9907 0539	187 3526	198 1701	4567
26 Mar (85)	4 Wed	2 29 16	17 Mar (76)	2 Mon	9941 7363	123 3461	249 4805	4568
26 Mar (85)	5 Thur	8 41 24	7 Mar (66)	0 Sat	156 0912	6 8818	221 3950	4569
25 Mar (85)	6 Fri	14 53 33	25 Mar (85)	6 Fri	190 7735	942 8753	272 7051	4570
25 Mar (84)	0 Sat	21 5 42	14 Mar (73)	3 Tues	66 4964	790 1193	241 8823	4571
26 Mar (85)	2 Mon	3 17 51	4 Mar (63)	1 Sun	280 8512	673 6550	213 7969	4572
26 Mar (85)	3 Tues	9 30 0	22 Mar (81)	6 Fri	9976 9017	573 3568	262 3695	4573
25 Mar (85)	4 Wed	15 42 8	10 Mar (70)	3 Tues	9852 6245	420 6009	231 5662	4574
25 Mar (84)	5 Thur	21 54 17	27 Feb (58)	0 Sat	9728 3473	267 8450	200 7230	4575



TABLE

(CONCURRENT YEAR								Intercalated and unpressed (Ashvini) for month.
Kali	Saka	Chaitrādi Vikrama	V. shādi (solar) year in Bengal	Kollam	A D	JOYIAN SAMVAT-411 A		
						Southern system	Northern system	
4576	1397	1532	881	649 50	1474 75	28 Jaya .	35 Plava .	.
4577	1398	1533	882	650 51	1475 76	29 Maumatha .	36 Subbhakrit .	.
4578	1399	1534	883	651 52	*1476 77	30 Durmukha	37 Sōbhana	1 Chaitra
4579	1400	1535	884	652 53	1477 78	31 Hēmalamba	38 Krōdhan	.
4580	1401	1536	885	653 54	1478 79	32 Vilamba .	39 Viśāvasu	5 Śrāvana .
4581	1402	1537	886	654 55	1479 80	33 Vilāma .	40 Parābhava	.
4582	1403	1538	887	655 56	*1480 81	34 Śrāvana	41 Plavanga	.
4583	1404	1539	888	656 57	1481 82	35 Plava .	42 Kilaka	4 Āshādha
4584	1405	1540	889	657 58	1482 83	36 Subbhakrit	43 Saumya .	.
4585	1406	1541	890	658 59	1483 84	37 Sōbhana	44 Siddhārana	.
4586	1407	1542	891	659 60	*1484 85	38 Krōdhan	45 Virōdhakrit	2 Vāśīṣṭha .
4587	1408	1543	892	660 61	1485 86	39 Viśāvasu	46 Parandhavin	.
4588	1409	1544	893	661 62	1486 87	40 Parābhava	47 Premādin	6 Bhādrapada
4589	1410	1545	894	662 63	1487 88	41 Plavanga	48 Ānanda	.
4590	1411	1546	895	663 64	*1488 89	42 Kilaka	49 Rākshasa	.
4591	1412	1547	896	664 65	1489 90	43 Saumya	50 Anala	5 Śrāvana .
4592	1413	1548	897	665 66	1490 91	44 Siddhārana	51 Pingala	.
4593	1414	1549	898	666 67	1491-92	45 Virōdhakrit	52 Kālyukta .	.
4594	1415	1550	899	667 68	*1492 93	46 Parandhavin	53 Siddhārthan	3 Jyēṣṭha
4595	1416	1551	900	668 69	1493 94	47 Pramādin	54 Raudra .	.
4596	1417	1552	901	669 70	1494 95	48 Ānanda	55 Durmati	.
4597	1418	1553	902	670 71	1495 96	49 Rākshasa .	56 Dundubhi	1 Chaitra
4598	1419	1554	903	671-72	*1496 97	50 Anala	57 Rudhrōdgāra	.
4599	1420	1555	904	672 73	1497 98	51 Pingala	58 Raktāksha	5 Śrāvana
4600	1421	1556	905	673 74	1498 99	52 Kālyukta	59 Krōdhana	.

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Siddhanta-Sirōmani

COMMENCEMENT OF THE									Kali year
SOLAR YEAR.			LUNI SOLAR YEAR (MPAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 ENDS)						
Day and month, A D	Week- day	Time of true Vrishā sankranti	Day and month, A D	Week- day	a	b	c		
13	14	17	19	20	23	24	25	1	
		H M S							
26 Mar (85)	0 Sat	4 0 26	18 Mar (77)	6 Fri	9763 0297	203 8384	252 0335	4576	
26 Mar (85)	1 Sun	10 18 35	8 Mar (67)	4 Wed	9977 3845	87 3741	223 9480	4577	
25 Mar. (85)	2 Mon	16 30 44	26 Feb (57)	2 Mon	191 7393	970 9068	195 8626	4578	
25 Mar (84)	3 Tues	22 12 53	16 Mar (75)	1 Sun	226 4218	906 9033	247 1730	4579	
26 Mar (85)	5 Thur	4 55 1	5 Mar (64)	5 Thur	102 1446	754 0474	216 3499	4580	
26 Mar (85)	6 Fri	11 7 10	24 Mar (83)	4 Wed	136 8270	690 1408	267 6602	4581	
25 Mar (85)	0 Sat	17 19 19	12 Mar (72)	1 Sun	12 5496	537 3649	236 8370	4582	
25 Mar (84)	1 Sun	23 31 28	1 Mar (60)	5 Thur	9888 2727	384 6280	206 0138	4583	
26 Mar (85)	3 Tues	5 43 37	20 Mar (79)	4 Wed	9922 9550	320 6181	257 3243	4594	
26 Mar (85)	4 Wed	11 55 46	9 Mar (08)	1 Sun	9798 0779	167 8664	226 5010	4585	
25 Mar (85)	5 Thur	18 7 54	27 Feb (58)	6 Fri	13 0326	51 4021	198 4156	4586	
26 Mar (85)	0 Sat	0 20 3	17 Mar (76)	5 Thur	47 7151	987 3956	249 7260	4587	
26 Mar (85)	1 Sun	6 32 12	7 Mar (66)	3 Tues	262 0699	870 9313	221 6416	4588	
26 Mar (85)	2 Mon	12 44 21	26 Mar (85)	2 Mon	296 7523	860 9247	272 9510	4589	
25 Mar (85)	3 Tues	18 56 30	14 Mar (74)	6 Fri	172 4752	654 1688	212 1278	4590	
26 Mar (85)	5 Thur	1 8 39	3 Mar (62)	3 Tues	48 1951	501 4129	211 3046	4591	
26 Mar (85)	6 Fri	7 20 48	22 Mar (81)	2 Mon	82 8804	137 4064	269 6151	4592	
26 Mar (85)	0 Sat	13 32 56	11 Mar (70)	6 Fri	9958 5813	284 6504	231 7918	4593	
25 Mar (85)	1 Sun	19 45 5	28 Feb (59)	3 Tues	9834 3261	131 5945	200 9685	4594	
26 Mar (85)	3 Tues	1 57 14	18 Mar (77)	2 Mon	9869 0084	67 8880	252 2790	4595	
26 Mar (85)	4 Wed	8 9 23	8 Mar (67)	0 Sat	83 3633	951 4236	224 1916	4596	
26 Mar (85)	5 Thur	14 21 32	26 Feb (57)	5 Thur	297 7191	811 9593	196 1062	4597	
25 Mar (85)	6 Fri	20 33 41	15 Mar (75)	3 Tues	9993 7685	714 6612	214 6807	4598	
26 Mar (85)	1 Sun	2 45 49	5 Mar (64)	1 Sun	208 1233	618 1969	216 5954	4599	
26 Mar (85)	2 Mon	8 57 58	23 Mar (82)	6 Fri	9904 1738	517 8977	265 1680	4600	

TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>lsh</i> ) lunar months
Kali	Saka	Chaitradī Vikrama	Mśhādī (solar) year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4601	1422	1557	906	674 75	1499 00	53 Siddhārtthin	60 Kshaya	
4602	1423	1558	907	675-76	*1500 01	54 Raudra	1 Prabhava†	4 Āshādha
4603	1424	1559	908	676 77	1501 02	55 Durnati	3 Śukla	
4604	1425	1560	909	677-78	1502 03	56 Dundubhi	4 Pramāda	
4605	1426	1561	910	678 79	1503 04	57 Rudhrōdgārṇi	5 Prajāpati	2 Vaiśākha
4606	1427	1562	911	679 80	*1504 05	58 Raktāksha	6 Angirasa	
4607	1428	1563	912	680 81	1505 06	59 Krōdhanā	7 Śrīmukha	6 Bhādrapada
4608	1429	1564	913	681 82	1506 07	60 Kshaya	8 Bhīva	
4609	1430	1565	914	682 83	1507 08	1 Prabhava	9 Yuvana	
4610	1431	1566	915	683 84	*1508 09	2 Vibhava	10 Dhātṛi	5 Śrāvana
4611	1432	1567	916	684-85	1509 10	3 Śukla	11 Īsvara	
4612	1433	1568	917	685 86	1510 11	4 Pramōda	12 Bahudhānya	
4613	1434	1569	918	686 87	1511-12	5 Prajāpati	13 Pramāthin	3 Jyēsthā
4614	1435	1570	919	687 88	*1512-13	6 Angirasa	14 Vikrama	
4615	1436	1571	920	688 89	1513 14	7 Śrīmukha	15 Vriśa	{ 7 Āsvina 10 Pausa ( <i>lsh</i> ) }
4616	1437	1572	921	689 90	1514 15	8 Bhīva	16 Chitrabhānu	
4617	1438	1573	922	690 91	1515 16	9 Yuvana	17 Subhānu	1 Chaitra
4618	1439	1574	923	691 92	*1516 17	10 Dhātṛi	18 Tārana	5 Śrāvana
4619	1440	1575	924	692 93	1517-18	11 Īsvara	19 Pārthiva	
4620	1441	1576	925	693 94	1518 19	12 Bahudhānya	20 Vyaya	
4621	1442	1577	926	694 95	1519 20	13 Pramāthin	21 Sarvajit	4 Āshādha
4622	1443	1578	927	695 96	*1520 21	14 Vikrama	22 Sarvadharm	
4623	1444	1579	928	696 97	1521-22	15 Vriśa	23 Virōdhin	
4624	1445	1580	929	697-98	1522 23	16 Chitrabhānu	24 Vikṛita	2 Vaisākha
4625	1446	1581	930	698 99	1523 24	17 Subhānu	25 Khara	

† 2 Vibhava was suppressed in the north

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Siddhanta Siromani

COMMENCEMENT OF THE								Kali year
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 ENDS)					
Day and month, A D	Week day	Time of true Masha samkranti	Day and month, A D	Week day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S.						
26 Mar (85)	3 Tues	15 10 7	12 Mar (71)	1 Tues	9779 8966	965 1427	234 2612	4601
25 Mar (85)	4 Wed	21 22 16	1 Mar (61)	1 Sun	9911 2515	248 6785	206 1788	4602
26 Mar (85)	6 Fri	1 34 25	20 Mar (79)	6 Sat	29 0311	181 6719	257 1892	4603
26 Mar (85)	0 Sat	9 16 34	9 Mar (68)	1 Wed	9901 6367	31 9160	226 6659	4604
26 Mar (85)	1 Sun	15 58 42	27 Feb (58)	2 Mon	119 0115	915 1516	198 5806	4605
25 Mar (85)	2 Mon	22 10 51	17 Mar (77)	1 Sun	153 6949	851 1151	249 8910	4606
26 Mar (85)	4 Wed	1 23 0	6 Mar (65)	5 Thur	29 1167	698 6892	219 0678	4607
26 Mar (85)	5 Thur	10 15 9	25 Mar (84)	4 Wed	61 0991	634 6827	270 1781	4608
26 Mar (85)	6 Fri	16 17 18	14 Mar (73)	1 Sun	9919 8220	181 9267	249 5570	4609
25 Mar (85)	0 Sat	22 59 27	2 Mar (62)	5 Thur	9816 5118	129 1707	205 7318	4610
26 Mar (85)	2 Mon	5 11 36	21 Mar (80)	4 Wed	9850 2272	265 1612	260 0422	4611
26 Mar (85)	3 Tues	11 24 44	11 Mar (70)	2 Mon	64 5821	118 6999	211 9367	4612
26 Mar (85)	4 Wed	17 35 53	28 Feb (59)	6 Fri	9910 3019	995 9140	201 1135	4613
25 Mar (85)	5 Thur	23 48 2	18 Mar (78)	5 Thur	9971 9872	931 0475	252 1110	4614
26 Mar (85)	0 Sat	6 0 11	8 Mar (67)	3 Tues	180 3421	815 4732	221 3585	4615
26 Mar (85)	1 Sun	12 12 20	25 Feb (56)	0 Sat	65 0650	682 7172	193 5453	4616
26 Mar (85)	2 Mon	18 24 29	16 Mar (75)	6 Fri	99 7171	598 7196	214 8457	4617
26 Mar (86)	4 Wed	0 36 37	1 Mar (64)	3 Tues	9975 1701	145 9517	211 0226	4618
26 Mar (85)	5 Thur	6 18 46	23 Mar (82)	2 Mon	10 1526	581 0482	265 3330	4619
26 Mar (85)	6 Fri	13 0 55	12 Mar (71)	6 Fri	9885 8751	229 1922	211 3097	4620
26 Mar (85)	0 Sat	19 13 1	2 Mar (61)	3 Wed	100 2302	112 7280	206 1213	4621
26 Mar (86)	2 Mon	1 25 11	20 Mar (80)	3 Tues	131 9126	48 7215	257 7349	4622
26 Mar (85)	3 Tues	7 17 22	9 Mar (68)	0 Sat	10 6155	895 9655	226 9115	4623
26 Mar (85)	4 Wed	13 19 50	27 Feb (58)	5 Thur	221 9902	770 5012	198 8961	4624
26 Mar (85)	5 Thur	20 1 39	18 Mar (77)	1 Wed	259 6726	715 1946	250 1365	4625

TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>leap</i> ) lunar months
Kali	Saka	Chaitrādi Vikrama	Māghādi (solar) year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4626	1447	1582	931	699 09	*1524 25	18 Tirana	26 Nandana	6 Bhādrapada
4627	1448	1583	932	700 01	1525 26	19 Pīrthiva	27 Vijaya	
4628	1449	1584	933	701 02	1526 27	20 Vyaya	28 Jiya	
4629	1450	1585	934	702 03	1527-28	21 Sarvajit	29 Mammatha	4 Āshādha
4630	1451	1586	935	703 04	*1528 29	22 Śirvadhūm	30 Durmukha	
4631	1452	1587	936	704 05	1529 30	23 Virōdhan	31 Hōmalamba	
4632	1453	1588	937	705 06	1530 31	24 Vikāra	32 Vilumba	3 Jyēsthā
4633	1454	1589	938	706 07	1531-32	25 Kharā	33 Vikārin	
4634	1455	1590	939	707 08	*1532 33	26 Nandana	34 Śāivarin	
4635	1456	1591	940	708 09	1533 34	27 Vijaya	35 Plava	7 Āsvina
4636	1457	1592	941	709 10	1534 35	28 Jiya	36 Subhakarit	
4637	1458	1593	942	710 11	1535 36	29 Mammatha	37 Śōbhana	
4638	1459	1594	943	711 12	*1536 37	30 Durmukha	38 Krōdhan	5 Śrāvana
4639	1460	1595	944	712 13	1537-38	31 Hōmalamba	39 Visvāvasu	
4640	1461	1596	945	713 14	1538 39	32 Vilumba	40 Parābhava	
4641	1462	1597	946	714-15	1539 40	33 Vikārin	41 Plavanga	4 Āshādha
4642	1463	1598	947	715 16	*1540 41	34 Śāvarin	42 Kīlaka	
4643	1464	1599	948	716 17	1541-42	35 Plava	43 Saumya	
4644	1465	1600	949	717 18	1542 43	36 Subhakarit	44 Sādhārana	6 Bhādrapada
4645	1466	1601	950	718 19	1543 44	37 Śōbhana	45 Virōdhakarit	
4646	1467	1602	951	719 20	*1544 45	38 Krōdhan	46 Paridhāvin	
4647	1468	1603	952	720 21	1545 46	39 Visvāvasu	47 Pramadān	4 Āshādha
4648	1469	1604	953	721-22	1546 47	40 Parābhava	48 Ānanda	
4649	1470	1605	954	722 23	1547 48	41 Plavanga	49 Rikshasa	
4650	1471	1606	955	723 24	*1548-49	42 Kīlaka	50 Anala	

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Siddhanta-Sirōmani

COMMENCEMENT OF THE								Kali year
SOLAR YEAR.			LUNI SOLAR YEAR (MEAN SUNRISI OF DAY ON WHICH CHAITRA SURYA 1 LINDS)					
Day and month, A D	Week day	Time of true Mēsha sankrānti	Day and month, A D	Week day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
26 Mar (86)	0 Sat	2 13 48	6 Mar (66)	1 Sun	135 3955	562 7387	219 3134	4626
26 Mar (85)	1 Sun	8 25 57	25 Mar (84)	0 Sat	170 0779	498 7322	270 6247	4627
26 Mar (85)	2 Mon	14 38 6	14 Mar (73)	1 Wed	45 8007	345 9762	239 8005	4628
26 Mar (85)	3 Tues	20 50 15	3 Mar (62)	1 Sun	9921 5236	193 2203	208 9773	4629
26 Mar (86)	5 Thur	3 2 23	21 Mar (81)	0 Sat	9956 3060	129 2137	200 2878	4630
26 Mar (85)	6 Fri	9 14 32	11 Mar (70)	5 Thur	170 5608	12 7195	232 2023	4631
26 Mar (85)	0 Sat	15 26 41	28 Feb (59)	2 Mon	46 2836	860 0035	201 3790	4632
26 Mar (85)	1 Sun	21 38 50	19 Mar (78)	1 Sun	80 9660	795 9870	252 6895	4633
26 Mar (86)	3 Tues	3 50 59	8 Mar (64)	6 Fri	295 3209	679 5227	224 6041	4634
26 Mar (85)	4 Wed	10 3 8	26 Mar (85)	4 Wed	9991 3712	579 1945	273 1767	4635
26 Mar (85)	5 Thur	16 15 17	15 Mar (71)	1 Sun	9867 0941	426 1686	242 3535	4636
26 Mar (85)	6 Fri	22 27 25	4 Mar (63)	5 Thur	9742 8170	273 7126	211 5303	4637
26 Mar (86)	1 Sun	4 39 31	22 Mar (82)	1 Wed	9777 4894	209 7061	262 8408	4638
26 Mar (85)	2 Mon	10 51 43	12 Mar (71)	2 Mon	9991 8551	93 2417	234 7553	4639
26 Mar (85)	3 Tues	17 3 52	2 Mar (61)	0 Sat	206 2090	976 7775	206 6699	4640
26 Mar (85)	4 Wed	23 16 1	21 Mar (80)	6 Fri	240 8914	912 7710	258 6803	4641
26 Mar (86)	6 Fri	5 28 10	9 Mar (69)	3 Tues	116 6132	760 0151	227 1571	4642
26 Mar (85)	0 Sat	11 40 18	26 Feb (57)	0 Sat	9992 3370	607 2591	196 3339	4643
26 Mar (85)	1 Sun	17 52 27	17 Mar (76)	6 Fri	27 0195	513 2525	247 6113	4644
27 Mar (86)	3 Tues	0 4 36	6 Mar (65)	3 Tues	9902 7123	390 1966	216 8211	4645
26 Mar (86)	4 Wed	6 12 45	24 Mar (81)	2 Mon	9937 1217	326 1900	268 1211	4646
26 Mar (85)	5 Thur	12 28 54	13 Mar (72)	6 Fri	9813 1475	173 7341	237 3053	4647
26 Mar (85)	6 Fri	18 41 3	3 Mar (62)	4 Wed	27 5021	57 2698	209 2229	4648
27 Mar (86)	1 Sun	0 53 11	22 Mar (81)	3 Tues	62 1847	993 2632	260 5333	4649
26 Mar (86)	2 Mon	7 5 20	11 Mar (71)	1 Sun	276 5396	876 7990	232 1478	4650

TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>sh</i> ) lunar months
Rah	Saka	Chaitrādi Vikrama	Mēshādi (solar) year in Bengal	Kollam	A D	Jovian Samvatsara		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4651	1472	1607	956	724-25	1549-50	13 Samvata	51 Pūrṇimā	3 Jyēṣṭhā
4652	1473	1608	957	725-26	1550-51	41 Sudhānā	52 Kāṣyaka	
4653	1474	1609	958	726-27	1551-52	45 Anurāṣṭa	53 Sudhānā	7 Āṣvina
4654	1475	1610	959	727-28	*1552-53	46 Pūrṇimā	54 Rāshī	
4655	1476	1611	960	728-29	1553-54	47 Pramāṇa	55 Dhanu	
4656	1477	1612	961	729-30	1554-55	48 Ānura	56 Dhanu	5 Śrāvaṇa
4657	1478	1613	962	730-31	1555-56	49 Rāṣṭhā	57 Rudhīrā	
4658	1479	1614	963	731-32	*1556-57	50 Anura	58 Rāṣṭhā	
4659	1480	1615	964	732-33	1557-58	51 Pūrṇimā	59 Kṛāṣṭhā	4 Āṣvīdha
4660	1481	1616	965	733-34	1558-59	52 Kāṣyaka	60 Kṣāyā	
4661	1482	1617	966	734-35	1559-60	53 Sudhānā	1 Prabhā	
4662	1483	1618	967	735-36	*1560-61	54 Rāshī	2 Vibhā	2 Vasīkha
4663	1484	1619	968	736-37	1561-62	55 Dhanu	3 Sukhā	
4664	1485	1620	969	737-38	1562-63	56 Dhanu	4 Pramāṇa	6 Bhādrapada
4665	1486	1621	970	738-39	1563-64	57 Rudhīrā	5 Prayāṇa	
4666	1487	1622	971	739-40	*1564-65	58 Rāṣṭhā	6 Anura	
4667	1488	1623	972	740-41	1565-66	59 Kṛāṣṭhā	7 Śrīṇukhā	1 Āṣvīdha
4668	1489	1624	973	741-42	1566-67	60 Kṣāyā	8 Bhāṇa	
4669	1490	1625	974	742-43	1567-68	1 Prabhā	9 Yuvā	
4670	1491	1626	975	743-44	*1568-69	2 Vibhā	10 Dhāṭṭi	3 Jyēṣṭhā
4671	1492	1627	976	744-45	1569-70	3 Sukhā	11 Śvāṇa	
4672	1493	1628	977	745-46	1570-71	4 Pramāṇa	12 Bhādhīnā	7 Āṣvina
4673	1494	1629	978	746-47	1571-72	5 Prayāṇa	13 Pramāṇa	
4674	1495	1630	979	747-48	*1572-73	6 Anura	14 Vikramā	
4675	1496	1631	980	748-49	1573-74	7 Śrīṇukhā	15 Vṛiṣha	5 Śrāvaṇa

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Siddhanta Siromani

COMMENCEMENT OF THE									Kali year
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SIKLA 1 FALLS)						
Day and month, A D	Week day	Time of true Mēsha sankranti	Day and month, A D	Week day	a	b	c		
13	14	17	19	20	23	24	25	1	
		H M S							
26 Mar (85)	3 Tues	13 17 29	28 Feb (79)	5 Thur	152 2624	721 04 10	201 6246	4651	
26 Mar (85)	4 Wed	19 29 38	19 Mar (78)	1 Wed	186 9447	660 0365	252 9151	4652	
27 Mar (86)	6 Fri	1 41 47	8 Mar (67)	1 Sun	62 6676	507 3166	222 1018	4653	
26 Mar (86)	0 Sat	7 52 56	26 Mar (86)	0 Sat	97 3500	443 2710	273 4222	4654	
26 Mar (85)	1 Sun	11 6 1	15 Mar (74)	1 Wed	9971 0729	290 5181	242 5991	4655	
26 Mar (85)	2 Mon	20 15 13	4 Mar (63)	1 Sun	9848 7957	137 7692	212 2759	4656	
27 Mar (86)	1 Wed	2 30 22	21 Mar (82)	0 Sat	9883 4781	71 7556	263 0863	4657	
26 Mar (86)	5 Thur	8 42 31	12 Mar (72)	5 Thur	97 8329	957 2912	235 0008	4658	
26 Mar (85)	6 Fri	14 54 40	2 Mar (61)	3 Tues	312 1878	840 8270	206 9154	4659	
26 Mar (85)	0 Sat	21 6 49	20 Mar (79)	1 Sun	8 2381	740 5288	255 4881	4660	
27 Mar (86)	2 Mon	3 18 58	10 Mar (69)	6 Fri	222 5939	621 0646	227 4026	4661	
26 Mar (86)	3 Tues	9 31 6	27 Feb (58)	1 Tues	98 3158	471 3086	196 5794	4662	
26 Mar (85)	1 Wed	15 13 15	16 Mar (75)	1 Sun	9794 3672	371 0104	245 1120	4663	
26 Mar (85)	5 Thur	21 55 24	6 Mar (65)	6 Fri	8 7210	251 5461	217 0667	4664	
27 Mar (86)	0 Sat	4 7 33	25 Mar (84)	5 Thur	43 4034	190 5396	268 3770	4665	
26 Mar (86)	1 Sun	10 19 12	13 Mar (73)	2 Mon	9919 1263	37 7836	237 5538	4666	
26 Mar (85)	2 Mon	16 31 51	3 Mar (62)	0 Sat	133 4811	921 3193	209 4684	4667	
26 Mar (85)	3 Tues	22 43 59	22 Mar (81)	6 Fri	168 1635	857 3128	260 7589	4668	
27 Mar (86)	5 Thur	4 56 8	11 Mar (70)	3 Tues	43 8864	704 5568	229 9556	4669	
26 Mar (86)	6 Fri	11 8 17	28 Feb (59)	0 Sat	9919 6901	551 5009	199 1124	4670	
26 Mar (85)	0 Sat	17 20 26	18 Mar (77)	6 Fri	9951 2915	487 7943	250 4128	4671	
26 Mar (85)	1 Sun	23 32 35	7 Mar (66)	3 Tues	9831 0144	115 5384	219 6197	4672	
27 Mar (86)	3 Tues	5 44 44	26 Mar (85)	2 Mon	9864 6968	271 0319	270 9100	4673	
26 Mar (86)	4 Wed	11 56 52	15 Mar (75)	0 Sat	79 0516	154 5676	242 8116	4674	
26 Mar (85)	5 Thur	18 9 1	4 Mar (63)	4 Wed	9954 7745	1 5117	213 0214	4675	



TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>ṣa</i> ) lunar months
Kali	Saka	Chaitra Vikrama	Viśvabhūta ( <i>śaka</i> ) year in Bengal	Kollan	A D	JUVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
1676	1497	1632	981	749 50	1574 75	8 Bhīṣa	16 Chaitrabhānu	
1677	1498	1633	982	750 51	1575 76	9 Yuvan	17 Subhānu	
1678	1499	1634	983	751 52	*1576 77	10 Dhātṛi	18 Tārana	4 Āshādha
1679	1500	1635	984	752 53	1577-78	11 Isvara	19 Pārthiva	
1680	1501	1636	985	753 54	1578 79	12 Bahudhānyā	20 Vyāya	
1681	1502	1637	986	754 55	1579 80	13 Pramīthun	21 Sarvajit	1 Chaitra
1682	1503	1638	987	755 56	*1580 81	14 Vikrama	22 Sarvadhārīn	
1683	1504	1639	988	756 57	1581-82	15 Vṛishā	23 Virōdhun	6 Bhādrapada
1684	1505	1640	989	757 58	1582 83	16 Chaitrabhānu	24 Vikṛita	
1685	1506	1641	990	758 59	1583 84	17 Subhānu	25 Khara	
1686	1507	1642	991	759 60	*1584 85	18 Tārana	26 Nandana	4 Āshādha
1687	1508	1643	992	760 61	1585 86	19 Pārthiva	27 Vijaya†	
1688	1509	1644	993	761 62	1586 87	20 Vyaya	29 Manmatha	
1689	1510	1645	994	762 63	1587-88	21 Sarvajit	30 Durmulha	3 Jyēsthā
1690	1511	1646	995	763 64	*1588 89	22 Sarvadhārīn	31 Hīmalamba	
1691	1512	1647	996	764 65	1589 90	23 Virōdhun	32 Vilamba	7 Āsvina
1692	1513	1648	997	765 66	1590 91	24 Vikṛita	33 Vilārīn	
1693	1514	1649	998	766 67	1591-92	25 Khara	34 Śārvarin	
1694	1515	1650	999	767 68	*1592 93	26 Nandana	35 Plava	5 Śrāvana
1695	1516	1651	1000	768 69	1593 94	27 Vijaya	36 Subhakṛit	
1696	1517	1652	1001	769 70	1594 95	28 Jaya	37 Śubhana	
1697	1518	1653	1002	770 71	1595 96	29 Manmatha	38 Krōdhun	4 Āshādha
1698	1519	1654	1003	771-72	*1596 97	30 Durmulha	39 Viśārāsu	
1699	1520	1655	1004	772 73	1597-98	31 Hīmalamba	40 Parābhava	
1700	1521	1656	1005	773 74	1598-99	32 Vilamba	41 Plavaṅga	1 Chaitra

† 28 Jaya was suppressed in the north

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Siddhanta Siromani

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)					Kali year
Day and month, A D	Week- day	Time of true Mēsha samkrānti	Day and month, A D	Week day	a	b	c	
13	14	17	19	20	23	24	25	
		H M S						1
27 Mar (86)	0 Sat	0 21 10	23 Mar (82)	3 Tues	9989 4569	937 8051	263 3319	4676
27 Mar (86)	1 Sun	6 13 19	13 Mar (72)	1 Sun	203 8116	821 3407	235 2464	4677
26 Mar (86)	2 Mon	12 45 28	1 Mar (61)	5 Thur	79 5315	668 5848	204 1231	4678
26 Mar (85)	3 Tues	18 57 37	20 Mar (79)	4 Wed	114 2169	604 5783	255 7336	4679
27 Mar (86)	5 Thur	1 9 45	9 Mar (68)	1 Sun	9989 9398	151 8224	224 9104	4680
27 Mar (86)	6 Fri	7 21 54	26 Feb (57)	5 Thur	9865 6626	299 0664	194 0872	4681
26 Mar (86)	0 Sat	13 34 3	16 Mar (76)	4 Wed	9900 3450	235 0509	215 3975	4682
26 Mar (85)	1 Sun	19 46 12	5 Mar (64)	1 Sun	9776 0678	82 3039	214 5744	4683
27 Mar (86)	3 Tues	1 56 21	24 Mar (83)	0 Sat	9810 7501	18 2935	265 8848	4684
27 Mar (86)	4 Wed	8 10 30	14 Mar (73)	5 Thur	25 1050	901 8331	237 7994	4685
26 Mar (86)	5 Thur	14 22 39	3 Mar (63)	3 Tues	239 4598	785 3688	209 7139	4686
26 Mar (85)	6 Fri	20 34 47	22 Mar (81)	2 Mon	274 1423	721 3623	261 0244	4687
27 Mar (86)	1 Sun	2 46 56	11 Mar (70)	6 Fri	149 8651	568 6063	230 2012	4688
27 Mar (86)	2 Mon	8 59 5	28 Feb (59)	3 Tues	25 5879	415 8503	199 3780	4689
26 Mar (86)	3 Tues	15 11 14	18 Mar (78)	2 Mon	60 2703	351 8438	250 6883	4690
26 Mar (85)	4 Wed	21 23 23	7 Mar (66)	6 Fri	9935 9932	199 0879	219 8652	4691
27 Mar (86)	6 Fri	3 35 32	26 Mar (85)	5 Thur	9970 6755	135 0814	271 1756	4692
27 Mar (86)	0 Sat	9 47 40	15 Mar (74)	2 Mon	9846 3985	982 3255	240 3524	4693
26 Mar (86)	1 Sun	15 59 49	4 Mar (64)	0 Sat	60 7533	865 8612	212 2669	4694
26 Mar (85)	2 Mon	22 11 58	23 Mar (82)	6 Fri	95 4356	802 8547	263 5774	4695
27 Mar (86)	4 Wed	4 24 8	13 Mar (72)	4 Wed	309 7904	685 3903	235 4917	4696
27 Mar (86)	5 Thur	10 36 16	2 Mar (61)	1 Sun	185 5133	532 6343	204 6687	4697
26 Mar (86)	6 Fri	16 48 25	19 Mar (79)	6 Fri	9881 5636	432 3362	253 2413	4698
26 Mar (85)	0 Sat	23 0 33	8 Mar (67)	3 Tues	9757 2565	279 5803	222 4181	4699
27 Mar (86)	2 Mon	5 12 42	26 Feb (57)	1 Sun	9971 6413	163 1160	194 3328	4700

TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>lsh</i> ) lunar months
Kali	Saka	Chaitrādi Vikrama	Mīśhādi (solar) year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4701	1522	1657	1006	774 75	1599 00	33 Vikrīn	42 Kīlaka	5 Śrāvana
4702	1523	1658	1007	775 76	*1600 01	34 Śūvīrīn	43 Saumya	
4703	1524	1659	1008	776 77	1601 02	35 Plavī	44 Sādhārana	
4704	1525	1660	1009	777 78	1602 03	36 Subhaktī	45 Virōdhakrit	4 Āshādha
4705	1526	1661	1010	778-79	1603 01	37 Sōbhana	46 Paridhāvin	
4706	1527	1662	1011	779 80	*1601 05	38 Krōdhīn	47 Pramādin	
4707	1528	1663	1012	780 81	1605 06	39 Visvāvasu	48 Ananda	2 Vaisākha
4708	1529	1664	1013	781-82	1606 07	40 Parībhava	49 Rīkshīsa	
4709	1530	1665	1014	782 83	1607 08	41 Plavangī	50 Anala	
4710	1531	1666	1015	783 84	*1608 09	42 Kīlaka	51 Pingala	6 Bhādrapada
4711	1532	1667	1016	784 85	1609 10	43 Saumya	52 Kālayukta	
4712	1533	1668	1017	785 86	1610 11	44 Sādhārana	53 Siddhārthan	
4713	1534	1669	1018	786 87	1611 12	45 Virōdhakrit	54 Raudra	5 Śrāvana
4714	1535	1670	1019	787 88	*1612 13	46 Paridhāvin	55 Durnatī	
4715	1536	1671	1020	788 89	1613 14	47 Pramādin	56 Dundubhi	
4716	1537	1672	1021	789 90	1614 15	48 Ānanda	57 Rudhirōdgārīn	3 Jyēsthā
4717	1538	1673	1022	790 91	1615 16	49 Rīkshīsa	58 Raktāksha	
4718	1539	1674	1023	791 92	*1616 17	50 Anala	59 Kīrdhana	
4719	1540	1675	1024	792 93	1617-18	51 Pingalī	60 Kshaya	1 Chaitrī
4720	1541	1676	1025	793 94	1618 19	52 Kālayukta	1 Prabhava	
4721	1542	1677	1026	794 95	1619 20	53 Siddhārthan	2 Vibhava	
4722	1543	1678	1027	795 96	*1620 21	54 Raudra	3 Sukla	5 Śrāvana
4723	1544	1679	1028	796 97	1621 22	55 Durnatī	4 Pramōda	
4724	1545	1680	1029	797 98	1622-23	56 Dundubhi	5 Prajāpatī	
4725	1546	1681	1030	798 99	1623 24	57 Rudhirōdgārīn	6 Angiras	4 Āshādha

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Siddhānta-Sirōmani.

COMMENCEMENT OF THE									Kali year
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 FOLDS)						
Day and month, A.D	Week- day	Time of true Mēsha samkrānti	Day and month, A.D	Week- day	a	b	c		
13	14	17	19	20	23	24	25	1	
		H M. S							
27 Mar (86)	3 Tues	11 24 51	17 Mar (76)	0 Sat	6 3237	99 1094	245 5239	4701	
26 Mar (86)	4 Wed	17 37 0	6 Mar (66)	5 Thur	220 6785	982 6452	217 4772	4702	
26 Mar (85)	5 Thur	23 49 9	25 Mar (84)	4 Wed	255 3609	918 6386	268 7875	4703	
27 Mar (86)	0 Sat	6 1 18	14 Mar (73)	1 Sun	131 0837	765 8827	237 9643	4704	
27 Mar (86)	1 Sun	12 13 26	3 Mar (62)	5 Thur	6 8066	613 1267	207 1411	4705	
26 Mar (86)	2 Mon	18 25 35	21 Mar (81)	4 Wed	41 4890	549 1202	258 4516	4706	
27 Mar (86)	4 Wed	0 37 44	10 Mar (69)	1 Sun	9917 2118	396 3643	227 6283	4707	
27 Mar (86)	5 Thur	6 49 53	27 Feb (58)	5 Thur	9792 9346	243 6083	196 8051	4708	
27 Mar (86)	6 Fri	13 2 2	18 Mar (77)	4 Wed	9827 8171	179 6018	248 1155	4709	
26 Mar (86)	0 Sat	19 14 11	7 Mar (67)	2 Mon.	41 9718	63 1374	220 0302	4710	
27 Mar (86)	2 Mon	1 26 20	26 Mar (85)	1 Sun	76 7452	999 1309	271 3405	4711	
27 Mar (86)	3 Tues	7 39 28	16 Mar (75)	6 Fri	291 0091	882 6666	243 2551	4712	
27 Mar (86)	4 Wed	13 50 37	5 Mar (64)	3 Tues	166 7320	729 9107	212 4319	4713	
26 Mar (86)	5 Thur	20 2 46	23 Mar (83)	2 Mon	201 4143	665 9042	263 7424	4714	
27 Mar (86)	0 Sat	2 14 55	12 Mar (71)	6 Fri	77 1372	513 1482	232 9181	4715	
27 Mar (86)	1 Sun	8 27 4	1 Mar (60)	3 Tues	9952 8600	360 3923	202 0958	4716	
27 Mar (86)	2 Mon	14 39 13	20 Mar (79)	2 Mon	9987 5423	296 4047	253 4063	4717	
26 Mar (86)	3 Tues	20 51 21	8 Mar (68)	6 Fri	9863 2652	143 6298	222 5831	4718	
27 Mar (86)	5 Thur	3 3 30	26 Feb (57)	4 Wed	77 6201	27 1654	194 4977	4719	
27 Mar (86)	6 Fri	9 15 39	17 Mar (76)	3 Tues	112 3025	963 1589	245 8080	4720	
27 Mar (86)	0 Sat	15 27 48	6 Mar (65)	0 Sat	9988 0252	810 4030	214 9849	4721	
26 Mar (86)	1 Sun	21 39 57	24 Mar (84)	6 Fri	22 7077	746 3965	266 2953	4722	
27 Mar (86)	3 Tues	3 52 6	14 Mar (73)	4 Wed	237 0625	629 9332	238 2099	4723	
27 Mar (86)	4 Wed	10 4 14	3 Mar (62)	1 Sun	112 7853	477 1763	207 3866	4724	
27 Mar (86)	5 Thur	16 16 23	21 Mar (80)	6 Fri	9908 8357	376 8780	255 9593	4725	

TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>lsh</i> ) lunar months
Kali	Saka	Chaitradī Vikrama	Meshādī (solar) year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4726	1547	1682	1031	799 00	*1624 25	58 Raktiksha	7 Śrīmukha	
4727	1548	1683	1032	800 01	1625 26	59 Krōdhana	8 Bhāva	2 Vaisākha
4728	1549	1684	1033	801-02	1626 27	60 Kshaya	9 Yuvan	
4729	1550	1685	1034	802 03	1627-28	1 Prabhava	10 Dhātri	6 Bhādrapada
4730	1551	1686	1035	803 04	*1628-29	2 Vibhava	11 Īvara	
4731	1552	1687	1036	804 05	1629 30	3 Śukla	12 Bahudhānya	
4732	1553	1688	1037	805 06	1630 31	4 Pramōda	13 Pramāthin	5 Śrāvana
4733	1554	1689	1038	806 07	1631 32	5 Prajāpati	14 Vikrama	
4734	1555	1690	1039	807 08	*1632 33	6 Angiras	15 Vṛisha	
4735	1556	1691	1040	808 09	1633 34	7 Śrīmukha	16 Chitrabhānu	3 Jyēsthā
4736	1557	1692	1041	809 10	1634 35	8 Bhāva	17 Subhānu	
4737	1558	1693	1042	810 11	1635 36	9 Yuvan	18 Tārana	
4738	1559	1694	1043	811 12	*1636 37	10 Dhātri	19 Pārthiva	1 Chaitra
4739	1560	1695	1044	812-13	1637-38	11 Īvara	20 Vyaya	
4740	1561	1696	1045	813 14	1638 39	12 Bahudhānya	21 Sarvajit	5 Śrāvana
4741	1562	1697	1046	814-15	1639-40	13 Pramāthin	22 Sarvadhārin	
4742	1563	1698	1047	815 16	*1640-41	14 Vikrama	23 Virōdhin	
4743	1564	1699	1048	816 17	1641 42	15 Vṛisha	24 Vikrita	4 Āshādha
4744	1565	1700	1049	817 18	1642 43	16 Chitrabhānu	25 Khara	
4745	1566	1701	1050	818 19	1643-44	17 Subhānu	26 Nandana	
4746	1567	1702	1051	819 20	*1644-45	18 Tārana	27 Vijaya	2 Vaisākha
4747	1568	1703	1052	820 21	1645 46	19 Pārthiva	28 Jaya	
4748	1569	1704	1053	821 22	1646-47	20 Vyaya	29 Manmatha	6 Bhādrapada
4749	1570	1705	1054	822 23	1647 48	21 Sarvajit	30 Durmukha	
4750	1571	1706	1055	823 24	*1648-49	22 Sarvadhārin	31 Haimalamba	

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Siddhanta-Sirōmani

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MFAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)					Kali year
Day and month, A.D	Week day	Time of true Mīśra samvṛānti	Day and month, A.D	Week day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
26 Mar (86)	6 Fri	22 28 32	10 Mar (70)	4 Wed	23 1906	260 4138	227 8739	4726
27 Mar (86)	1 Sun	4 40 41	27 Feb (58)	1 Sun	9898 9134	107 6578	197 0507	4727
27 Mar (86)	2 Mon	10 52 50	18 Mar (77)	0 Sat	9933 5958	43 6413	248 3610	4728
27 Mar (86)	3 Tues	17 4 59	9 Mar (67)	5 Thur	147 9506	927 1870	220 2757	4729
26 Mar (86)	4 Wed	23 17 7	26 Mar (86)	4 Wed	183 6330	862 1804	271 5861	4730
27 Mar (86)	6 Fr	5 29 16	15 Mar (74)	1 Sun	58 3558	710 4245	240 7629	4731
27 Mar (86)	0 Sat	11 41 25	5 Mar (64)	6 Fri	272 7107	593 9602	212 6774	4732
27 Mar (86)	1 Sun	17 53 34	23 Mar (82)	4 Wed	9968 7611	493 6620	261 2501	4733
27 Mar (87)	3 Tues	0 5 43	11 Mar (71)	1 Sun	9844 4840	340 9061	230 4269	4734
27 Mar (86)	4 Wed	6 17 52	28 Feb (59)	5 Thur	9720 2067	198 1500	199 6037	4735
27 Mar (86)	5 Thur	12 30 1	19 Mar (78)	4 Wed	9754 8891	124 1436	250 9140	4736
27 Mar (86)	6 Fri	18 42 9	9 Mar (68)	2 Mon	9969 2440	7 6793	222 8286	4737
27 Mar (87)	1 Sun	0 54 18	27 Feb (58)	0 Sat	183 5888	891 2150	194 7433	4738
27 Mar (86)	2 Mon	7 6 27	17 Mar (76)	6 Fri	218 2812	827 2084	246 0536	4739
27 Mar (86)	3 Tues	13 18 36	6 Mar (65)	3 Tues	94 0040	674 4525	215 2305	4740
27 Mar (86)	4 Wed	19 30 45	25 Mar (84)	2 Mon	128 6865	610 4460	266 5408	4741
27 Mar (87)	6 Fri	1 42 54	13 Mar (73)	6 Fri	4 3092	457 6800	235 7177	4742
27 Mar (86)	0 Sat	7 55 2	2 Mar (61)	3 Tues	9880 1321	304 9341	204 8934	4743
27 Mar (86)	1 Sun	14 7 11	21 Mar (80)	2 Mon	9914 8145	240 9275	256 2049	4744
27 Mar (86)	2 Mon	20 19 20	10 Mar (69)	6 Fri	9790 5374	88 1716	225 3816	4745
27 Mar (87)	4 Wed	2 31 29	28 Feb (59)	4 Wed	4 8921	971 7073	197 2962	4746
27 Mar (86)	5 Thur	8 43 38	18 Mar (77)	3 Tues	39 5746	907 7008	248 6066	4747
27 Mar (86)	6 Fri	14 55 47	8 Mar (67)	1 Sun	253 9204	791 2365	220 4233	4748
27 Mar (86)	0 Sat	21 7 55	27 Mar (86)	0 Sat	288 6117	727 2299	271 8316	4749
27 Mar (87)	2 Mon	3 20 4	15 Mar (75)	4 Wed	164 4340	574 4740	241 0084	4750

TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>lsh</i> ) lunar months
Kali	Saka	Chaitrādi Vikrama	Viśvādi (solar) year in Bengal	Kollām	A D	JOYIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4751	1572	1707	1056	824 25	1649 50	23 Virōdhan	32 Vilamba	5 Śrāvana
4752	1573	1708	1057	825 26	1650 51	24 Vilamba	33 Vilamba	
4753	1574	1709	1058	826 27	1651 52	25 Kharā	34 Śārvaram	
4754	1575	1710	1059	827 28	*1652 53	26 Nandana	35 Plava	3 Jyēsthā
4755	1576	1711	1060	828 29	1653 54	27 Vijaya	36 Subhadrā	
4756	1577	1712	1061	829 30	1654 55	28 Jyā	37 Śōbhana	{ 7 Āsvina 10 Pausa ( <i>lsh</i> ) }
4757	1578	1713	1062	830 31	1655 56	29 Manmathā	38 Krōdhan	
4758	1579	1714	1063	831-32	*1656 57	30 Durmatī	39 Viśvāvasu	
4759	1580	1715	1064	832 33	1657 58	31 Hūmalambā	40 Paribhāva	5 Śrāvana
4760	1581	1716	1065	833 34	1658 59	32 Vilamba	41 Plavanga	
4761	1582	1717	1066	834 35	1659 60	33 Vikāra	42 Kīlaka	
4762	1583	1718	1067	835 36	*1660 61	34 Śārvaram	43 Saumya	4 Āshādhā
4763	1584	1719	1068	836 37	1661 62	35 Plava	44 Siddhārā	
4764	1585	1720	1069	837 38	1662 63	36 Subhadrā	45 Virōdhakrūt	
4765	1586	1721	1070	838 39	1663 64	37 Śōbhana	46 Paridhāva	2 Vaiśākha
4766	1587	1722	1071	839 40	*1664 65	38 Krōdhan	47 Pramāda	
4767	1588	1723	1072	840 41	1665 66	39 Viśvāvasu	48 Ānanda	6 Bhādrapada
4768	1589	1724	1073	841 42	1666 67	40 Paribhāva	49 Rādhā	
4769	1590	1725	1074	842 43	1667 68	41 Plavanga	50 Anala	
4770	1591	1726	1075	843 44	*1668 69	42 Kīlaka	51 Pungala	4 Āshādhā
4771	1592	1727	1076	844 45	1669 70	43 Saumya	52 Kālyāṇka	
4772	1593	1728	1077	845 46	1670 71	44 Siddhārā	53 Siddhārā	
4773	1594	1729	1078	846 47	1671 72	45 Virōdhakrūt	54 Raudra	3 Jyēsthā
4774	1595	1730	1079	847 48	*1672 73	46 Paridhāva	55 Dundubhi	
4775	1596	1731	1080	848 49	1673 74	47 Pramāda	56 Rudhā dāra	{ 7 Āsvina 11 Māgha ( <i>lsh</i> ) }

† 55 Durmatī was suppressed in the north

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Siddhanta-Siromani.

COMMENCEMENT OF THE								
SOLAR YEAR			LUNISOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SURYA 1 LENDS)					Nah year
Day and month, A D	Week day	Time of true Visha samkrānti	Day and month, A D	Week day	a	b	c	
13	14	17	19	20	23	24	25	1
27 Mar (86)	3 Tues	H M S 9 32 13	4 Mar (83)	1 Sun	40 0575	121 6980	210 1852	4751
27 Mar (86)	4 Wed	15 41 22	23 Mar (82)	0 Sat	74 7398	357 6915	261 4057	4762
27 Mar (86)	5 Thur	21 56 31	19 Mar (71)	4 Wed	9950 4627	201 9916	230 6724	4753
27 Mar (87)	0 Sat	4 8 41	29 Feb (60)	1 Sun	9826 1855	52 1996	199 8492	4754
27 Mar (86)	1 Sun	10 20 49	19 Mar (78)	0 Sat	9860 8679	988 1931	251 1596	4755
27 Mar (86)	2 Mon	16 32 58	9 Mar (68)	5 Thur	75 2227	871 7289	223 0742	4756
27 Mar (86)	3 Tues	22 45 7	26 Feb (57)	2 Mon	9950 9156	718 9728	192 2510	4757
27 Mar (87)	5 Thur	4 57 16	16 Mar (76)	1 Sun	9985 6280	654 9663	243 5614	4758
27 Mar (86)	6 Fri	11 9 25	6 Mar (65)	6 Fri	199 9828	538 5020	215 4762	4759
27 Mar (86)	0 Sat	17 21 34	24 Mar (83)	1 Wed	9896 0332	438 2039	264 0487	4760
27 Mar (86)	1 Sun	23 33 43	13 Mar (72)	1 Sun	9771 7560	285 5179	233 2254	4761
27 Mar (87)	3 Tues	5 45 50	2 Mar (62)	6 Fri	9986 1109	168 9836	205 1399	4762
27 Mar (86)	4 Wed	11 57 59	21 Mar (80)	5 Thur	20 7932	104 9771	256 4504	4763
27 Mar (86)	5 Thur	18 10 8	10 Mar (69)	2 Mon	9896 5161	952 2211	225 6272	4764
28 Mar (87)	0 Sat	0 22 17	28 Feb (59)	0 Sat	110 8709	835 7568	197 5418	4765
27 Mar (87)	1 Sun	6 34 26	18 Mar (78)	6 Fri	145 5534	771 7503	248 8521	4766
27 Mar (86)	2 Mon	12 46 35	7 Mar (66)	3 Tues	21 2761	618 9944	218 0290	4767
27 Mar (86)	3 Tues	18 58 43	26 Mar (85)	2 Mon	55 9585	551 9879	269 3394	4768
28 Mar (87)	5 Thur	1 10 52	15 Mar (74)	6 Fri	9931 6814	402 2319	238 5162	4769
27 Mar (87)	6 Fri	7 23 1	3 Mar (63)	3 Tues	9807 4042	249 4760	207 6929	4770
27 Mar (86)	0 Sat	13 35 10	22 Mar (81)	2 Mon	9842 0866	185 4694	259 0034	4771
27 Mar (86)	1 Sun	19 47 19	12 Mar (71)	0 Sat	56 4415	69 0051	230 9180	4772
28 Mar (87)	3 Tues	1 59 28	1 Mar (60)	4 Wed	9932 1643	916 2491	200 0948	4773
27 Mar (87)	4 Wed	8 11 36	19 Mar (79)	3 Tues	9966 8466	852 2426	251 4051	4774
27 Mar (86)	5 Thur	14 23 45	9 Mar (68)	1 Sun	181 2015	735 7788	223 3197	4775



TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>lsh</i> ) lunar months
Kali	Saka	Chaitrādi Vikrama	Mīśhādi (solar) year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4776	1597	1732	1081	849 50	1674-75	48 Ānanda	58 <i>R Itāksha</i>	1 Chaitra
4777	1598	1733	1082	850 51	1675 76	49 Rākshasa	59 <i>Krōdhana</i>	
4778	1599	1734	1083	851 52	*1676 77	50 Anala	60 <i>Kshaya</i>	5 Śrāvana
4779	1600	1735	1084	852 53	1677-78	51 Pingala	1 <i>Prabhava</i>	
1780	1601	1736	1085	853 54	1678 79	52 Kālayukta	2 <i>Vibhava</i>	
4781	1602	1737	1086	854-55	1679 80	53 Siddhārthina	3 <i>Śukla</i>	3 Jyēsthā†
4782	1603	1738	1087	855 56	*1680 81	54 Raudra	4 <i>Pramōda</i>	
4783	1604	1739	1088	856 57	1681 82	55 Durmati	5 <i>Prajāpati</i>	
4784	1605	1740	1089	857 58	1682 83	56 Dundubhi	6 <i>Angiras</i>	2 Vaisākha
4785	1606	1741	1090	858 59	1683 84	57 Rudrāṣṭadgāra	7 <i>Śrīmukha</i>	
4786	1607	1742	1091	859 60	*1684 85	58 Raktāksha	8 <i>Bhāva</i>	6 Bhādrapada
4787	1608	1743	1092	860 61	1685 86	59 Krōdhana	9 <i>Yuvana</i>	
4788	1609	1744	1093	861 62	1686 87	60 Kshaya	10 Dhātṛi	
4789	1610	1745	1094	862 63	1687 88	1 Prabhava	11 <i>Isvara</i>	4 Āshādha
4790	1611	1746	1095	863 64	*1688-89	2 Vibhava	12 Bahudhānya	
4791	1612	1747	1096	864 65	1689 90	3 Śukla	13 Pramāthina	
4792	1613	1748	1097	865 66	1690 91	4 Pramōda	14 Vikrama	3 Jyēsthā
4793	1614	1749	1098	866 67	1691 92	5 Prajāpati	15 Vrisha	
4794	1615	1750	1099	867 68	*1692 93	6 Angiras	16 Chitrabhānu	7 Āsvina
4795	1616	1751	1100	868 69	1693 94	7 Śrīmukha	17 Subhānu	
4796	1617	1752	1101	869-70	1694 95	8 Bhāva	18 Tārana	
4797	1618	1753	1102	870 71	1695 96	9 <i>Yuvana</i>	19 Pārthiva	5 Śrāvana
4798	1619	1754	1103	871-72	*1696 97	10 Dhātṛi	20 Vyaya	
4799	1620	1755	1104	872 73	1697 98	11 <i>Isvara</i>	21 Sarvajit	
4800	1621	1756	1105	873 74	1698-99	12 Bahudhānya	22 Sarvadhārmi	3 Jyēsthā

† See Remarks p 35 above

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Siddhānta Siromāni

COMMENCEMENT OF THE								
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA SUKLA 1 ENDS)					Kali year
Day and month, A D	Week day	Time of true M̐c̐ha sankrānti	Day and month, A D	Week day	a	b	c	
13	14	17	19	20	23	24	25	
		H M S						
27 Mar (86)	6 Fri	20 35 54	26 Feb (57)	5 Thur	56 9244	583 0221	192 4960	4776
28 Mar (87)	1 Sun	2 48 3	17 Mar (76)	4 Wed	91 6067	519 0158	243 8070	4777
27 Mar (87)	2 Mon	9 0 12	5 Mar (65)	1 Sun	9967 3296	366 2599	212 9837	4778
27 Mar (86)	3 Tues	15 12 21	24 Mar (83)	0 Sat	2 0120	302 2534	264 2942	4779
27 Mar (86)	4 Wed	21 24 30	13 Mar (72)	4 Wed	9877 7348	149 4947	233 4710	4780
28 Mar (87)	6 Fri	3 36 38	3 Mar (62)	2 Mon	92 0896	33 0331	205 3855	4781
27 Mar (87)	0 Sat	9 48 47	21 Mar (81)	1 Sun	126 7720	969 0266	256 6959	4782
27 Mar (86)	1 Sun	16 0 56	10 Mar (69)	5 Thur	2 4949	816 2706	225 8727	4783
27 Mar (86)	2 Mon	22 13 5	28 Feb (59)	3 Tues	216 8496	699 8023	197 7874	4784
28 Mar (87)	4 Wed	4 25 14	19 Mar (78)	2 Mon	251 5321	635 7998	249 0977	4785
27 Mar (87)	5 Thur	10 37 23	7 Mar (67)	6 Fri	127 2548	483 0439	218 2745	4786
27 Mar (86)	6 Fri	16 49 31	25 Mar (84)	4 Wed	9823 3054	382 7457	266 8471	4787
27 Mar (86)	0 Sat	23 1 40	15 Mar (74)	2 Mon	37 6601	266 2813	238 7618	4788
28 Mar (87)	2 Mon	5 13 49	4 Mar (63)	6 Fri	9913 3830	113 5254	207 9385	4789
27 Mar (87)	3 Tues	11 25 58	22 Mar (82)	5 Thur	9948 0654	49 5189	259 2489	4790
27 Mar (86)	4 Wed	17 38 7	12 Mar (71)	3 Tues	162 4203	933 0536	231 1635	4791
27 Mar (86)	5 Thur	23 50 16	1 Mar (60)	0 Sat	38 1430	780 2987	200 3403	4792
28 Mar (87)	0 Sat	6 2 24	20 Mar (79)	6 Fri	72 8254	716 2821	251 6507	4793
27 Mar (87)	1 Sun	12 14 33	8 Mar (68)	3 Tues	9918 5483	563 5362	220 8275	4794
27 Mar (86)	2 Mon	18 26 42	27 Mar (86)	2 Mon	9983 2306	499 5297	272 1379	4795
28 Mar (87)	4 Wed	0 38 51	16 Mar (75)	6 Fri	9858 9535	346 7737	241 3148	4796
28 Mar (87)	5 Thur	6 51 0	5 Mar (64)	3 Tues	9734 6764	194 0177	210 4915	4797
27 Mar (87)	6 Fri	13 3 9	23 Mar (83)	2 Mon	9769 3587	130 0112	261 8019	4798
27 Mar (86)	0 Sat	19 15 17	13 Mar (72)	0 Sat	9983 7135	13 5469	233 7165	4799
28 Mar (87)	2 Mon	1 27 26	3 Mar (62)	5 Thur	198 0684	897 0827	205 6311	4800

TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>ish</i> ) lunar months
No.	Saka	Chaitradī Vikrama	Māghādī (solar) year in Bengal	Kollam	A D	JOVIAN SAMVATSARA		
						Southern system	Northern system	
	2	3	3a	4	5	6	7	8
801	1622	1757	1106	874-75	1699 00	13 Pramāthun	23 Virōdhun	
802	1623	1758	1107	875-76	*1700 01	14 Vikrama	24 Vikrita	
803	1624	1759	1108	876 77	1701 02	15 Vriṣha	25 Khara	2 Vaiśākha
804	1625	1760	1109	877-78	1702 03	16 Chitrabhānu	26 Nāndana	
805	1626	1761	1110	878 79	1703 04	17 Subhānu	27 Vijaya	6 Bhādrapada
806	1627	1762	1111	879 80	*1704-05	18 Tārana	28 Jaya	
807	1628	1763	1112	880 81	1705 06	19 Pārthiva	29 Manmatha	
808	1629	1764	1113	881 82	1706 07	20 Vyaya	30 Durmukha	4 Āshādha
809	1630	1765	1114	882 83	1707 08	21 Sarvajit	31 Hīmalamba	
810	1631	1766	1115	883 84	*1708 09	22 Sarvadhīrin	32 Vilamba	
811	1632	1767	1116	884 85	1709-10	23 Virōdhun	33 Vikārin	3 Jyēṣṭha
812	1633	1768	1117	885 86	1710 11	24 Vikrita	34 Śārvarin	
813	1634	1769	1118	886 87	1711-12	25 Khara	35 Plava	7 Āśvina
814	1635	1770	1119	887 88	*1712 13	26 Nandana	36 Subhakrit	
815	1636	1771	1120	888 89	1713 14	27 Vijaya	37 Sōbhana	
816	1637	1772	1121	889 90	1714-15	28 Jaya	38 Krōdhun	5 Śrāvana
817	1638	1773	1122	890 91	1715-16	29 Manmatha	39 Viśvāvasu	
818	1639	1774	1123	891-92	*1716 17	30 Durmukha	40 Parābhava	
819	1640	1775	1124	892 93	1717-18	31 Hīmalamba	41 Plavanga	4 Āshādha†
820	1641	1776	1125	893 94	1718 19	32 Vilamba	42 Kilaka	
821	1642	1777	1126	894 95	1719 20	33 Vikārin	43 Saumya	
822	1643	1778	1127	895 96	*1720 21	34 Śārvarin	44 Sīdhārana	1 Chaitra
823	1644	1779	1128	896 97	1721-22	35 Plava	45 Virōdhakrit	
824	1645	1780	1129	897 98	1722-23	36 Subhakrit	46 Parādhāvin	6 Bhādrapada
825	1646	1781	1130	898 99	1723-24	37 Sōbhana	47 Pramādin	

† See Remarks, p. 35 above

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Siddhanta-Sirōmani

COMMENCEMENT OF THE								Kali year
SOLAR YEAR			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)					
Day and month, A D	Week- day	Time of true Mīsha- samkrānti	Day and month, A D	Week- day	a	b	c	
13	14	17	19	20	23	24	25	1
		H M S						
28 Mar (87)	3 Tues	7 39 35	22 Mar (81)	4 Wed	232 7508	833 0761	256 8610	4801
27 Mar (87)	4 Wed	13 51 44	10 Mar (70)	1 Sun	108 4737	680 3202	226 0378	4802
27 Mar (86)	5 Thur	20 3 53	27 Feb (58)	5 Thur	9 84 1905	527 5642	195 2146	4803
28 Mar (87)	0 Sat	2 16 2	18 Mar (77)	4 Wed	18 8789	463 5577	246 5249	4804
28 Mar (87)	1 Sun	8 28 11	7 Mar (66)	1 Sun	9894 6017	310 8017	215 7018	4805
27 Mar (87)	2 Mon	14 40 19	25 Mar (85)	0 Sat	9929 2842	246 7952	267 0122	4806
27 Mar (86)	3 Tues	20 52 28	14 Mar (73)	4 Wed	9805 0069	91 0493	236 1390	4807
28 Mar (87)	5 Thur	3 4 37	4 Mar (63)	2 Mon	19 3618	977 5750	208 1035	4808
28 Mar (87)	6 Fri	9 16 46	23 Mar (82)	1 Sun	54 0442	913 5685	259 4140	4809
27 Mar (87)	0 Sat	15 28 55	12 Mar (72)	6 Fri	268 3990	797 1041	231 3286	4810
27 Mar (86)	1 Sun	21 41 4	1 Mar (60)	3 Tues	144 1218	644 3482	200 5053	4811
28 Mar (87)	3 Tues	3 53 12	20 Mar (79)	2 Mon	178 8042	580 3416	251 8157	4812
28 Mar (87)	4 Wed	10 5 21	9 Mar (68)	6 Fri	54 5271	427 5857	220 9926	4813
27 Mar (87)	5 Thur	16 17 30	26 Mar (86)	4 Wed	9750 5774	327 2876	269 5652	4814
27 Mar (86)	6 Fri	22 29 39	16 Mar (75)	2 Mon	9964 9323	210 8232	241 4798	4815
28 Mar (87)	1 Sun	4 41 48	5 Mar (64)	6 Fri	9810 6552	58 0673	210 6565	4816
28 Mar (87)	2 Mon	10 53 57	24 Mar (83)	5 Thur	9875 3375	994 0697	261 9670	4817
27 Mar (87)	3 Tues	17 6 5	13 Mar (73)	3 Tues	89 6923	877 5964	233 8816	4818
27 Mar (86)	4 Wed	23 18 14	3 Mar (62)	1 Sun	304 0472	761 1321	205 7961	4819
28 Mar (87)	6 Fri	5 30 23	21 Mar (80)	6 Fri	0 0976	660 8340	254 3677	4820
28 Mar (87)	0 Sat	11 42 32	11 Mar (70)	4 Wed	214 4524	544 3697	226 2833	4821
27 Mar (87)	1 Sun	17 54 41	28 Feb (59)	1 Sun	90 1752	391 6138	196 4602	4822
28 Mar (87)	3 Tues	0 6 50	17 Mar (76)	6 Fri	9786 2257	291 3156	244 0328	4823
28 Mar (87)	4 Wed	6 18 58	7 Mar (66)	4 Wed	0 5804	174 8513	215 9473	4824
28 Mar (87)	5 Thur	12 31 7	26 Mar (85)	3 Tues	35 2629	110 8447	267 2577	4825

TABLE

CONCURRENT YEAR								Intercalated and suppressed ( <i>lsh</i> ) lunar months
Kalī	Saka.	Chaitrādī Vikrama	Māhādī (solar) year in Bengal	Kollam	A D	Jovian Samvatsara		
						Southern system	Northern system	
1	2	3	3a	4	5	6	7	8
4826	1647	1782	1131	899 00	*1724-25	38 Krōdhan	48 Ānanda	4 Āshādha
4827	1648	1783	1132	900 01	1725 26	39 Vāśīṣṭha	49 Rākshasa	
4828	1649	1784	1133	901 02	1726 27	40 Paribhava	50 Anala	
4829	1650	1785	1134	902 03	1727 28	41 Pīṭhanga	51 Pingala	3 Jyēṣṭha
4830	1651	1786	1135	903 04	*1728 29	42 Kṛtikā	52 Kālyāṇa	
4831	1652	1787	1136	904 05	1729 30	43 Śamya	53 Siddhārthan	
4832	1653	1788	1137	905 06	1730 31	44 Sādhārana	54 Raudra	7 Āsina
4833	1654	1789	1138	906 07	1731-32	45 Virodhakrit	55 Durmatī	
4834	1655	1790	1139	907 08	*1732-33	46 Paridhāvan	56 Dundubhi	
4835	1656	1791	1140	908 09	1733 34	47 Praridhāvan	57 Rudhārōdgīrṇa	5 Śrīvana
4836	1657	1792	1141	909 10	1734 35	48 Ānanda	58 Raktāksha	
4837	1658	1793	1142	910 11	1735 36	49 Rākshasa	59 Krōdhana	
4838	1659	1794	1143	911-12	*1736 37	50 Anala	60 Kshaya	4 Āshādha†
4839	1660	1795	1144	912 13	1737 38	51 Pingala	1 Prabhava	
4840	1661	1796	1145	913 14	1738 39	52 Kālyukta	2 Vibhava	
4841	1662	1797	1146	914 15	1739 40	53 Siddhārthan	3 Śulka	1 Chaitra
4842	1663	1798	1147	915 16	*1740 41	54 Paudra	4 Pramōda	
4843	1664	1799	1148	916 17	1741 42	55 Durmatī	5 Prajāpati	
4844	1665	1800	1149	917 18	1742 43	56 Dundubhi	6 Angiras	5 Śrīvana
4845	1666	1801	1150	918 19	1743 44	57 Rudhārōdgīrṇa	7 Śrīmukha	
4846	1667	1802	1151	919-20	*1744-45	58 Raktāksha	8 Bhāva	
4847	1668	1803	1152	920 21	1745 46	59 Krōdhana	9 Yuvan	4 Āshādha
4848	1669	1804	1153	921 22	1746 47	60 Kshaya	10 Dhātṛi	
4849	1670	1805	1154	922 23	1747-48	1 Prabhava	11 Isvara	
4850	1671	1806	1155	923 24	*1748 49	2 Vibhava	12 Bahudhānya	2 Vaisākha
4851	1672	1807	1156	924 25	1749 50	3 Śukla	13 Pramāthan	
4852	1673	1808	1157	925 26	1750 51	4 Pramōda	14 Vikrama	

† See Remarks, p. 35 above

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Siddhanta-Sirōmani

COMMENCEMENT OF THE									Kal year
SOLAR YEAR.			LUNI SOLAR YEAR (MEAN SUNRISE OF DAY ON WHICH CHAITRA ŚUKLA 1 ENDS)						
Day and month, A D	Week- day	Time of true M̄csha- samkrānti	Day and month, A.D	Week- day	a	b	c		
13	14	17	19	20	23	24	25		
		H M S						1	
27 Mar (87)	6 Fri	19 43 16	14 Mar (74)	0 Sat	9910 9857	958 0888	236 4346	4826	
28 Mar (87)	1 Sun	0 55 25	4 Mar (63)	5 Thur	125 3406	841 6245	208 3491	4827	
28 Mar (87)	2 Mon	7 7 31	23 Mar (82)	4 Wed	160 0229	777 6180	259 6595	4828	
28 Mar (87)	3 Tues	13 19 43	12 Mar (71)	1 Sun	35 7458	624 8621	228 8363	4829	
27 Mar (87)	4 Wed	19 31 52	29 Feb (60)	5 Thur	9911 4686	472 1060	198 0132	4830	
28 Mar (87)	6 Fri.	1 44 0	19 Mar (78)	4 Wed	9946 1510	408 0996	249 3235	4831	
28 Mar (87)	0 Sat	7 56 9	8 Mar (67)	1 Sun	9821 8738	255 3436	218 5003	4832	
28 Mar (87)	1 Sun	14 8 18	27 Mar (86)	0 Sat	9856 5562	191 3371	269 8107	4833	
27 Mar (87)	2 Mon	20 20 27	16 Mar (76)	5 Thur	70 9111	74 8718	241 7254	4834	
28 Mar (87)	4 Wed	2 32 36	5 Mar (64)	2 Mon	9946 0330	922 0868	210 9021	4835	
28 Mar (87)	5 Thur	8 44 45	24 Mar (83)	1 Sun	9981 3163	858 1103	262 2125	4836	
28 Mar (87)	6 Fri	14 56 53	14 Mar (73)	6 Fri	195 6711	741 6459	234 1271	4837	
27 Mar (87)	0 Sat	21 9 2	2 Mar (62)	3 Tues	71 3840	588 8900	203 3039	4838	
28 Mar (87)	2 Mon	3 21 11	21 Mar (80)	2 Mon	106 0763	524 8835	254 6143	4839	
28 Mar (87)	3 Tues	9 33 20	10 Mar (69)	6 Fri	9981 7992	372 1276	223 7911	4840	
28 Mar (87)	4 Wed.	15 45 29	27 Feb (58)	3 Tues	9857 5221	219 3716	192 9679	4841	
27 Mar (87)	5 Thur	21 57 38	17 Mar (77)	2 Mon	9892 2044	155 3650	244 2783	4842	
28 Mar (87)	0 Sat	4 9 46	7 Mar (66)	0 Sat	106 5592	38 9008	216 1929	4843	
28 Mar (87)	1 Sun	10 21 55	26 Mar (85)	6 Fri	141 2417	974-3942	267 5033	4844	
28 Mar (87)	2 Mon	16 34 4	15 Mar (74)	3 Tues	16 9645	822 1383	236 6801	4845	
27 Mar (87)	3 Tues	22 46 13	4 Mar (64)	1 Sun	231 3193	705 6740	208 5946	4846	
25 Mar (87)	5 Thur	4 58 22	23 Mar (82)	0 Sat	266 0017	641 6675	259 9051	4847	
28 Mar (87)	6 Fri	11 10 31	12 Mar (71)	4 Wed	141 7246	488 9116	229 0819	4848	
28 Mar (87)	0 Sat	17 22 39	1 Mar (60)	1 Sun	17 4473	336 1555	198 2587	4849	
27 Mar (87)	1 Sun	23 34 48	19 Mar (79)	0 Sat	52 1298	272 1491	249 5690	4850	
28 Mar (87)	3 Tues	5 46 57	8 Mar (67)	4 Wed	9928 8526	119 3931	218 7459	4851	
28 Mar (87)	4 Wed	11 59 6	27 Mar (86)	3 Tues	9962 5349	55 3866	270 0563	4852	

## No 11 — TWO PALLAVA COPPER-PLATE GRANTS

By H KRISHNA SASTRI, MADRAS

The subjoined Pallava grants of Skandavarman II and Simhavarman II were discovered in 1915 in the Narasaraopet *tāluka* of the Guntur district.<sup>1</sup> The owner of them, M R Ry Jambuli Venkateswarulu, the village Munsiff of Santarāvūru, in the Bāpatla *tāluka* of the same district, is stated to have been in possession of these grants from a very long time, so that the exact history of their discovery is shrouded in darkness. Both the plates have been kindly presented by the owner to the Madras Museum on the recommendation of the Collector of Guntur and will be deposited in that institution as soon as the subjoined article is issued in the *Epigraphia Indica*. The former of the plates, which belongs to the time of Skandavarman II and is the earlier of the two, supplies a missing link in the study of Pallava history, of which two periods have been generally recognized, viz, an earlier and a later. Dr Hultzsch and the late Rai Bahadur V Venkayya have done much for the elucidation of both these periods, and we have largely to rely upon their publications for the Pallava history known so far, though before them the Rev Mr Foulkes had edited some copper-plate records of the same dynasty, but only tentatively.

The origin of the Pallavas has been obscure. A suggestion has been thrown out by Mr Venkayya that they may have to be connected with the Palhavas mentioned in the *Mahābhārata* and the *Purāṇas* and there classified as foreigners outside the pale of Aryan society.<sup>2</sup> It is true that here the Pallavas are so classed with the Śakas, Yavanas and other foreign tribes; nevertheless the possibility of their being a class that originated from an intermingling of the Brāhmanas with the indigenous Dravidian tribes is not altogether precluded. This presumption is confirmed partly by a curious statement made in the Rāyakota copper-plates<sup>3</sup> that Aśvatthāman, the Brāhman founder of the race, married a Nūga woman and had by her a son called Skandaśishya. Other copper-plates,<sup>4</sup> which relate a similar story, mention in the place of Skandaśishya the eponymous king Pallava, after whom the family came to be called Pallava. Hence it appears almost probable that the Pallavas, like the Kadambas of Banavāsī,<sup>5</sup> the Nolambas of Mysore,<sup>6</sup> the Matsyas of Oddavādi<sup>7</sup> (Oddādi in the Vizagapatam district) and other similar dynasties, were the products of Brāhmana inter-connections with the Dravidian races, as the stories related of their origin indicate. The Pallavas are, however, referred to in an early Kadamba record of the 6th century A D as Kshatriyas, and their earliest sovereigns are stated to have performed Vedic sacrifices like the Aryan kings of old.

Three, and sometimes even four, distinct periods of Pallava history are recognized, the earliest covering roughly two centuries, viz, the 3rd and the 4th, and the next roughly the 5th and part of the 6th century A D. The third, or rather the third and the fourth periods together, extended from the latter part of the 6th down to almost the end of the 9th century A D, when the kingdom proper of the Pallavas, viz, the Tonda-mandalam, was conquered by the Chōlas of Tanjore. The continuity of the line during these several periods has not been clearly established. The rulers of the last dynasty of Pallavas down from the time of Simhaviśnu were distinguished as the first builders of lithic monuments in Southern India,<sup>8</sup> the bitter opponents of the progress of the Western Chalukyas of Bādāmi in the south, and the

<sup>1</sup> *Annual Report on Epigraphy for 1916*, p 113, paragraphs 3 and 4<sup>2</sup> *Arch Surv Rep* for 1906-7, pp 217 f<sup>3</sup> Above, Vol V, p 52<sup>4</sup> See e g *S I I*, p 355, vv 16 and 17<sup>5</sup> Dr Fleet's *Dyn Kan Dist*, p 286 and foot-note 2<sup>6</sup> Mr Rice's *Mysore and Coorg from Inscriptions*, p 55<sup>7</sup> Above, Vol V, pp 107 f<sup>8</sup> *South-Indian Images*, ch I, p. 2

establishers of Pallava power in the heart of the Chōla country. These facts have been practically settled and have been derived from their own copper-plates, the copper-plate records of the contemporaneous Western Chalukyas and the Pallava stone inscriptions found pretty largely in Southern India. It is not with this period of Pallava history that we are now concerned. A century or so prior to these they ruled a regular line of Pallava kings in and about the Nellore district, whose copper-plates have been published in the volumes of the *Epigraphia Indica* and the *Indian Antiquary*. It is with the earliest of these kings that the first of the copper-plates in question is connected. Before commenting on them I should like to say a word of the still earlier Pallava kings, whose charters are all in the Prākṛit language and are hence assigned to a period not much later than those of the Andhras of the 2nd and 3rd centuries of the Christian era. What position these early Pallavas occupied under the Andhras and under what particular circumstances they rose into supreme power are questions which could not be answered at present, but must await future research. The earliest document of these early Pallavas is that of Śiva-Skandavarman, issued while the latter was yet a crown-prince (*yuvamahārāja*)<sup>1</sup>. It is dated from his capital Conjeevaram and is addressed to his Viceroy at Dhaññakada (Dhānyakataka Dharanikōta, near Amarāvati) in Andhrāpatha, the Āndhra country. The next is a copper-plate record of the same king after his accession to the throne and the assumption of the title *dharma-mahārājādhirāja*, 'the righteous supreme king of great kings'<sup>2</sup>. This was also issued from Conjeevaram. It refers to the grant of a village in Sātāhani-Rattha, a territorial division which is evidently to be located in the Bellary district. The mention of Sātāhani-Rattha in this record of about the 3rd century A.D., and of Sātavaghani-hāra in an Āndhra record of the 2nd century A.D., recently discovered by the Madras Epigraphist's office at Myākadam in the Adoni *tāluka* of the Bellary district,<sup>3</sup> plainly indicates not only the possible identification of the two territorial divisions, but further suggests by inference the political succession of the Andhras by the Pallavas of Kāñchi (Conjeevaram). Still another record of this same early Pallava period is that of queen Chāru-dēvi, the wife of the *yuvamahārāja* Vijaya-Buddhavarman and mother of Buddhankura<sup>4</sup>. It comes from the Guntur district and is dated in the reign of Vijaya-Skandavarman, who was evidently the grandfather of prince Buddhankura and the ruling sovereign at the time of the grant. It is doubtful what relationship this Vijaya-Skandavarman bore to Śiva-Skandavarman of the two records mentioned above. Anyhow, it is gathered from the three early Prākṛit records quoted above that the Pallavas of the Bhāradvāja *gōtra* were the political successors of the Andhras, that they had their capital at Kāñchi (Conjeevaram), and that their kingdom roughly included at that period the Touda-mandalam and the Āndhra country right up to the river Kṛishṇā, including the Bellary district in the west. Another name might still be added to these early Pallavas, viz., that of Viṣṇugōpa of Kāñchi, mentioned in the famous Allahābād posthumous pillar inscription of Samudragupta. This powerful Gupta king of about the middle of the 4th century A.D. is stated to have captured and then liberated among others the king Viṣṇugōpa of Kāñchi. It is not made clear in the Allahābād pillar inscription whether this subdued Viṣṇugōpa was a king of the Pallava dynasty or not. But, as the name is quite popular with the later Pallava kings, and as we do not know of other kings of that name who ruled at Kāñchi at this early period, it may be presumed that the Viṣṇugōpa mentioned as a contemporary of Samudragupta was a Pallava. If so, the question arises how this Viṣṇugōpa was connected with the kings Śiva-Skandavarman and Vijaya-Skandavarman, already mentioned. Now inscriptions dated prior to the 4th century A.D., such as those of the Andhras, are always in Prākṛit, and it is consequently not unreasonable to suppose that the

<sup>1</sup> Above, Vol VI p. 84 f.<sup>2</sup> *Annual Report on Epigraphy for 1916*, p. 112.<sup>3</sup> Ditto, Vol I, pp. 2 f.<sup>4</sup> Above, Vol VIII, pp. 143 f.





plate grant Dr Hultzsch suggested that all the three must belong to the time of Simhavarman, the son of Vishnugōpa, and rejected the supposition of Dr Fleet that the first grant of Vishnugōpa was dated possibly in the reign of his supposed elder brother Simhavarman. Accepting the statements of the records as they are, the three plates together supply five generations of kings from Skandavarman I, while the fourth gives three further generations of kings from Skandavarman, whom Dr Hultzsch is inclined to identify with the second Skandavarman, the grandson of Skandavarman the first. The Vēlīrūpālayam plates of the later Pallava king Nandivarman III (published in Part V of Vol. II of the *South-Indian Inscriptions*) give a long list of names of the early Pallavas and refer, in the order of succession of father and son, to the kings, Kālabharti, Chūtapallava, Virakūcha, Skandaśishya, Kumāravishnu who conquered Kāñchi and Buddhavarman, 'who was a submarine fire to the ocean-like army of the Chōlas'. Here the last two names, Kumāravishnu and Buddhavarman, correspond to the second two names of the Chendalūr plates mentioned above and suggest that Skandaśishya therein referred to as the father of Kumāravishnu must be the same as Skandavarman II. Virakūcha or (Virakōrchavarman) is apparently identical with Viravarman, as might be gathered also from a fragmentary copper-plate record from Darsi in the Podilī division of the Nellore district (published by Dr Hultzsch in *Epigraphia Indica*, Vol I, p 397). Thus we get from the several copper-plates published so far six generations of the Pallavas with names of nine Pallava kings, who called themselves Pallava-Mahārājas or Pallava-Dharma-mahārājas of the Bhāradvāja gōtra and ruled from the capital towns Palakkada, Daśanapura and Māmūtura, until one of them, Kumāravishnu I, re-conquered Kāñchi-pura, evidently from the Chōlas, who had taken possession of it some time subsequent to that of Vishnugōpa, the contemporary of Samudragupta, and had established themselves in the Tondā country<sup>1</sup>.

As to the order of succession of the first three kings in the genealogy, viz, Skandavarman I, Viravarman and Skandavarman II, there cannot be any doubt, inasmuch as all the records noted above mention them in the same order. None of these records, however, are contemporaneous with the kings in question. The importance, therefore, of the subjoined plates (A), which distinctly belong to the time of Skandavarman II, as I shall prove presently, is greatly enhanced.

#### A—ŌMGŌDU GRANT OF VIJAYA-SKANDAVARMAN II : THE 33RD YEAR

This set consists of four thin copper-plates, held together by a ring, which is 3" in diameter and 1" in thickness. The edges of the plates are not raised into rims, as we generally find done in most copper-plates, in order to protect the writing from being rubbed away by contact with the adjoining copper-sheets. The seal which is attached to the ring is almost circular and 1½" in diameter. It is totally worn away and does not show traces of any symbols, though it may be presumed to have had on it originally the recumbent bull, as in the case of other Pallava grants. The plates measure 8' and 2½" each in length and breadth respectively, and they weigh with ring and seal 51 *tolas*.

The first and last sheets of the set bear writing only on their inner faces, while the two middle sheets are written on both their sides. Each sheet contains 3 lines of writing, the size of the letters ranging roughly from  $\frac{1}{16}$  to  $\frac{1}{8}$  of an inch. The characters are of a type almost

<sup>1</sup> In the time of the Chōla king Karikāla, of about the 6th century A.D., there was, according to Tamil literature, a Pallava king ruling at Kāñchi (see *Arch Surv Rep* for 1905-6, p 175, note 3). But the Tiruvālangādū plates of Rājendra Chōla I suggest that Kāñchi was included in the dominions of Karikāla (*ibid*, p 174, note 11). From the Tamil poem *Kalīngattuparani* we learn that Kōkkilī, another early Chōla king, married a Nāga princess and by her had an illegitimate son, to whom he assigned the Tondai nādu. Evidently Kāñchi, which was acquired by Karikāla, was lost in the time of Kōkkilī; see Mr. K. V. Subrahmanya Aiyar's *Historical Sketches*, pp 188 ff.

similar to those of the Urusapalli, Māgadār and the Pāṇa plates of Śaśavarman. The numerals 1, 2, 3 and 4 are marked on the right margin of the record side of the first three plates by a crescent-like bar, with its concave side facing downwards, repeated once, twice and thrice respectively one above the other, and by an indistinct symbol resembling the modern Grantha pi, engraved on the first side of the fourth plate. The three first numerals appear also on the Urusapalli plates; but there they show as indistinct in the curve of the crescent, which may be taken to indicate a slightly later development. The Māgadār and the Pāṇa grants, however, have the very same symbols. The language of the grant is Sanskrit.

The royal camp from which the donation was made is stated to be the victorious Tāmīrpaśṭhāna, thus adding another unknown place to the also unrecorded Pāṭṭakūṭa, Hāṃpura and Daśanapura. Mr. Venkaya suggested that the three latter places must be looked for somewhere in the north of the Nellore district. It is not unlikely that the new Tāmīraṇa too similarly also to be found in that same part of the country. The record mentions first the *Mahārāja Kumāravishṇu*, a Pallava of the Bhadravāya gōtra, and 'performer of the Aśvamedha sacrifice,'—the special attribute of a king who has subdued all kings. This title 'performer of the Aśvamedha sacrifice' was assumed by Śiva-Skandavarman of the Prākṛit plates already referred to. It is true that even in the later records the Pallavas, in general, are accredited with the performance of the Aśvamedha sacrifice; but considered in strictly, no one besides the early Śiva-Skandavarman actually held that title. Next after Kumāravishṇu came *Mahārāja Skandavarman*, who is stated to have acquired the kingdom by his own prowess. Then came *Viravarman*, who was victorious in many battles and had subdued the circle of kings. His son was *Mahārāja Vijaya Skandavarman*, who was true to his word, who day by day increased the store of religious merit by gifts of cows, gold and land, who always desired to serve gods and Brāhmanas and ably understood the purport of all the Śāstras. "By his word (of command) the officers (*adhyakṣas*) and the *śyāmalas* of Kamma-rāṇhira (i.e., Kamma-nādu of later inscriptions, identical with the northern portion of the Nellore district and a part of the present Guntur district)<sup>1</sup> and the residents of Ōṃgōḍu are to be informed that this village Ōṃgōḍu is given as a *śrīrājya* gift<sup>2</sup> with the eighteen kinds of exemptions,<sup>3</sup> to the learned Golāśarman of the Kā-yapa gōtra, a student of two Vēdas and well versed in the six *Angas* (which constitute the study of the Vēdas), and has been converted into a *brahmavijaya* village, excluding the fields ploughed (already) as *dēraḥḥa*<sup>4</sup>. Hence they should invest it (i.e., the village) with all customary immunities. He that transgresses the king's order will be duly punished." The date of the engraving of this grant was the victorious year 33, the third fortnight of winter and the 13th day. Then follow the two usual verses of imprecations.

Thus ends the subject matter of the charter itself. The most interesting part for our present purpose, viz., the Pallava chronology, is the mention of kings Kumāravishṇu, Skandavarman, Viravarman and Vijaya-Skandavarman in the order of their succession. The name Viravarman will at once admit of identification with the second of the kings mentioned in the

<sup>1</sup> See Bühler's *Indian Palaeography*, p. 78.

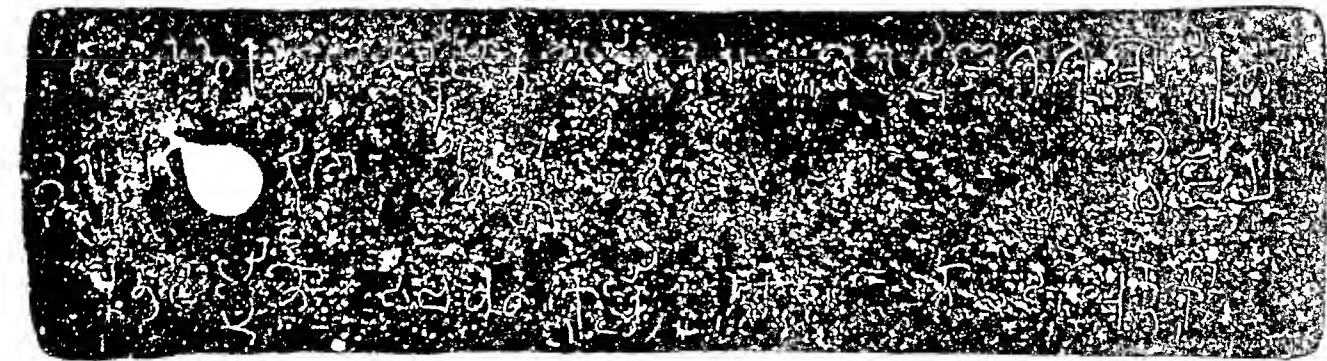
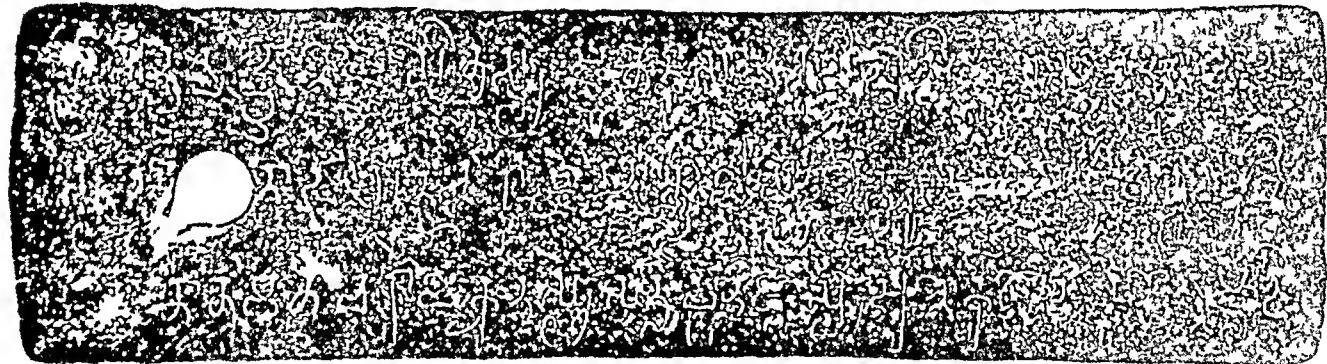
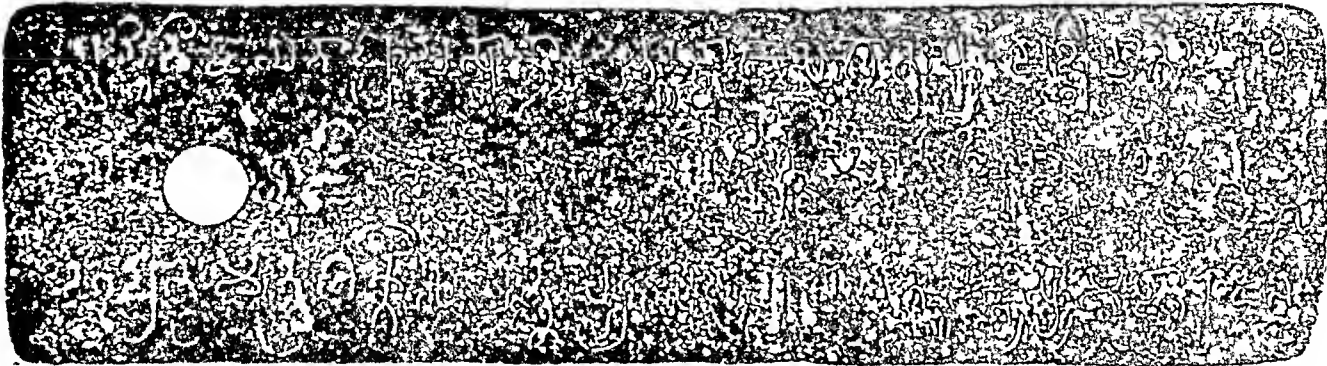
<sup>2</sup> Above, Vol. IX, p. 60.

<sup>3</sup> The word actually used is *grāma*. It may be compared with the Tamil *grā*, which occurs in inscriptions for the assembled body of villagers under a constitution; see *Annual Report on Epigraphy for 1913*, p. 23, paragraph 23.

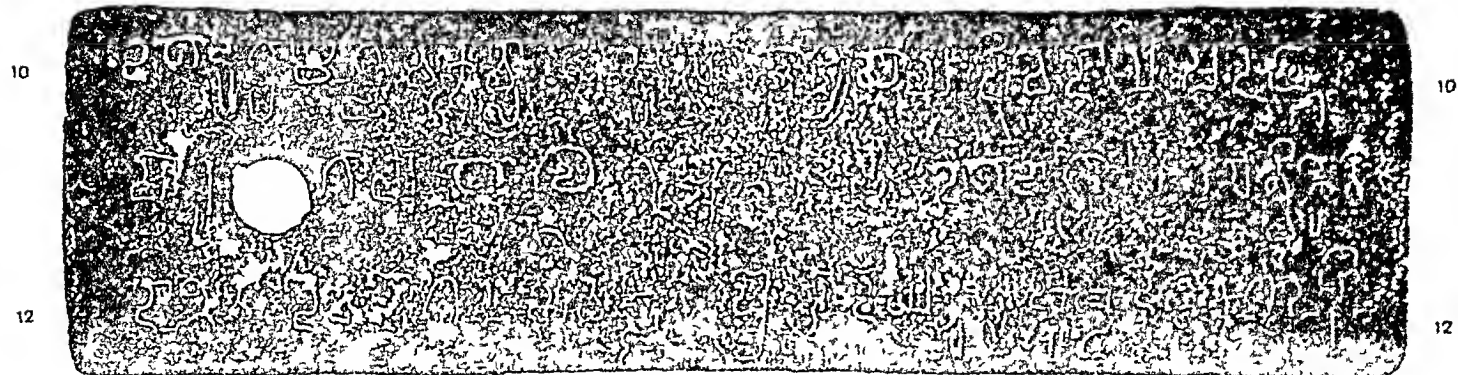
<sup>4</sup> Monier Williams gives for *sattvika* the meaning 'an offering or oblation (without pouring water)'. This may be the kind of gift that was meant here, for the inscription omits the usual reference to the pouring of gold and water—a necessary accompaniment of a *dāna*.

<sup>5</sup> The eighteen *parihāras* (*aṭṭhārasa jāti-parihāras*) are mentioned in the Hirabhadgalli plates of Śivasandavarman, *Ep. Ind.*, Vol. I, p. 6.

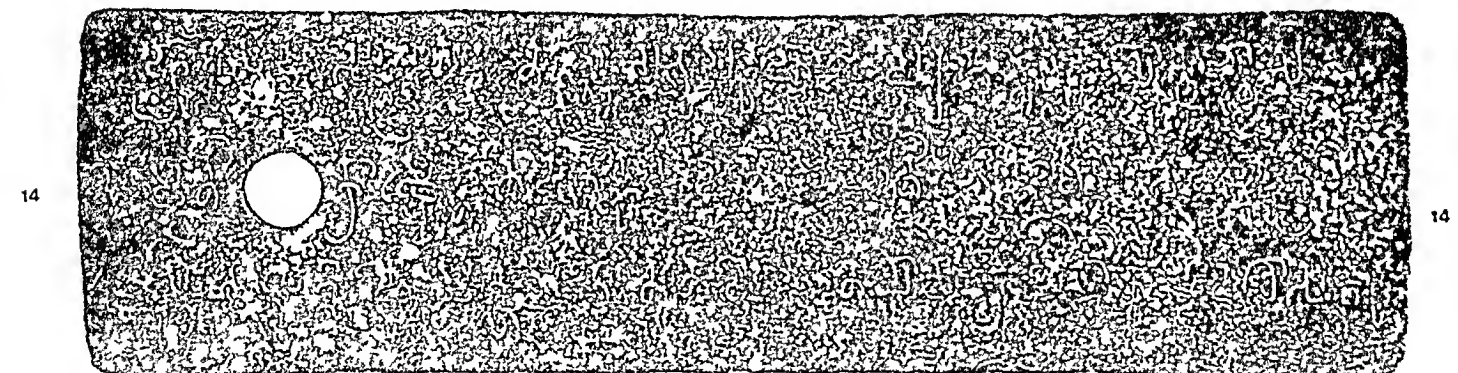
<sup>6</sup> On the term *dēra bhāga kala* see above, Vol. VII, p. 26 and Vol. VIII, p. 163.



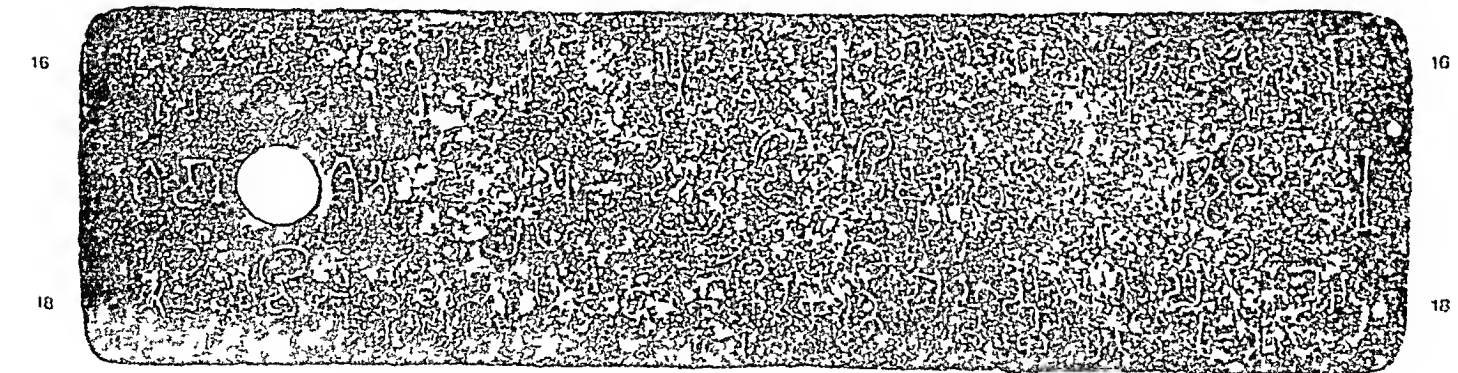
III a



III b



III c



published copper-plate records and with Virakūrchavarman of the mutilated Dāsi plate, since in the Pallava genealogy the name Viravarman occurs only once even in the Vāyalūr pillar inscription,<sup>1</sup> which mentions Vishnugōpa (thrice), Kumāraviśnu (twice), Buddhavarman (twice), Skandavarman (five times) and Simhavarman (four times). If Viravarman's identity is thus established, it must be easy to see that his father Skandavarman would be the first king of that name mentioned in the published copper plate grants and that Vijaya-Skandavarman, his son, would be identical with Skandavarman II. Kumāraviśnu, the first king mentioned and the father of Skandavarman I, is probably to be identified with Kālabhartri of the Vēlūrpālayam plates (*South-Indian Inscriptions*, Vol II, p 503), though there may be very little that is common to the two names. In any case the identity of the donor of our grant with Skandavarman II is practically established. If further evidence is wanted, it is supplied by the style of the language employed in the record, the numerical symbols used and the citation of the date in the third fortnight of the winter season after the manner of the earlier Prākṛit grants.<sup>2</sup>

## A

TEXT<sup>3</sup>*First Plate, First Side*

- 1 Svasti vijaya-Tāmbbrāpa-sthānāt<sup>4</sup> Bhāradvāja sagōtrasya<sup>5</sup> Pallavānām=śīva-  
2 mūlha-yājñah mahārājasya śrī-Kumāraviśnōh prapautrasya=ōtsā-  
3 ha-prabha-mantra śakti-simpannasya śiva-vīry ādhigatī-rājasya mahārājasya

*Second Plate, First Side*

- 4 śrī-Skandavarmanah putrasya anēka-samara-labdhā-vijaya-yaśah-pratāpa-  
5 sya pratāp-ōpanata-rāja-maṇḍalasya śrī-Viravarmanah putrasya śi-  
6 lavito=nnmat-āchār-ālamkṛtasya satya-pratijñasya anēka-gō-hiranya-bhūmy-ādī-

*Second Plate, Second Side*

- 7 dānair=ahar=ahar=abhivarddhamāna-dharmma-samachayasya dēva-dvija-śuśiūsh ābhīrata-  
8 sya sarva-sāstr ārttha-nirṇaya-tatva-jñasya<sup>6</sup> mahārājasya śrī-Vijaya-  
9 Skandavarmanah vachanēna Karma-rāshtrē adhikṛtāh āyuktakāh

*Third Plate, First Side*

- 10 Ōmgōdu-grāmaś=cha vaktavyāh Asmai Kāśyapāya dvivēdāya shad-anga-  
11 pāragāya Gōlaśarmmanē śśah Ōmgōdu-grāmah sātvikēna<sup>7</sup>  
12 dānēna dēva-bhōga-hala-varjyah brahmadēyikṛtya<sup>8</sup> ashtādaśa-vidha-pari-

*Third Plate, Second Side*

- 13 hāraś=saha samprattah tasmāt<sup>8</sup> sarva-parihārah pariharttavyah yō=smach-  
chhāsana-

<sup>1</sup> *Annual Report on Epigraphy for 1909*, Part II, paragraphs 16 and 17

<sup>2</sup> See remarks by Dr Hultzsch on the date of the Mayidavōlu plates of Śivaskandavarman, above, Vol VI, p 85. The proximity in date to the Āndhra period is also suggested by the spaces marked between words, see note 5 below

<sup>3</sup> From the original plates and a set of impressions taken by the office of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle

<sup>4</sup> The *citrāma* of the letter *t* is expressed by its comparatively shorter size. It is entered below the level of the line

<sup>5</sup> Almost throughout the record complete words are separated by spaces, as in some of the Āndhra inscriptions

<sup>6</sup> Read *-tattva-jñasya*

<sup>7</sup> Read *sāttvikēna*

<sup>8</sup> The final *ta* is written below the line, as in line 1.



- 14 m-atikrāmāt-tad anurūpam daudam-arhati [!"] Vijaya-samvatsarō traya-  
 15 strimāś 30 3 hōmanta-pakshē tṛitiyē 3 trayōdaśyām likhitaṁ-īdam  
 śāsanam ||<sup>1</sup>

*Fourth Plate.*

- 16 Aṭṭa cca dvau ślokaṁ-udīharanti [!"] Svā-dattām para-dattām vṛ 30 har'ita  
 vasundharām [!"]  
 17 gavām śata-sahasasya hantat pibat dushkrīta[m]<sup>2</sup> [!"] Brahma-sveta to  
 vishat ghōram  
 18 na visham visham-nchyatō [!"] vishan-ty-ślēkinam hanti brahma-svataṁ putra-  
 pautika[m]<sup>2</sup> ||@-

**B.—ŌMGĒDU GRANT OF SIMHAVARMAN II: THE 4TH YEAR.**

These are five thin copper-plates without rims, strung on a plain ring with no seal attached to it. They measure roughly 6½" by 2". The first and last plates are blank on their outer faces. The plates are not numbered, as in the case of A. With the ring they weigh 4½ *tolas*.

The characters are much more developed than those of A and belong to a period at least a hundred years later. The curvilinear form of *la* takes the place of the earlier square form (except in *bala* in line 2), and *ma* is not the broad-based letter with its two prominent prongs, but a *va* with a short arm attached to the top of the vertical on its left side. The letters *ka* and *ra* show similar wide differences from their earlier types, being written *ḥ* and *ṛ* in the Uruvupalli, Māṅgaḍūr and the Pīkura grants and in A, but as *ḥ* and *ṛ* in the subjoined grant and in the Chendalūr plates of Sarvalōkārāja of A.D. 673 (above, Vol VIII, Plate facing page 238). The occurrence of final *m* in ll. 24, 28, 29 and 31, of the *upadhāntya* in *hantat pibat* in l. 29 may also be noted. The writing would compare favourably with the characters of the plates of a certain Vijaya-Vishnugōpavarman noticed at page 82 of the *Madras Epigraphical Report* for 1914 and roughly assigned there to the beginning of the 7th century A.D. Consequently it appears as if the record under review must have been a copy of a grant of the 5th-6th century A.D., put into writing in the 7th century, though no direct evidence, external or internal, is to be found on this point from the wording of the grant itself. The numerous mistakes made by the engraver may possibly point to this conclusion.

The record is one of the *dharma-mahārāja* Simhavarman II of the Bhāradvāja *gōtra* and the Pallava lineage, son of the *yuva-mahārāja* Vishnugōpa, grandson of the *mahārāja* Skandavarman and great-grandson of the *mahārāja* Viravārman. These names, given in the order of succession, are quite the same as those of the Uruvupalli and the Pīkura grants. The laudatory epithets too which precede the names of the several kings are practically identical with those of the latter. We have thus a third grant (though a copy) of the time of Simhavarman II, the first being his Pīkura grant of the 5th year and the second the Uruvupalli grant of his 8th year. The Māṅgaḍūr grant of his father, *yuva-mahārāja* Vishnugōpavarman, which is also supposed to be dated in the reign of this same Simhavarman II, belongs to the 11th year of his reign. Consequently the subjoined Ōmgōdu grant, dated in his fourth year, contains the earliest inscription of Simhavarman II known so far. The plates do not commence with the name of the royal camp, as in inscription A, and the Pīkura, Uruvupalli and the Māṅgaḍūr grants, but merely

<sup>1</sup> The punctuation after the word *śāsanam* is marked by an indistinct symbol, which may correspond to *M* of the later Pallava stone inscriptions, but appears to be joined at the bottom.

<sup>2</sup> A final *m* may have been written here in place of the usual *anuvāra*, but it is very indistinct both in the original and in the impression.

refer to it by the general term, the victorious royal camp (*viṣaya-śaṇḍhāvāra*) From his victorious camp the illustrious *dharma-mahārāja* Simhavarman "gave to Dēvaśarman, well-versed in all the *Śāstras*, a resident of Kundūr, of the Kāśyapa *Gōtra* and the Chhandōga *Sūtra*, the village Ōmgōdu in Karmmā-rāshtra, (situated) within its four boundaries, (*viz.*) the village Kodikam on the east, the village Narāchadu on the south, the village Kadākuduru on the west, and the village Penukaparru on the north, excluding previous holdings, on the occasion of an eclipse (?), for the increase of our vitality, strength and victory" The phrase introducing the usual address of the king to the inhabitants of the district in which the granted village was situated is omitted in line 8, but this is, however, presumed in lines 23 to 25, where they are asked "to exempt and cause to be exempted the said village with all immunities (*pariṣhāra*) The sinner who transgresses this Our edict shall be liable to corporal punishment" Here follow three comminatory and imprecatory verses of the old Rishis (lines 26 to 31) The grant was made on the fifth tithi (*pañchamī*) of the bright fortnight of Vaiśākha in the fourth year of the increasing and victorious years of the reign (line 31 f), and the plates were engraved at the oral command of the king (*bhaṭṭāvala*) himself (line 32 f).

A very interesting synchronism recorded in the recently discovered Western Ganga copper-plates from Penugonda in the Anantapur district adds much to our knowledge of the time and helps us to fix the approximate date of some of the Pallava kings of this period This synchronism, already noticed in the Madras *Epigraphical Report* for 1914, page 83, paragraph 4, has been fully discussed by the late Dr Fleet in his article "A new Ganga Record and the date of Śaka 380," contributed to the *Journal of the Royal Asiatic Society* for 1915 (pp 471 to 485) The *Pallava-mahārāja* Simhavarman and the *Pallava-mahārāja* Skandavarman are here stated to have respectively anointed on the Ganga throne the Western Ganga kings Ayyavarman and Mādhava II, who were related to each other as father and son. The Ganga chronology constructed by Mr Rico on the very unreliable material supplied by the chronicle *Kongu dēsa-rājāllal* and some spurious Ganga records is not likely to throw light on the date of the Pallava kings Simhavarman and Skandavarman, assigning as it does the Ganga king Mādhava II to the 3rd century A D or thereabouts The characters of the Penugonda plates clearly point to the 5th century as their probable period, judged palæographically, and it is not therefore possible to accept the Western Ganga chronology put forth by Mr Rico Dr Fleet, accordingly, resorts to a literary quotation from a Digambara Jaina work, entitled *Lōkavibhāga*, which refers to the 22nd year of Simhavarman, the lord of Kāñchi, as corresponding to Śaka 380 This, if it is to be relied upon, yields for Simhavarman II the initial date A D 436 and tallies satisfactorily with the palæographical indications, which place his inscriptions in about the 5th century of the Christian era The statement in the *Lōkavibhāga* that Simhavarman was the lord of Kāñchi is also an indirect confirmation of the fact that Kumāra-vishnu, the uncle of Simhavarman II, recaptured, as stated in the Vēlūrpalaiyam plates, the capital town of Conjeeveram, which the immediate predecessors of Kumāravishnu had evidently lost,—their grants being dated from Tāmbbrāpa, Mēnmatura, Palakkada and Daśanapura, while their still earlier predecessors referred to Kāñchi-pura (Conjeeveram) as their capital

The eclipse day, which in line 22 is stated to have been the occasion for the grant, is apparently contradicted by the details of date, *viz.* the 5th day of the bright fortnight of Vaiśākha in the 22nd year of the reign, quoted in lines 31-32, and may perhaps be reconciled by supposing that the grant, which was actually made on the new-moon day of Chaitra, a possible day for the nearest solar eclipse, was engraved on the copper-plates five days after, *ie.* on the 5th day of the bright half of Vaiśākha It therefore follows, if the initial date derived from the *Lōkavibhāga* for Simhavarman II is to be accepted, that there must have been in A D 440, the fourth year of the king, a solar eclipse in the month of Chaitra This, however, does not happen to be the fact



Ōmgōdu, mentioned in both A and B as the village granted, has to be looked for in the northern part of the Nellore district, which with portions of the modern Guntur district formed the old territorial division of Kamma-rāshtra, i.e., Kamma-nādu, so frequently mentioned in later Telugu inscriptions. Perhaps it has to be identified with the town of Ongole itself, the headquarters of the Ongole *tīluka* of the Guntur district and a station on the East Coast Railway. Of the boundaries of Ōmgōdu mentioned in the inscription, Kodikim corresponds to the modern Koniki, near Ongole. Kadākuduru and Narāchadu cannot be identified. Penuka-paru is not found on the maps. It, however, occurs in the form Pinukkipparu as the family name of certain Brāhmanas who were the donees of the village Tandantōttam near Kumbakīnam (*South-Indian Inscriptions*, Vol. II, pp 519 and 532).

## B.

## TEXT.

## First Plate

- 1 Jita[m\*]<sup>1</sup> Bhagavatā [[\*] Svasti śrī-vijaya-skandh[ā\*]vārā[t=pa]iāmūbrahmanyā-<sup>2</sup>
- 2 sya sva-bāhu-bal-[ā\*]rjūt-ōrj[ī\*]tī-[kshā]trī<sup>3</sup>-ta[pō]-nidhēr=vvilhi-vi-
- 3 hita-sarvva-maryyādasya sthiti-sthitasya=[ā]mit-ātmanō māha<sup>4</sup>
- 4 iānsya prithivī-tal-[ai]ka-vīrasya śrī-Vīravarmmanah prapautrō=py=a-

## Second Plate, First Side

- 5 [rjū]ta<sup>5</sup>-śakti-siddhi-sampannasya prat[ā]pōparā[ta]-[rā]ja-mandalasya [Bha]gava-
- 6 t-bhakti-sambhāva-sambhūvita-sarvva-kalyāṇasya=[ā\*]nēka-gō-
- 7 huṇya-bhūmy-ādī-pradānuh pravṛ[ḍ]dha<sup>7</sup>-dharmma-sañcha-
- 8 yasya prajā-pālana-dakshasya lōka-pālānā[m\*] pañcha[ma\*]sya lō-

## Second Plate, Second Side.

- 9 ka pālasya mahātmanō mahārāja-śrī-Skandavarmmanah pa-
- 10 trō dēva-dvija-guru-viuddhōpasōvinō<sup>8</sup> vivṛiddha-vi[rā]<sup>9</sup>ya<sup>9</sup>=[ā\*]-
- 11 nēka-samgrāma-s[ā\*]has-āvanādd<sup>10</sup>ōpalabdha-vijaya-yaśa[h\*]-prā(pra)-
- 12 kāsasya saty-ātmanō yuvamahārāja śrī-Vishnugōpasyā(sya) putrah

## Third Plate, First Side

- 13 Kali-yuga-dōsh āvāṇna<sup>9</sup>-dharmma-dūranah-nitya-śa[nnā]ddhō<sup>11</sup> rāja-gu-
- 14 na-śrī(sr)irvva sandōha-vijugīpu(slu)[r\*]-dharmma-vijugī[shu][r\*]=Bhagavat - pād - innv-
- 15 Bappa-bhattāka-pāda-bhokta[h\*] parama-bhāgavatō Bhāradvāja-sa-
- 16 gōtiā(trō)<sup>12</sup> vikrā(kra)m-ākṛānt-anya-nripatī<sup>13</sup>-nilayānām yathāvad āhrit-ānēka-
- 17 kratunā<sup>15</sup>

<sup>1</sup> The syllable *ta* is written below the line

<sup>2</sup> Read =*parama-brahmanya*.

<sup>3</sup> Read *kshātra*

Read *mahā*.

<sup>4</sup> Read *prapautrasy-ābhyauchchrita* as in f'c Pūṇa grant, above, Vol. VIII, p 161, text line 4

<sup>5</sup> Read *śakti-sambhāva* as in *ibid*, text line 4 f

<sup>6</sup> The syllable *da* of *ddha* seems to be a correction from *sha*

<sup>7</sup> The Uṇi upali grant has =*ōpachēyā* ō

<sup>8</sup> The letter *ā* is not written regularly. Its vertical stem proceeds from the middle of the inverted cup (which is its base) and not from the left side, as usual

<sup>9</sup> Read *āvanā*.

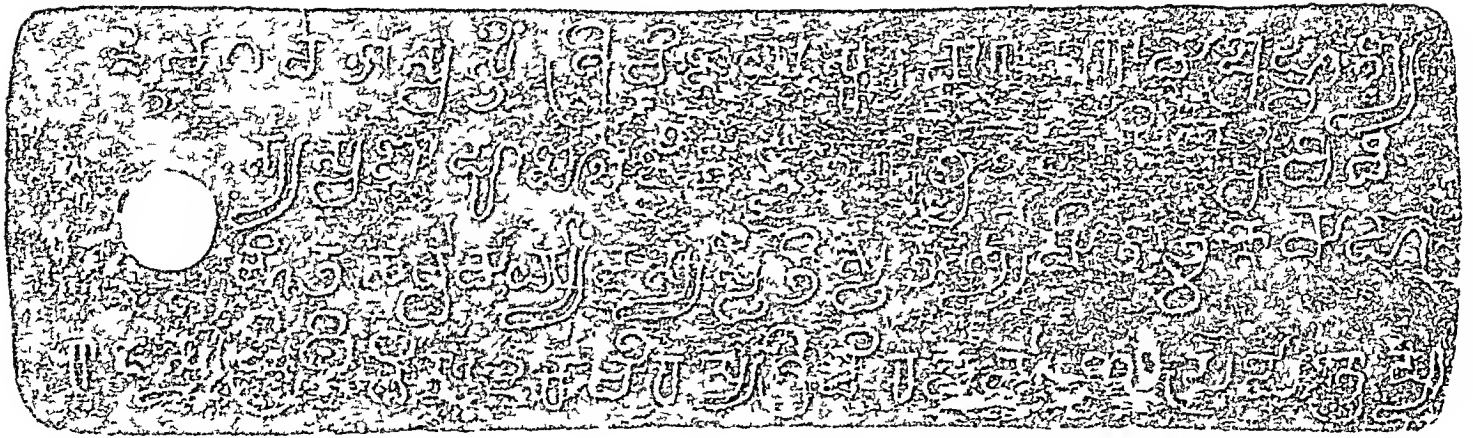
<sup>11</sup> Read *-dharmma-ōddharana-nitya-saunaddhō*

<sup>12</sup> Read *ānudhyātō*

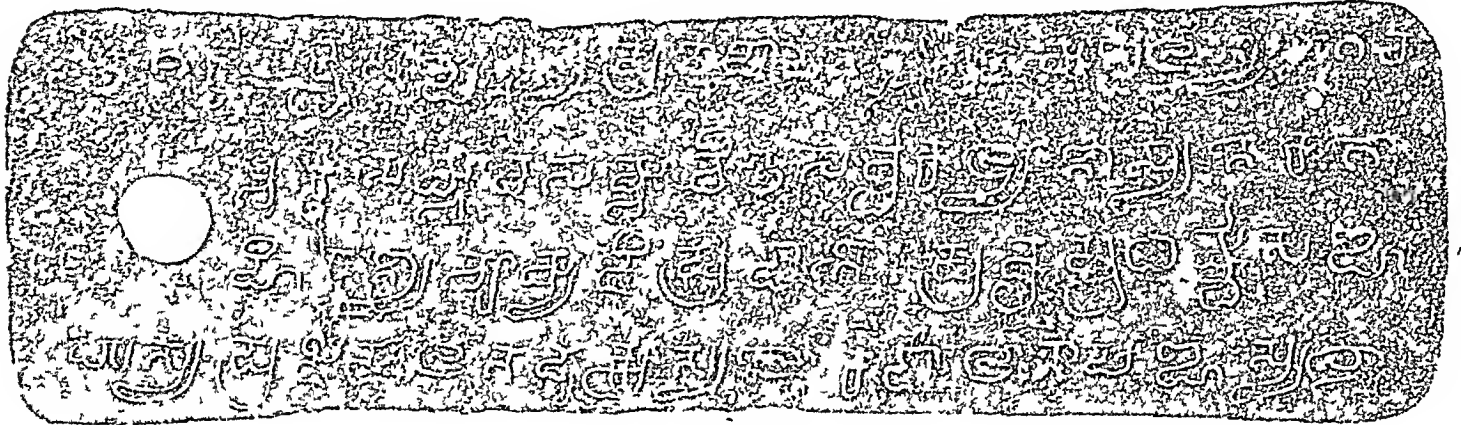
<sup>13</sup> The two syllables *gōtiā* are inserted above the line.

<sup>14</sup> Read *-ākṛānt ānya nripatī śrī*.

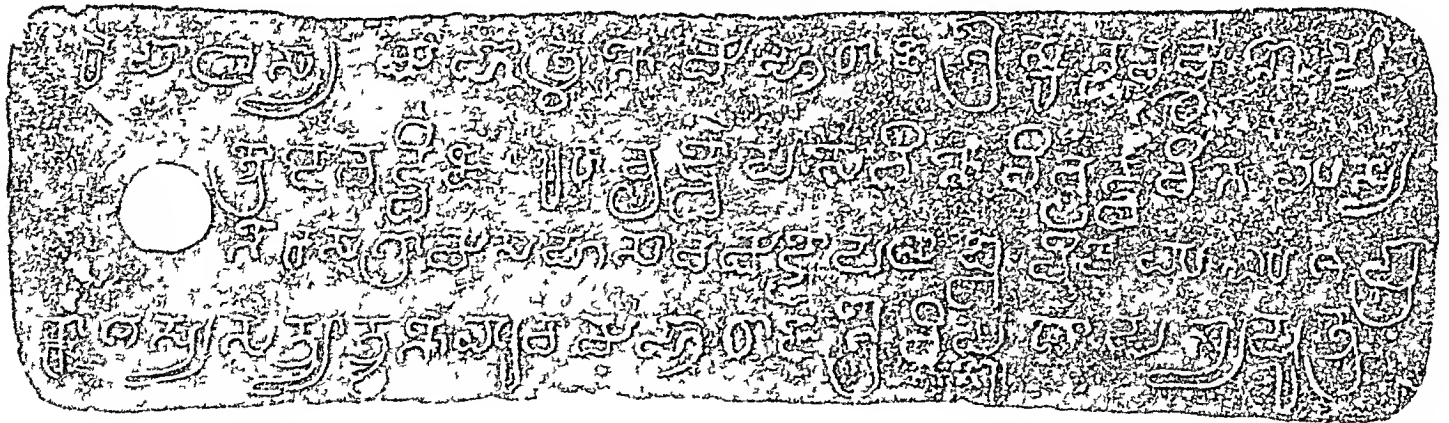
<sup>15</sup> Read *-kratūnām Śatākratv-kalpūnām śrī*, as in the Māngadūr plates, the Pīkura grant has *-āvanāddhā* instead of *-kratūnām*



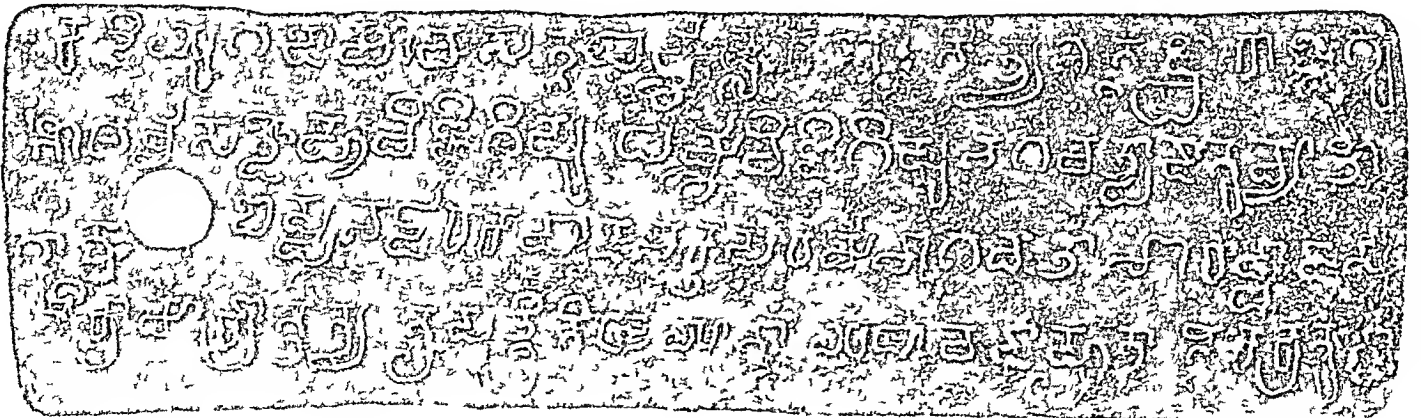
I



III



III a



18

18  
20  
0

18  
20  
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22

22  
24  
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22  
24  
24

26

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32  
32

*Third Plate, Second Side.*

- 17 Satakratunām kalpanām Vallabhānām Pallavānām dharmma-mahārāja-śrī-Siṁ-  
 18 h[a]varmm[ā] Karmma-rāntre<sup>1</sup> Ōgōndu-grā[ma][h]<sup>2</sup> K[o]dikim-grāmō<sup>3</sup> pūrv-  
 vatah Narāchadu-  
 19 grām[ō] dakṣiṇatah Kadākuduru-grāmō<sup>3</sup> pa[s]chimā(ma)taḥ Penukaparru-  
 20 grāma uttarataḥ ēvaṁ catur-ava[dhī]-madhyō pūrvva-bhōga-vivarjitaḥ(tam)

*Fourth Plate, First Side*

- 21 Kundūr-vv[ā\*]stavyāyā(ya) Kāśyapa-gōtrāya Chhandō-viditē<sup>4</sup> sarvva-śāstra-kuśa-  
 22 lāy[a] Dēvaśarmmanē(nē) grahā(ha)na-nimittam asmad-āyur-bbala-vi-  
 23 jay-ābhavipddhayē samprādāma [i] Tad=ī[m]am(dam) sarvva-parihārai[h\*]<sup>5</sup> pa-  
 24 riha[r\*][tta]vya[m] parihārayitē(ta)vyaū=cha yaś=ch=ēdam asma[ch\*]-chhā-

*Fourth Plate, Second Side*

- 25 śa(sa)nam=ntikrāmē[t\*] sa pāpah śāira-dandam=arhatī āśichhātrā-  
 26 shā<sup>6</sup> ślōkā bhavanti [i]\* Bhūmi-dānam saman=dānām nam<sup>7</sup> bhūtō<sup>8</sup> na bhavi-  
 27 vishyati [i]\* tasya=aiṣa haranāt pāpa<sup>10</sup> na bhūtō na bhaviṣyati [i]\*  
 28 Sva-dattam para-dattām gā<sup>1</sup> yō harēta vasundharām [i]\* gavām śata-

*Fifth Plate*

- 29 sahasrasya hantūḥ pibati līlbiṣham [i]\* Babubhir=vvasudā dattā<sup>12</sup> bahu-  
 30 bhūś=ch=ānupāhitam(tā) [i]\* yasya yasya yathā bhūmā<sup>13</sup> tasya śa-  
 31 sya tidi phalam [i]\* Sa<sup>14</sup>-vijaya-rājya sa[m\*]vatsarē chaturthē Vaiśakha-  
 śukla-<sup>15</sup>  
 32 paksha-pañchamyām dattam bhāt[ā\*]akā[nām] sva-mukh-āñnptyā<sup>16</sup> likhitam=  
 adam<sup>17</sup> |

## No 12—BHAVNAGAR PLATES OF DHRUVASENA I [VALABHI-]SAMVAT 210

By V S SURETHANKAR, POONA

I edit this inscription from the original copper-plates, which were presented in 1914 by the Bhāvnagar Darbār to the Prince of Wales Museum, Bombay, where they are now deposited. The history of the plates previous to their acquisition by the museum is not forthcoming.

The plates, which are inscribed on one side only, are two in number, each measuring about 11" broad by 6½" high. The edges are slightly raised to protect the writing, and the inscription is in a state of almost perfect preservation throughout. The plates are of fair

<sup>1</sup> Read *rāshtrē*<sup>2</sup> Read *Ōgōndu-grāmam*, as in A<sup>3</sup> Read *grāmah*<sup>4</sup> Perhaps read *Chhandōga sūtrāya* [Was *Chhandō vidē* perhaps intended?—Td.]<sup>5</sup> The syllable *rai* has been written over an erased conjunct letter, whose second part was *ya*<sup>6</sup> Read *apī ch=ātr=ārshāh*<sup>7</sup> Read *Bhūmī dāra samam dānam na*<sup>8</sup> Read *bhūtan=na*<sup>9</sup> Cancel the syllable *vi* at the beginning of this line<sup>10</sup> Read *pāpam na bhūtan=na*<sup>11</sup> Read *Sra dattim para dattām vā.*<sup>12</sup> Read *=vasudhā dat. i*, the syllable *da* of *dattā* is written below the line<sup>13</sup> Read *yadā bhūmī=*<sup>14</sup> The syllable *sa* apparently stands for *sarvādhāmāna*, which precedes *vijaya rājya* in the Pāra grant<sup>15</sup> The syllable *kla* is corrected from *ksha*<sup>16</sup> Read *āñnā*<sup>17</sup> Read *likhitam=adam*



thickness, but the letters, being deep, show through at places on the backs of them. The engraving is well executed. Each of the plates has two holes bored into it. A circular ring of copper passing through one pair of them serves to hold the plates together at one end. through the corresponding pair of holes at the other end passes a bent rod of copper, the ends of which are secured in an oval seal of the usual Valabhi type. The latter measures 1½" long by 1½" broad, and bears the name of the founder of the dynasty. The exact reading of the legend is uncertain, as the surface of the seal is corroded. Above the legend is figured in high relief on a countersunk surface the humped bull facing the proper right which was the emblem of the Maṭṭrakas. The aggregate weight of the plates and the seal is 126 *tolas*. The first plate contains thirteen, and the second fifteen, lines of writing, of which the concluding two lines briefly give the date.

From the foregoing description of the plates, as well as from the facsimiles of them appearing with this article, it will be evident to the reader that this Valabhi record does not differ in any salient point from any of the large number of grants of the same dynasty that have in recent years come to light. The accompanying transcript of the text will further show that it is almost identical with the Pālitānā plates of Dhruvasēna, issued in the same year and edited by Dr. Sten Konow in a former issue of this periodical,<sup>1</sup> differing from them only in the portion dealing with the grant proper. It will, therefore, be unnecessary to go into a minute description of the characters, language and orthography of these plates, for that would be but a repetition of the observations on these topics in the edition of the last-named grant. It will suffice to note that the alphabet offers a specimen each of the *gṛhṛmūliya* (l. 11) *upadhmāniya* (l. 14), final *t* (l. 24), and final *m* (l. 25). The name of the founder of the dynasty is spelt as Bhattakka in l. 3. The sporadic use of the *anusāra* before an uncombined nasal, which is characteristic of the orthography of Kikkaka, may be observed also in these plates, as, for instance, in =*din-ā(m)-vāṭha-* (l. 4), °*ttika(m)m=uda°* (l. 18). Worthy of note is the use of *pañchāśā* ('fifty') in line 14, of which the final *śarṇa* is dropped before the following soft *suid*. The word is evidently a corruption of the Sanskrit *pañchāśat*, formed by dropping the final consonant according to Prakrit usage, and declined as an ordinary thematic stem *pañchāśa*.

The inscription is one of the *Mahāsāmanta Mahārāja Dhruvasēna* [I], of the family of the kings of Valabhi, and the charter recorded in it is issued from the city of Valabhi, commonly identified with the modern Valā in Kāthiāwād. The object of the inscription is to record the grant by Dhruvasēna to a Brāhmana named Nanna, a resident of Valā-padra, for the maintenance of sacrificial rites, of certain lands at the village of Chhēdaka-padraka in Hastavapra-āharanī. Beside Hastavapra which is the modern Hāthab, none of the place-names can be identified. The date of the record (given in numerical symbols) is the year two hundred and ten, (which, referred to the Valabhi era, yields A.D. 529), and the thirteenth lunar day of the bright fortnight of Śrāvana.

#### TEXT<sup>2</sup>

##### First Plate

11 . . . . . ३महासामन्तमहाराजध्रुवसेन५ कुशली सर्वनिध  
स्नानायुक्तकविनि-

<sup>1</sup> Above, Vol. XI, pp. 109 ff.

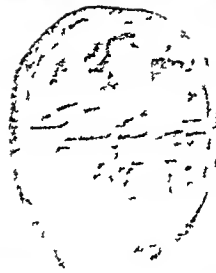
<sup>2</sup> From the original plates.

<sup>3</sup> Up to this point the text is practically identical with the text of the Pālitānā plate of Dhruvasēna I (dated *samvat* 210), published above, Vol. XI, pp. 109 ff. The only *variae lectiones* (excepting such as are mistakes of orthography) are the following — in l. 1 the present grant omits *Om* before *svasti*, in l. 3 it reads *Bhaṭṭakka-* for *Bhaṭṭakka* (l. 3), l. 5 *pāda pranāma* for *pād ābhīpranāma* (l. 6).

2 4 6 8 10 12

1 2 3 4 5 6 7 8 9 10 11 12

13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100



11

14 16 18 20 22 24 26 28 30 32 34 36 38 40 42 44 46 48 50 52 54 56 58 60 62 64 66 68 70 72 74 76 78 80 82 84 86 88 90 92 94 96 98 100



- 12 'युक्ताचाटभटद्राङ्गिकमहत्तरधुवादि' करणिकादाण्डपाशिकादीनन्यांश्च यथामवद्ध-  
 13 मानकान्वोधयव्यस्तु<sup>3</sup> वो विदितं यथा हस्तवप्राहरण्यां छेदकपद्रक-

*Second Plate*

- 14 ग्रामे पूर्वसोन्नि चट्टवकस्तम्भ[पय]कप्रत्ययपादावर्त्ता<sup>4</sup> पचाशा मालाकारोत्त-  
 रसिन्नि<sup>4</sup>  
 15 षोडशपादावर्त्तपरिसरोदुस्वरकूपश्च समूतधातसहिरण्यादेय वलापद्रवास्तव्य-  
 16 ब्राह्मणण्णाय 'मोनसगोत्राय छन्दोगसब्रह्मचारिणे मया मातापित्रो. पुण्या-  
 प्यायनाय  
 17 आत्मनश्चेद्विकामुपिकयथाभिलाषितफलावाप्तिनिमित्तमाचन्द्रार्क्षवर्त्तितस्थिति  
 सरित्प र्वतस्थितिस-  
 18 मकालीनः पुत्रपौत्रान्वा<sup>5</sup>यभोग्य वलिचरुवैश्वदेवाद्याना क्रियाणा समु(त्समु)-  
 त्सर्पणार्थमु<sup>6</sup>दकातिसर्गेण  
 19 ब्रह्मदायो निरुष्टः [1\*] यतोऽस्योचितया ब्रह्मदायस्थित्या भुजतः<sup>8</sup> कृपतः  
 कर्षयतः प्रदिशतो वा  
 20 न कैचित्स्वत्पाप्याबाधा विचारणा वा कार्यास्तद्वशजैरागा<sup>9</sup>मिभद्रनृपतिभिश्चा-  
 नित्यान्वैश्वर्याख-  
 21 स्थिरं मनुष्य<sup>10</sup> सामान्य च भूमिदानफलमवगच्छद्भिरयमस्मदायोनुमन्तव्य[1\*]  
 यथाच्छिन्द्या-  
 22 दाच्छिद्यमान वानुमोदेत्स पचभिम्भ<sup>11</sup>हापातकैस्तोपपातकैस्त्रयुक्तस्या[द\*]पि चत्र<sup>12</sup>  
 व्यासगोता[.\*] श्लोका  
 23 भवन्ति [॥\*] बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः [1\*] यस्य यस्य  
 यदा भूमिस्तस्य तस्य तदा फलं [॥\*]  
 24 षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः [1\*] आच्छेत्ता चानुमन्ता च  
 तान्येव नरके वसेत् [॥\*]  
 25 स्वदत्ता<sup>13</sup> परदत्ता वा यो हरेत वसुधरां [1\*] गवा शतसहस्रस्य हन्तुः  
 प्राप्नोति किल्बिषम् [॥\*]  
 26 स्वहस्तो मम महासामन्तमहाराजध्रुवसेनस्य [॥\*] दूतकः प्रतोहारमन्मक.  
 [॥\*] लिखितं किङ्ककेन [॥\*]

<sup>1</sup> Read *yukta*<sup>o</sup>

<sup>2</sup> Read *tyastu*

<sup>3</sup> Read *Mānavasa*<sup>o</sup>

<sup>4</sup> Read *°nārtham*<sup>o</sup>

<sup>5</sup> The *ā* sign in *gā* is peculiar

<sup>6</sup> Read *ma*

<sup>7</sup> Read *tām*.

<sup>8</sup> Read *dha*

<sup>9</sup> Read *°simni*

<sup>10</sup> Read *na*

<sup>11</sup> Read *bhūmjatah*

<sup>12</sup> Read *mānushyam*

<sup>13</sup> Read *chātra*.



27 सं २०० १० आवणवहुल

28 १० ३ [॥\*]

### TRANSLATION.

[Lines 1-12 contain the usual preamble; for translation cf., for instance, that of the opening lines of the Pāṭhānā plates No. 1, edited by Dr. Sten Konow; above, Vol. XI, p. 108]

(Ll 13-18) Be it known to you that for the purpose of increasing the religious merit of (my) mother and father, and for the sake of the attainment of the reward desired (by me) both in this world and in the next, there is given by me (as) *brahmadāya*, with libations of water, to the Brāhmaṇa Nanna, an inhabitant of Vala-padra, a member of the Mūnava gōtra, a student of the Chhandōga (school),—for the maintenance of the rites of *balī*, *charu*, *vasvadeva* and others,—to endure for the same time as the moon, the sun, the ocean, the earth, (and) as the rivers and the mountains; (and) to be enjoyed by the succession of his sons and sons' sons,—in the Hastavapra-āharanī, at the village of Chhēdaka-padraka, on the eastern boundary fifty *pādāvarittas*, the holding of Chaddrayaka-Skambhaphyaka, and on the northern boundary of Mālākāra<sup>1</sup> an irrigation well with *udumbara* with an area of sixteen *pādāvarittas*, together with *bhūta*, *tāta*, gold and *āditya*

(Ll 19-20) Wherefore no one should cause the least enquiry of or obstruction to this person while (he is) enjoying (it) in accordance with the proper conditions of a grant to Brāhmaṇas, (and) cultivating (it), or causing (it) to be cultivated, or assigning (it) to another

(Ll 21-25 contain the usual admonitions and imprecations)

(L 26.) (This is) the sign-manual of me, *Mahāsāmanta Mahārāja Dhruvasēna*. The *dātaka* is the *pratihāra* Mammaka. Written by Kikkaka

(Ll. 27 and 28) (On the) 10 3 (of the) bright (fortnight of) Śrāvana (in the) year 200 10

### No. 13—SOME UNPUBLISHED AMARAVATI INSCRIPTIONS

BY RAMĀPRASĀD CHANDA, B A

Since the publication of Burgess's *Archæological Survey of Southern India*, Vol. I, in 1887, no fresh inscriptions discovered at the site of the Amarāvati stūpa have appeared with plates, though the inscriptions published in that work have been re-examined and corrected by Franke (*Z D M G* 1896), and all Amarāvati inscriptions published in it and in earlier works have been revised and listed by Professor Lüders in his *List of Brāhmī Inscriptions* (*Epigraphia Indica*, Vol. X, Appendix). After 1887 the site of the Amarāvati stūpa was thrice excavated by Mr. Rea, late Superintendent of Archaeology, Southern Circle, in 1888, 1889 and 1905-06. The inscriptions on marbles removed from the site of Amarāvati after the excavation of 1905-06 to the Government Museum, Madras, were copied by Rāo Sahib H. Krishna Sastri, Assistant Archaeological Superintendent for Epigraphy, in 1907. Inscriptions on marbles removed before 1906 and lying in the cellars of the same institution were copied by Mr. Venkoba Rao, Senior Assistant to the Assistant Archaeological Superintendent for Epigraphy in 1913. I edit the subjoined inscriptions from these impressions under the direction and with the kind assistance of Rāo Sahib H. Krishna Sastri and after comparing the readings with the stones (as far as they are now available), being enabled to do so by the courtesy of Dr. Henderson, Superintendent of the Madras Government Museum. The

<sup>1</sup> Probably the colony of gardeners or florists.

collection of impressions made in 1907 is represented by Nos. 3-20, 33-45 and 49-52, and that of 1913 by the rest. No 58 has been copied by me from a stone evidently also removed from Amarāvātī and not copied before.

The most notable feature of these short epigraphs is the different varieties of the Brāhmī alphabet used in them. Four such varieties are clearly distinguished —

(1) Nos 1-20 are engraved in archaic Brāhmī characters. This fact has already been noticed by Dr. Steen Konow in his article on 'Epigraphy' in the Director-General's Annual Report for 1905-06. He writes —

"Still greater importance must be assigned to the discovery of inscriptions in ancient Brāhmī at Amarāvātī. Up to the year under review there was nothing to show that the *stūpa* there was older than the second or third century, and Buhler, in his *Indian Paleography*, came to the conclusion that the alphabet used in the inscriptions of the Amarāvātī and Jaggayyapēta *stūpas* was developed out of the ornamental Brāhmī known from the Western Dekkhan and the Konkan, in the third century A.D.<sup>1</sup> We know, however, from the epigraphs of the Bhattipōlu *stūpa* that the Brāhmī alphabet had been used in the Kistna district as early as the third century B.C. Mr. Rea's recent discovery, an account of which will be found above, has now added considerably to the materials available for the history of the alphabet in that part of India. It will be seen that he found a number of sculptured stones and also several plain slabs and pillars, many of which carried inscriptions. Those incised on sculptured stones are of the same kind as the epigraphs previously found, and it is doubtful whether any of them can be dated before the Christian Era. The inscriptions found on the plain slabs, on the other hand, are inscribed in characters which must be of the Maurya period and probably go back to the second, or more likely to the third, century B.C. There are at least eighteen such, of which impressions have been sent to me. They contain no historical information and very few proper names. Two of them ascribe the stone to the Dhamñakataka and Dhamñakadaka *ṛgama*, respectively. This name or Amarāvātī has long been known. Tāñnāth informs us that Nāgājuna built a railing round the great shrine of Dhāṇyakataka. *Dhamñakataka* is the regular Pāli form corresponding to Dhāṇyakataka, and the *Dhamñakadaka*, with the weakening of *t* to *ḍ*, probably represents the vernacular name of the Kistna district in the third century B.C. The change of a *t* between vowels into a *ḍ*, which occurs already in the Aśoka edicts, is common in all the Prākṛits, and its occurrence in Amarāvātī does not, therefore, teach us anything about the affiliation of the Aryan dialect spoken in the Kistna district in those early days. The language of the old inscriptions is, on the whole, identical with the Pāli of Buddhist literature. The form *Dhamñakataka*, i.e. *Dhaññakataka*, well agrees with this, because the change of *ny* into *ñ*, according to Prākṛit grammarians, does not belong to other Prākṛit dialects than Māgadhī and Pāṣāṇī, with which forms of speech Pāli agrees in this and in several other features" (pp 165-166).

Dr. Konow's statement that "up to the year under review there was nothing to show that the *stūpa* there was older than the second or third century" is due to oversight. Inscription No. 4 published in Burgess's *Archaeological Survey of Southern India*, Vol. I, Plate LVI, is in archaic Brāhmī characters and appears with the following note —

"On a small fragment of stone found in the south-east quadrant, where also the granite pillars and most of the earliest sculptures occurred, was the following fragment of an

<sup>1</sup> This is not quite accurate. Buhler says that the more ornamental alphabet found in the Jaggayyapēta inscriptions and "in some Amarāvātī inscriptions (noted at the foot of the page)" was developed out of the ornamental variety of Western Dekkhan and the Konkan. But regarding four fifths of the Amarāvātī inscriptions published in *A S S I*, Vol. I, he observes "It is, therefore, certain that during the 2nd century A.D. all these three varieties were used promiscuously in the Western Dekkhan, and the inscriptions from the Amarāvātī *stūpa* prove that they occurred also on the Eastern coast of India." (*Indian Antiquary*, Vol. XXIII, App., p. 43 and note 5.)

inscription of the Mauryan type. The characters are thus confirmatory of the early date of the neighbouring sculptures, and prove that, though in the second century vast additions, if not almost entire reconstruction, were effected, the great Chaitya dates originally from perhaps about 200 B C. It reads—

Senagopasa Mudakatalasa thabho . . .

“A pillar of General Mudakutala (Mundakuntala ?)”<sup>1</sup> (p. 101)

The earliest inscriptions in the Brāhmī alphabet discovered near to Amarāvati are the relic casket inscriptions of the *stūpa* at Bhattiprōlu in the present Guntur district of the Madras Presidency, in which Amarāvati also is situated.<sup>2</sup> Buhler points out (*Indian Paleography*, p. 8) that some signs of the Bhattiprōlu alphabet, called by him Drāviḍi, such as *d*, *dh*, *bh*, *ch*, *j*, *sh*, *ḷ*, differ from those of the edicts of Aśoka. But all the signs of the ancient Brāhmī epigraphs from Amarāvati agree with the southern variety of the Aśoka alphabet. The *g* with an angle at the top and *ch*, *d* and *p* are archaic in form (i.e. similar to those in the Aśoka edicts).

(2) The alphabet of inscriptions 25, 29, 33, 36, 40, 42, 43, 44, of which the characteristic features are —(a) the retention of the archaic *d*, (b) the equalisation of the upper verticals except in No. 43, which is somewhat older, (c) the absence of the curves at the end of *a*, *k*, *r*, which constitute a very prominent feature of the inscriptions of Western India of the time of the Kshatrapas and later Andhras, (d) the curvilinear medial *i*. These epigraphs may therefore be assigned to the first century B C, or A D. This variety is distinguished from the Andhra script of Nānāghāt by the presence of what is called *serif*, a thickening or a very short stroke at the upper end of the verticals. The alphabets of Nos. 37, 38 and 43 are without *serif* and consequently older.

(3) The bulk of the Amarāvati inscriptions classified by Buhler with the cave inscriptions of the Western Dckkhan and Konkan belonging to the second century A D.

(4) The highly ornamental alphabet of inscriptions 24, 27, and 50, resembling those found in the Jaggayyapēta<sup>3</sup> inscriptions of the time of the Ikshvāku king Sirivira Parisadata and provisionally assigned by Buhler to the third century A D.

The Prākṛit used in these and other inscriptions of Amarāvati betrays close affinity with the Paisācī Prākṛit of the grammarians. Thus we have *h* for *g* in *Nakaya* (No. 58), *ch* for *j* in *pavachitaya* (No. 58, and Lüders' *List*, No. 1270), *t* for *d* in *vētikā* (Nos. 29, 46, and Lüders' *List*, Nos. 1216 and 1269, and Vararuchi, X. 3), dental *n* for cerebral *n* in *unisa* and *umnsa*, the former occurring eight times and the latter twice in the published Amarāvati inscriptions, and in *samanasa* (No. 11), and *tin* (No. 19), but *tin* in No. 33 and *apano* in No. 27 (Vararuchi, X. 4). *Bhāriya* is invariably used for *bhāryā* in these records (Vararuchi, X. 8). According to Kashmirian tradition Guṇāḍhya, who composed the *Bṛhatkathā* in Paisācī Prākṛit, lived at the court of the Andhra kings. This tradition indicates a belief that the Paisācī Prākṛit was cultivated in the Andhra kingdom under the Andhrabhritya kings. The language of the Amarāvati inscriptions seems to support this tradition.

These inscriptions furnish us with no historical, that is to say, dynastic information with the exception perhaps of the clan-name Pākōtaka (No. 8) and the personal name Vākātaka (No. 27). The identification of the Pākōtakas with the Vākātakas (*p* softened to *b*, which was not always distinguished from *v*) is obvious. According to Mr. Vincent A. Smith the

<sup>1</sup> Corrected to *Mudakutala* (Mudakuntala) (Lüders' *List*, 1266).

<sup>2</sup> The Guntur district, which once formed part of the Kistna district, has only recently been separated from it.

<sup>3</sup> The site of Jaggayyapēta lies 30 miles to the north west of Amarāvati.

Vākātaka dynasty came into power about 300 A D<sup>1</sup>. If my identification is correct, we can now trace the Vākātakas in the Deccan as early as about 150 B C.

But the real historical value of the present collection of Amarāvati votive inscriptions consists in the light which it throws by palaeographic indications on the successive stages in the growth of this noble monument. These indications, in conjunction with the chronological indications of the sculptures themselves, may enable students to reconstruct the history of the Mahāchaitya for about 4 to 5 centuries, from the second century B C to the third century A D. According to a tradition preserved in Tibet Nāgārjuna, with whose name the Mahāyāna reform is closely associated, "surrounded the great shrine of Dhānyakataka with a railing" (*Archaeological Survey of Southern India*, Vol I, p 5). A passage in Bāṇa's *Harsacharita* (English translation, Cowell and Thomas, p 252) leaves no room for doubting the fact that according to the seventh century tradition a Śātavāhana was the friend of Nāgārjuna. The most glorious epoch in the history of the Andhra kingdom was inaugurated by the conquests of Gautamīputra Śātakarni (A D 106-130), 'lord of Dakṣiṇāpatha,' 'who restored the glory of the Śātavāhana race'. An inscription of Amarāvati (*Archaeological Survey of Southern India*, Vol I, p 100, Luders' List, No 1248) is dated in the reign of the great Gautamīputra Śātakarni's successor, Vāsishthīputra Śrī-Pulumāvi. According to Dr Burgess this inscription indicates that in the reign of this monarch "or about the middle of the second century the *stūpa* at Amarāvati was undergoing additions or embellishments."

If any reliance can be placed on the tradition relating to Nāgārjuna's connection with a Śātavāhana, as recorded by Indian and Chinese writers, and on the Tibetan tradition regarding his building a railing of the *stūpa* at Dhānyakataka, the Śātavāhana in question should be identified with Vāsishthīputra Pulumāvi. It was probably owing to the stimulus that Nāgārjuna gave to Buddhism in the Andhra country that the restoration of the glory of the Mahāchaitya was undertaken by the Andhra people, among whom we come across a *chāmā* (*chammakāra*) named Vīdhika (Luders' List, No 1273). The fine sculptures of Amarāvati assignable to the second century A D bear eloquent testimony to the piety and refinement of the Andhras of those days.

Perhaps the constructive period of the *stūpa* of Amarāvati came to a close in the third century A D. Not long after the Andhra country, or at least the territory round the city of Dhānyakataka, passed into the hands of the Pallavas of Kāñchi. The Mayidavolu copper-plate inscription of the Yui-mahārāja Śivaskandavarman, issued from Kāñchi, is addressed to the official at Dhamṇakada with regard to the gift of an *Amdhapatiya gāma*, or a village in Andhnapātha (Luders' List, No 1205). From the seventh century onward Dhānyakataka was probably included within the kingdom of the Eastern Chalukyas of Vēṅgi. Yuan Chwang's reference to the great Chaitya of Amarāvati is ambiguous. But from inscriptions of the twelfth century we learn that the glory and the sanctity of the monument had not even then decreased. An inscription on the sides of an octagonal pillar excavated at Amarāvati by Mr R Sewell and assigned by Dr Hultzsch on palaeographical grounds to about A D 1100 (*Epigraphia Indica*, X, p 44) contains a dramatic account of the election of a statue (?) of the Buddha at the holy place (*kṣhētra*), the town of Dhānyaghata, or Dhānyaghatika, sacred to Vitarāga (*South-Indian Inscriptions*, I, p 25). An inscription dated Śaka-samvat 1104 (A D 1182), engraved on a pillar at the southern entrance to the central shrine of the Amrēśvara temple at Amarāvati, opens with these stanzas — "Om! There is a city (named) Śrī-Dhānyakataka, which is superior to the city of the gods, (and) where (the temple of) Śambhu (Śiva) (named) Amrēśvara is worshipped by the lord of gods (Indra); where the god Buddha, worshipped by the Creator, is quite close, (and) where (there is) a very

<sup>1</sup> *Journal of the Royal Asiatic Society*, 1914, p 318

lofty *chaitya*, well decorated with various sculptures (*chaityam=atyunnatani yatra nānā-chitra-suchatritani*)”<sup>1</sup> Another inscription,<sup>2</sup> of A D 1234, on the same pillar records the gift of a lamp “to the god Buddha who is pleased to reside at Śrī-Dhānyaghaṭa” In the twelfth and the thirteenth centuries Dhānyakataka was the seat of a dynasty of local chiefs who owed allegiance to the Kākatiyas. In the Yenamadala inscription of Ganapāmbā the town is called Dhānyānḥapūṇa<sup>3</sup>

No 1 (No. 426 of 1913)<sup>4</sup>

ON A FRAGMENT OF AN OBLONG RAIL PILLAR.

TEXT.

Gopiyāsa manu de . . . . .

TRANSLATION.

‘(The pious gift) of Gōpiyā (Gōpriyā) . . .’

*Gopiyāsa* is a mistake for *Gopiyāya*, the inscription may also be construed as *Gopiyā-samanu-do[ya-dhama]*, ‘the pious gift of the nun (*samanu* for *samanī*) *Gōpiyā*.’

No 2 (No 473 of 1913)

ON A SCULPTURED FRAGMENT.

TEXT.

. . . . . gāmasa pato

TRANSLATION.

‘(This) slab (is the gift of) the village . . .’

No 3 (No 537 of 1907)

ON A FRAGMENT OF AN OBLONG RAIL PILLAR

TEXT.

. . . . . tasa L[ī]khitasa thambho bhī da nāpa[tali]talē .

Likhita is a proper name, and the inscription speaks probably of the gift of a pillar by him The sign after *bhī* appears to be a *ḍ* opening to the right I cannot clearly make out the sign that follows *p* Consequently no translation has been given. [Read *bhikkhuno Pāṭaliputāto ?* —Ed ]

No 4 (No 539 of 1907).

ON A FRAGMENT OF AN OBLONG RAIL PILLAR.

TEXT.

Dhamñakatekasa nigamasa

<sup>1</sup> *Epigraphia Indica*, Vol VI, p 155, Inscription A I am indebted to Rao Sahib H Krishna Sastri for this reference

<sup>2</sup> *Ibid*, p 159

<sup>3</sup> *Epigraphia Indica*, Vol III, p 91

<sup>4</sup> The number within brackets is from the *Annual Report* of the Assistant Archaeological Superintendent for Epigraphy

## TRANSLATION.

'(The gift) of the city (*ṇigama*) of Dhamñakakaṭaka (Dhānyakaṭaka).'

In the following inscription Dhānyakataka (modern Dharanikōta, near Amarāvati) is written as Dhamñakakaṭaka.

No 5 (No. 545 of 1907).

ON A FRAGMENT OF AN OBLONG RAIL PILLAR.

## TEXT.

Dhamñakadakaṣa ṇigamaṣa

## TRANSLATION.

'(The gift) of the city of Dhamñakadaka (Dhānyakataka)'

No 6 (No 540 of 1907).

ON A FRAGMENT OF AN OBLONG RAIL PILLAR

## TEXT.

Malamāvuka . yā Retiyā thabho

Two letters between *ka* and *yā* have been erased The signs of medial *ā* are visible in both cases.

## TRANSLATION

(This) pillar (is the gift) of . . . Reti, an inhabitant of (? wife of ?) Malamāvuka.

No. 7 (No 546 of 1907).

ON A FRAGMENT OF AN OBLONG RAIL PILLAR

## TEXT.

. thabaka-kula[sa] thabho

Note the difference in form of *bh* of this inscription and of Nos 6 and 9.

## TRANSLATION.

(This) pillar (is the gift) of . . . thabaka family'

No 8 (No 550 of 1907).

ON A FRAGMENT OF AN OVAL RAIL BAR

## TEXT.

Pākotakānam

## TRANSLATION.

'(The gift) of the Pākōtakas.'

The Pākōtakas probably afterwards came to be known as Vākōtakas . see No 27 and *supra*, pp 260 1

No 9 (No 554 of 1907).

ON A FRAGMENT OF AN OBLONG PAIL ILLAP.

## TEXT.

Kamma      yā Apakuyā [tha]bho

Two letters after Kamma have been broken off [Perhaps they were *bhayā=bhāryā* —Ed ]

## TRANSLATION.

‘(This) pillar (is the gift) of Apakū      .      Kamma’

No 10 (No 556 of 1907)

ON A FRAGMENT OF AN OVAL RAIL BAL

## TEXT.

Revatasa Padipudī[m]yānam

## TRANSLATION.

‘Of Revata, a member of the Padipudīniya community’

No 11 (No 557 of 1907)

## TEXT.

Sa[m]ghala-samanasa a      . .

The absence of the genitive termination after *Sa[m]ghala* makes the following rendering a little doubtful. But compare *Dhamma-Yavanasa* (Kāile, No 10, *Epigraphia Indica*, VII pp 55-56), *Budha-pamātu* (No 22).

## TRANSLATION.

‘Of the monk *Sa[m]ghala*      . . .      .’

No 12 (No 568 of 1907)

ON A FRAGMENT OF AN OVAL RAIL BAR

## TEXT

Rāja-lekhakasa Bala-

sa    āyāyā Somada[tā]

The left arm of *m* is detached, and the last syllable should evidently be *yā*

## TRANSLATION

‘Of Sōmadattā, the wife of Bala, the royal scribe’

No 13 (No 562 of 1907).

## TEXT

Utāyā [Dha]n[a]mala-mātu suchi      .

The letter before *na* is damaged. It may be a *dha*

## TRANSLATION

‘(This) rail bar (is the gift) of Utā, mother of [Dha]namala’

## No. 14 (No. 564 of 1907).

ON A FRAGMENT OF AN OBLONG RAIL PILLAR

## TEXT.

. . . gasa putāna . . . .

## TRANSLATION.

' Of the sons of . . . ga

## No 15 (No 568 of 1907).

ON A FRAGMENT OF A RAIL PILLAR.

## TEXT.

. . . [n\*]gamasa

*gamasa* of this epigraph appears to have been traced or engraved by the same hand that traced or engraved No 4 So here also we have probably a record of a gift of the city of Dhānyakataka

## TRANSLATION.

' Of the city . . . .

## No 16 (No. 561 of 1907)

ON A FRAGMENT OF AN OVAL RAIL BAR

## TEXT.

. Utikasa mātu Kumbāyā sūchi

The sign of long *ū* in *sūchi* is quite clear.

## TRANSLATION.

' (This) rail bar (*is the gift*) of Kumbā, mother of Utika . . . .

## No 17 (No 558 of 1907)

ON A FRAGMENT OF AN OVAL RAIL BAR.

## TEXT.

. sa mātu Kumbāyā sūchi

Kumbā of No. 17 is evidently identical with the donor of No 16 The writing of the two epigraphs is very similar But the pictorial symbols at the end are different In No 16 this symbol consists of two tridents (*triśūla*) with a wheel (*chakra*) between them The symbol in No 17 is a trident evidently on a shrine.

## TRANSLATION.

' (This) rail bar (*is the gift*) of Kumbā, mother of [Utika]

## No 18 (No 555 of 1907).

ON A FRAGMENT OF AN OVAL RAIL BAR.

## TEXT.

. . . . . tiri suchiyo

The bend of the vertical of *n* in *tiri* is unusual, and the mark of *i* is very slight.



## TRANSLATION.

'Three rail bars . . . '

No 19 (No. 560 of 1917)

ON A FRAGMENT OF AN OVAL RAIL BAR

## TEXT.

. [ha]rela-pu[ta][sa] [su]chi

## TRANSLATION.

'(This) rail bar (is the gift) of . . . son of [ha]rela.'  
This epigraph is very carelessly engraved.

No 20 (No. 569 of 1907)

## TEXT.

. . . gasa suchi

This is even more carelessly engraved

## TRANSLATION.

'(This) rail bar (is the gift) of . . . ga'

No 21 (No. 474 of 1913).

ON A FRAGMENT (CORNER) OF A SLAB WITH SCULPTURE

## TEXT.

- 1 Sidham namo Bhagavato Sidha . . .
- 2 sa-nāti-mita-ba[m]dhav[ā\*]nam . . .

## TRANSLATION.

'Success' Adoration to the Blessed one (The gift) of Sidha . . .  
. . . with grandsons, friends and relatives .

No 22 (No. 475 of 1913)

## TEXT.

- 1 . . . [sa]rasa sa-putukasa sa-bhayakasa sa-bhātuka-
- 2 . . . dāna[m] Bhagavato Budha-pamātu pata

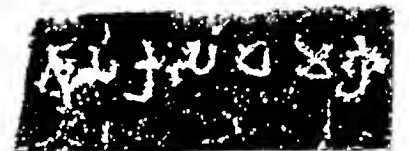
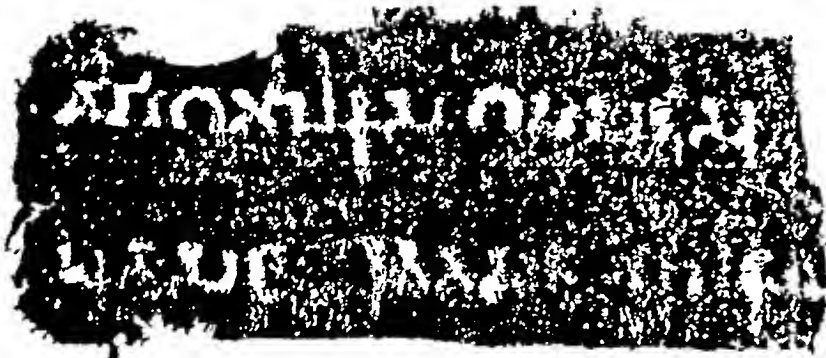
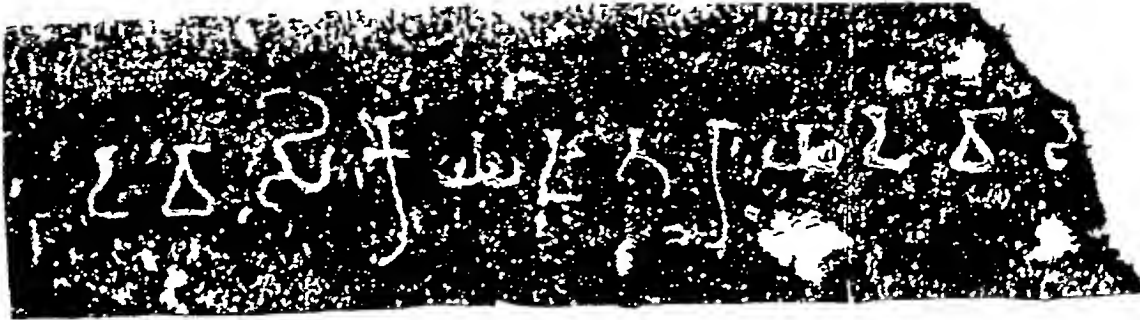
There is space for one *akshara* between *da* and *na[m]* in line 2 *tu* of *pamātu* in the same line, though worn, is clear enough

*Sa-bhayakasa=sa-bhāryasya*

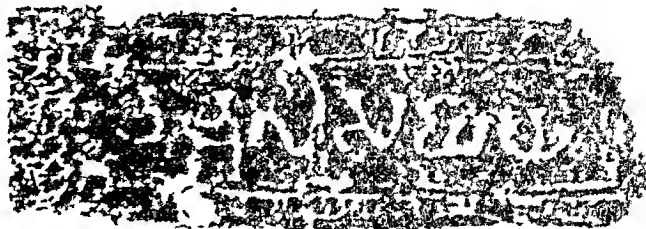
## TRANSLATION.

'The gift of a slab (bearing an image) of the omniscient Buddha by . . .  
with his father, with his wife, with his brothers'

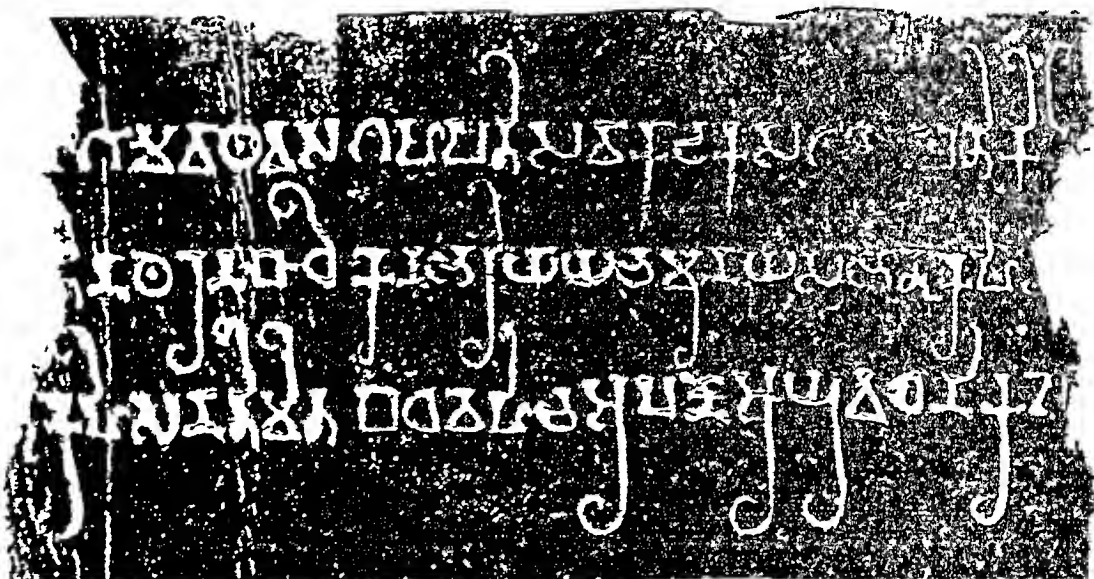
*Pamātu* in line 2 is the genitive of *pamātā*, Sanskrit *pramātrī* (Childers) For the peculiar compound *Buddha-pamātu*, compare *Sa[m]ghala-samanasa* in No 11 I have not been able to trace this stone in the cellar of the Madras Government Museum and so cannot say whether it bears an image of the Buddha.



26



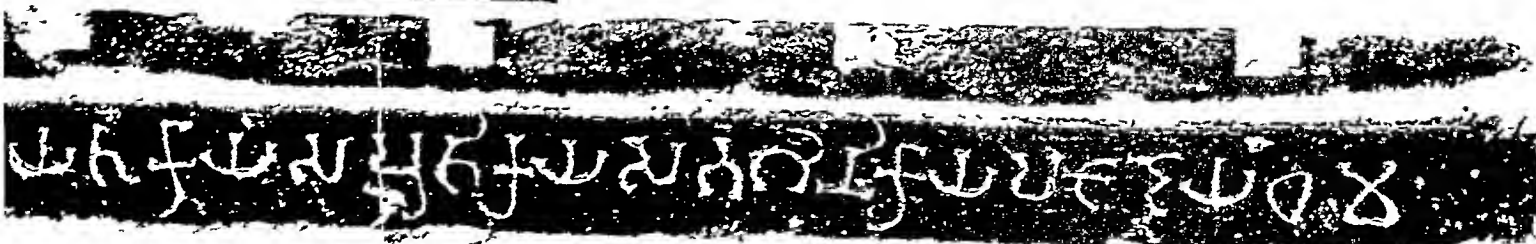
27



28



29



No 23 (No. 476 of 1913).

ON A FRAGMENT OF A COPING-STONE OF A RAIL

TEXT.

uvāsikāya Utarāya uvā[sa] . . .

TRANSLATION.

‘ Of the female lay-worshipper Utarā and [of the lay-worshipper]

No 24 (No 478 of 1913)

ON A FRAGMENT OF A COPING-STONE OF A RAIL.

TEXT.

. . . [ga\*ha]-patino sa-putakasa dānam divadho hatho

TRANSLATION

‘ The gift of the householder . . . with his son, a cubit and a half ’

*Divadho* is Pāli *divaddho* or *divyaddho*, Ardha-Māgadhā *divaddha* (Pischel, §§ 230 and 450) = *dvikārdha*, modern *dēd* (Bengali) or *dēdh* (Hindi) The coping-stone was probably a cubit and a half long At the end of the inscription is the *svastika* symbol with curved arms.

No 25 (No 486 of 1913)

TEXT.

1 . [nī]hī Gamalakasa gaha-pa[tī]sa  
2 . . . patasa . . Revatasa . . balakā[ya]

This fragmentary inscription is much worn, and some of the letters have disappeared For *ba'akā* read *bālīkā*

TRANSLATION

‘ Of the daughter . . . of Revata . . . son . . . of the householder Gamalaka.’

No 26 (No 491 of 1913).

ON A FRAGMENT.

TEXT.

. . . [cha]chuli-sa[m\*]ghāya .

TRANSLATION.

‘ . . . to the brotherhood . . . chachuli ’

No 27 (No 493 of 1913)

ON A FRAGMENT OF AN OCTAGONAL PILLAR

TEXT.

1 . . . gāme vāthavasa gaha-patīsa Vākatakasa gaha-patīkī[nī]  
2 . . . nā therena Bodhikena bhanyāya Chamunāya sa-bhātukehī . . .  
3 . . . kehi sa-nāti-mita-bamdhavehi cha apāpo āyu-vadhamka[pu] . . .

Several letters have been lost on both sides.

## TRANSLATION.

'Of the householder Vākātaka, an inhabitant of the village . . . . ., of the housewife . . . . ., by the *thēra* Bodhika . . . . . of his wife Chamunē with her brothers . . . . . with grandsons, friends and relatives also, for the increment of his own term of life . . . . .'

The name of the householder, Vākātaka, is probably a clan-name and not a personal name See No. 8 and *supra*, pp 260-1

No 28 (No 497 of 1913).

ON A FRAGMENT

TEXT.

- 1 . . . . . bhar[a] . . .  
2 . . . . . kumārī siri-Champura . . .

## TRANSLATION.

'The glorious princess Champura . . . . .'

No 29 (No 498 of 1913)

ON A FRAGMENT OF A COPING-STONE OF A RAIL.

TEXT.

. . . . . yasa chet[ī]ya madhē vet[ī]ka cha[pa] . .

## TRANSLATION.

. . . . . coping-stone of the Chaitya . . . '

I do not understand the meaning of *madhā*. If it stands for the Sanskrit *madhya*, the form should be recognized as a local *tadbhāsa*

No. 30 (No 499 of 1913).

ON THE REVERSE (UNPOLISHED) SIDE OF A BIG SLAB

TEXT.

Nāga-bu

This is probably the name of the stone-mason.

No 31 (No. 502 of 1913).

ON A SLAB OF WHICH THE SCULPTURE HAS PEELED OFF.

TEXT.

. . . vāsikasa dhama-kadhikasa Budhi . . . . .

## TRANSLATION.

[Of] Budhi, a preacher of the Law (and) an inhabitant of . . . . .

No 32 (No 503 of 1913)

TEXT.

Tukāya suchi dānam

## TRANSLATION.

(This) rail bar is the gift of Tukā'

No 33 (No 536 of 1907)

ON THE CORNER OF A DISC WITH A BIG LOTUS

## TEXT.

- 1 Nutu-uparakasa
- 2 Kodimutikasa
- 3 tiri suchiyo
- 4 dānam

On another corner of the stone is engraved the figure 5 *U* in line 1 is evidently a correction, as the unnecessary stroke below it shows *Uparaka* may be the Sanskrit word *uparika* of the later inscriptions, which is the title of an officer Telugu *uppara* is the name of a caste of tank- and well-diggers

## TRANSLATION

'Three rail bars are the gifts of the *uparaka* Nutu of Kōdimuti'

Rao Sahib H Krishna Sastri informs me that near Elode on the South Indian Railway there is a village called Kodumudi which finds mention in an early Tamil work (*Dēvāram*)

No 34 (No 538 of 1907)

The coping-stone which bears the inscription is described by Mr Rea in the Director-General's *Annual Report* for 1905-06, p 117 (Plate XLVIII, Fig 1) It is also noticed by Professor Lüders in his *List*, No 1205 (1451)

## TEXT

sa Tulakichasa gaha-patisa Kubulasa putasa Budhino bhāriyāya  
Tukāya sa-putikāya sa-bhagunikāya pato deya-dhamma

## TRANSLATION

'(This) slab is the pious gift of Tukā, the wife of Budhi, son of the householder Kubula, a Tulakicha, with her son and sister'

Lüders takes *Tulakicha* in the sense of an inhabitant of Tulaka But this is doubtful The Tukā of this inscription may be identical with Tukā of No 32

No 35 (No 541 of 1907)

## TEXT

sa-mātugāya

## TRANSLATION.

with her mother

No 36 (No 542 of 1907)

ON A FRAGMENT

## TEXT

Yagochada Mugovaku-nivāsi

Yago should be read *Yāgo*, 'sacrifice'

## TRANSLATION.

‘Yagochada (Yāgachandra), an inhabitant of Mugovaku.’

No. 37 (No 543 of 1907)

## TEXT.

Ukatī dānam

## TRANSLATION

‘Gift of Ukatī’

No 38 (No 543 of 1913)

## TEXT.

. . . [ku]tasa dānam

## TRANSLATION.

‘Gift of . . . kuta.’

No 39 (No 544 of 1907)

## TEXT

Gōtamina mā . . . [dānam]

All letters between mā and dā (about 4 or 5) have disappeared

## TRANSLATION

‘Gift of . . . of Gōtami.’

No 40 (No 547 of 1917).

ON A FRAGMENT OF A RAIL PILLAR

## TEXT.

- 1 . . . . [sa] Chadasa cha mātnyā . . .
- 2 . . . . nam navakamikā Dadhānadāri . . .
- 3 . . . . no dhama-kadhiko aya-Dārado cha

Dadhānadāri and Dārado are very strange names Rao Sahib H Krishna Sastri suggests that the sign which I have taken as *q* may be considered as *p*. In that case *navakamika-padhāna* will mean ‘the chief of the overseers’

## TRANSLATION

‘. . . of Chada (Chandra) and of his mother . . . the overseer of works, Dadhānadāri . . . and the preacher of the law, the venerable Dārada.’

No 41 (No 549 of 1907).

## TEXT.

. . . . . mahā-govaliyu bāhikāya . . . [na]

## TRANSLATION

' of the great cowherd's daughter . .

No 42 (No 552 of 1907)

## TEXT.

. . [bhā]rīyasa sa-putakasa ū[ni]sa . .

## TRANSLATION

' (This) coping-stone is the gift of . . . with his wife and with his son '

For long ū in ūnisa see also No 44

No 43 (No 553 of 1907)

## TEXT.

Chulamakayā Tapa[ya]

*Chulamakayā* [for *culakammakāyā* ?—Ed ] is written within one compartment and *Tapaya* in another

## TRANSLATION

' Of Chulamakā . . . of Tapa . . . '

The sign of ā has evidently been omitted after these names.

No 44 (No 559 of 1907)

## ON A FRAGMENT

## TEXT

. . . sa-putakasa ūnisa pāda[ko] . .

## TRANSLATION

' (This) coping-stone and foot-print (are the gifts) of . . . with his son . .

No 45 (No 563 of 1907)

## TEXT

. . . . . tumāya sa-pntikāya sada . .

## TRANSLATION

' (The gift) of . . . tumā, with her daughters, with her . .

No 46 (No 477 of 1913)

## ON A FRAGMENT OF A COPING STONE

(Plate only in Burgess, *Archæological Survey of Southern India*, Vol I, Plate LVII No 24 Noticed by Ludeis, *List*, No 1269)

## TEXT

. . . . . [sa]ṇa-janāna sa-nāti-mita-badhavānam dānam vetikāya chha hathā

This inscription is engraved in peculiar characters The vertical line of the n's is a little bent, and the lower part of m in mita is compressed



## TRANSLATION.

'(This) rail, six cubits long, is the gift of . . . with their grandsons, friends and relatives'

No 47 (No 479 of 1913)

ON A FRAGMENT (CORNER) OF A SCULPTURED SLAB

(Plite only in Burgess, *Archæological Survey of Southern India*, Vol I, Plate LXI, No 55 Translation by Lüders, *List*, No 1287)

## TEXT

- 1 . ka sa-bharyāya Chaka[da]ya sa-pitukāya
- 2 . ba[ya] sa-nāti-mita-badhavēhi deya-dhama
- 3 . . patithapita sothika-pato abāta-mālā cha

The sign between *ka* and *ya* in line 1 is very indistinct Lüders takes it as *nh* [I would take it as a *da* followed by a *ta* written below the line—Ed]

## TRANSLATION.

'(This) slab with *svastika* and an *abātamāla* are the pious gifts established by Cakradatta, wife of . . . ka, together with her father and their grandsons, friends and relatives' [For *abātamāla* cf inscriptions Nos 51-2 in Professor Hultzsch's article on the Amaravati inscriptions in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol XL, pp 345-6—Ed]

No 48 (No 480 of 1913)

ON A FRAGMENT (CORNER) OF A SCULPTURED SLAB

## TEXT.

- 1 lure [va]thavasa Pega-gaha-[patibha]
- 2 . [sa]-bhatukasa sa-[bha]gimkasa sa-bha[ya]
- 3 . . kata-mahācheta-yekā-pas[e] [pa]tithap[to]

There appears to be some space left out between *se* and *p* The latter letter looks like *ph* in the impression.

## TRANSLATION.

' . . . placed by the householder Pega (?), an inhabitant of . . . lura, together with his brother, sister, and wife . . . on one side of the great Chaitya at [Dhānya]kata'

No 49 (No 565 of 1907)

## TEXT

[Sīdha] 1 [h] sa-bāl[ī][ka]ye neku-budha

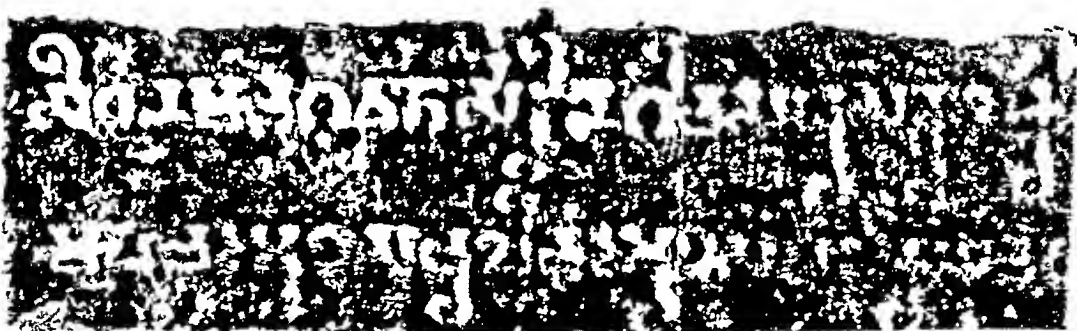
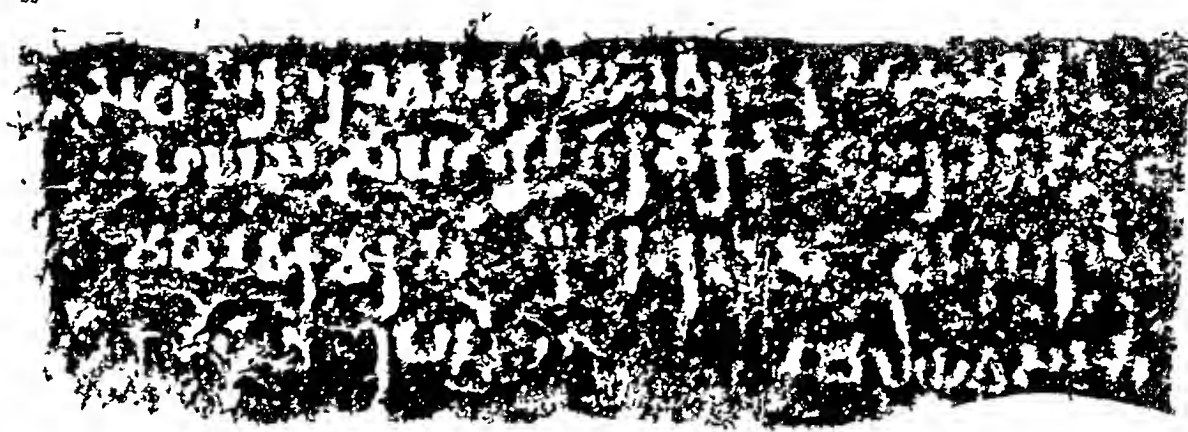
I cannot make out any sense

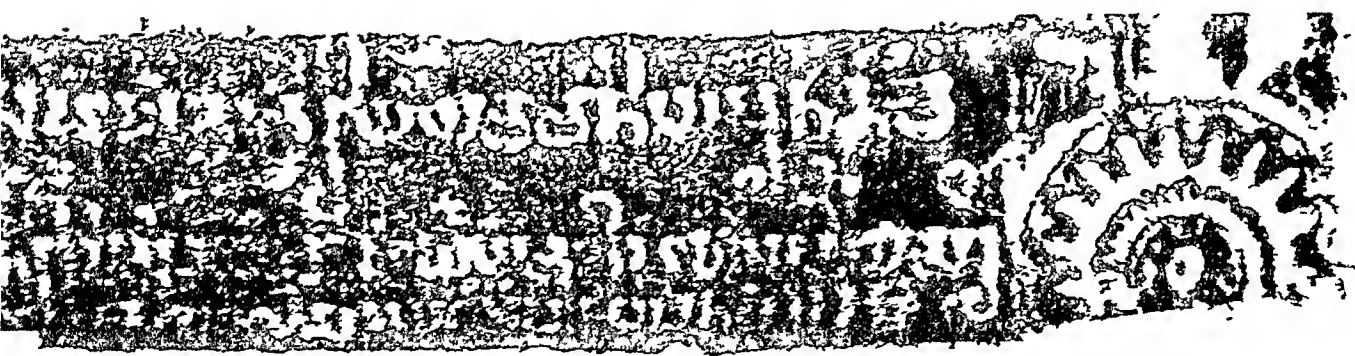
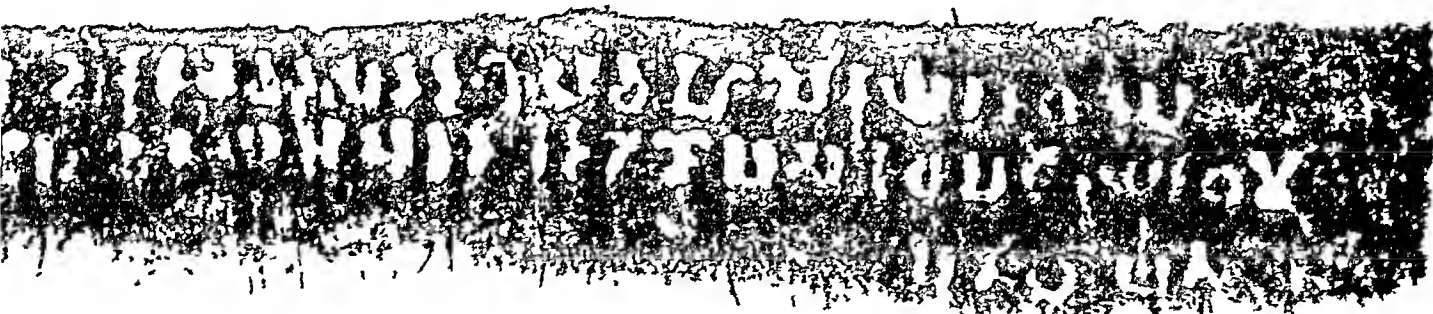
No 50 (No 567 of 1907).

ON A FRAGMENT

## TEXT.

- 1 . . . gavata sama padudha sa[b] . . .
- 2 . . . ga sa la sīgha ra ga . . .
- 3 . . . a parigaha magha . . .
- 4 . . . ya ta a[pa] ra [yam]
- 5 . . . ya vaniyasa budh[ī] . . .





This inscription appears too fragmentary to yield any meaning. The syllables, however, are clear. The only intelligible word is *vāṇiyasa*, of the merchant.

[I would read—

- 1 [naṃo bha]gavata samasa[ṃ]budhasa [hu]
- 2 . ga-sela-sighara-ga[ta] [=ga-śāla-śikhara-gata]
- 3 sa(am ?)parigahe mahā[sa]
- 4 tayaṃ a(sa ?)pa[kā]ṇa[am]
- 5 ya-vāṇiyasa Budhi

—Ed.

No 51 (No 548 of 1907)

#### TEXT

. . [d]ibuchā sūri-Vāḍiyasa puto . lama  
I am unable to make out the sign between *tū* and *la* [sa —Ed.]

#### TRANSLATION

. lama . . son of the glorious Vāḍiya

No 52 (No 551 of 1907)

#### TEXT

. Dhanagiri-ratava-Nagabud[ī]-van[ī]-puto  
Nakasiri-bahniya Puse [no] . .

#### TRANSLATION

‘Of Puse . . sister of Nakasiri [Nāgāsri], son of the merchant Nagabudī [Nāgabuddhi], an inhabitant of Dhanagiri.’

For *bahni* (=bhaginī) see Pischel, *Prakrit Grammar*, § 212. Other peculiar forms are *ratava* for *rathava* and *budī* for *budhi*.

No 53 (No 481 of 1913)

#### TEXT

. . . . bhadiya deya-dama unisa pati[thavita]

*tha* is not a complete circle, and the letters that follow are much worn.  
For *deya-dama* read *deya-dhama* (=dēya-dharma)

#### TRANSLATION

‘(This) pious gift of . . . . bhadi, the coping-stone, is placed . . . .’

No 54 (No 480 of 1913)

#### TEXT.

- 1 . . . . ratikasa Nekhavanasa . . . .
- 2 . . . . chide . . ka

#### TRANSLATION

‘Of . . . . ratika Nekhavana.’ [This curiously suggests *Chhaharatikasa Naha-pānisa* —Ed.]

No 55 (No 489 of 1913).

At the lower end of a sculptured slab divided into two panels (*udha-paṭa*).

## TEXT.

- 1 Sidham [Ś]akagiri-nev[ā]śaka-Mahā[na]śakama[śa]śa bhaya [śa]śa . . . Budha  
b[ś] tu[śa] . . . [ne]va śa śa śa [gō]-śa[na] yā śa
- 2 heghasa Sihagi[rī] navakamakasa[tu] maru[gi]śa śa śa śa śa śa . . . śa  
śa śa tu śa . śa śa śa śa śa śa [śa] śa śa[na]śa śa śa śa
- 3 Mahānavakasa da śa śa śa śa [śa] śa śa śa śa śa śa śa śa śa śa  
tu[makara] śa
- 4 . . . kha śa . . . . . ma śa śa śa śa śa śa śa śa śa śa śa śa  
ma . . . śa śa śa śa . . . . . udhapamapāśa śa śa śa śa śa śa  
Pusa

Most of the letters of this long inscription, the longest in the present series, are badly mutilated. In the first line a *Mahā-narakamala*, 'great overreaver of worlds,' dwelling in Bakagiri, in the second line, a *Narakamala*, "Overreaver of worlds" of Sihagiri (Simha-giri), and in the third line another *Mahānataka* find mention. It records the placing of an *udhapamapāṭa*. No translation has been attempted.

[I would read—

- 1 Sidham Śi(Si?)giri-nev[ā]śakaśa ma[hā-na]śa[kamaka]śa [bhayana] . . . ma  
Budhāsāviyāśa [ne]v[ā]śakaśa Gomay[śa] ayā(yi?)śa
- 2 heghasa Sihagiri [na]śakamakasa Dhamarakṣitasa A(Su?)nu-tara-ś[śa]śa  
Katusalaturanakasa Katanakasa (=katumulaśa) Nāgapavātā
- 3 mahā-navakamakasa ayā(yi?)śa-Bhupasa dheūraparalaya śaśaśa Haraya  
mātuya Nachaya Badhaya śa Cha[m]daya śa
- 4 Rā[y]īya śa [Khu]pasi[śa] . . . śaśa śa śa-[na]śaśa-mi-ta . . .  
Badhaya ūmarikā (=ōārakā?) udhapamanā pātithapita śaśa Pusa —Ed]

No 56 (No 500 of 1913).

At the lower end of a sculptured slab (*udha-paṭa*)

## TEXT

- 1 Sidham Turughura-vathavasa Chadamukha gahapatisa hālikā Tanachadaya  
. cha hālikaya Badhaya
- 2 nutukāya Bha(Cha?)daya cha Bhaga[vaśa] mahāchetiyasa parādāre [pura-dāre?—  
Ed] [daku]no pase [u]dhapata [de]śa-dhama
- 3 pātithapita

In line 2 after *dēya*<sup>o</sup> there is a vertical line which is superfluous

## TRANSLATION.

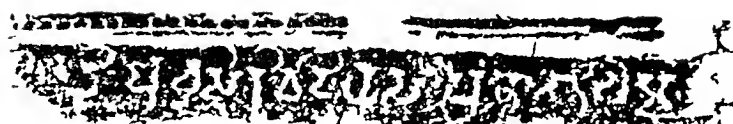
'Success' (*This*) upright slab placed on the south side of the main (*para*) gate of the Mahāchaitya of the Blessed one, (*is*) the pious gift of . . . the daughter of the householder Chadamukha (Chandramukha), an inhabitant of Turughura, and of . . . and of the *hālikā* Bādhā and of her grand-daughter Bhadrā (Bhadrā)'

For a *hālika-jāyā* (ploughman's wife) Bādhā, see Bhājā cave inscriptions, No 6, *A S W. I.*, Vol IV, p. 83.

52



61



50



54



63



49





## No 57 (No 501 of 1913)

AT THE LOWER END OF A SCULPTURED SLAB (*vilha-pata*)

## TEXT

- 1 Sidham Namō Bhagavato Siri-Negichasa pusa [Ka]likasa Hashasa bhariyaya  
 'cha Chatiya-put[ā]na cha  
 2 Mahāchamdamukhasa Chulachamdamukhasa bālikaya ca utariyasa nuṭhu cha  
 Haghaya Bhalaha ghaya viya sa(sī?) ra  
 3 Balasa deya-dhammam p[ṛ][ti]ṭhapita udha-pata

The names following *Balikaya cha* in line 2 cannot be made out I give the syllables as far as I can read them [Read Utariyasa nuṭhu cha Haghāya Chula-haghāya ?—Ed]

## TRANSLATION

'Success' Adoration to the Blessed One! (This) upright slab placed (*here*) is the pious gift of Kalika, the son (*pusa=putasa*) of Sri-Negicha, and of the wife of Hasha (Harsha) and of Maha-chamdamukha (Mahā-chandramukha) and Chula-chamdamukha (Kshudra-chandramukha), sons of Chatiya (Chaitya) and his daughter [and the grand-daughter of Utariya Haghā and Chula-haghā] and of Bala'

No 58

ON A FRAGMENT

## TEXT

pavachitāyā Bhadaya parach[ī]taya Nakaya doya-dhama nama

Read *Dhadāya*, *parachitāya*, *Nakīya* and *deya*° The top stroke of *d* in *deya*° appears to be accidental

## TRANSLATION

'The pious gift of the nun Bhadā (Bhadrā) and of the nun Nakā (Nāgā) . '

## No 14 —DHANANTARA PLATES OF SAMANTAVARMAN

BY TARINI CHARAN RATH, B A

A set of three copper-plates with inscriptions was discovered by me early in the year 1917 They were in the possession of an Uriya Brahman residing at the village of Dhanantara, situated in the Seragada Zamindari Estate of the Aska taluka, Goomsur Division, Ganjam District, Madras Presidency They are said to have been found by him while digging earth in the backyard of his house in the village with a view to preparing mud for constructing a wall

The size of the plates is about 6" in breadth by 3 $\frac{1}{4}$ " in height, their thickness being  $\frac{1}{8}$ " of an inch Each plate has a circular hole on the proper left side, through which passes a copper ring of a diameter of 3 inches and thickness of  $\frac{1}{2}$  an inch, on which these plates are strung The two ends of the ring are secured by a leaden seal, the legend on which is defaced The weight of the plates together with the ring and seal is 69 tolas The first and third plates are inscribed on one side only, while the second plate has inscriptions on both sides The edges



of the plates are but very slightly raised into runs to protect the writing. The letters of the inscription are fairly big, their size being about  $\frac{1}{4}$  of an inch. The inner side of the first plate, and the two sides of the second plate, have on them 6 lines each, while the inner side of the third plate contains seven lines, the total number of lines of the inscription being thus 25. The first plate is very slightly damaged at the left upper tip, but this has not interfered with the writing. The seal is protected by prominences of the ring made of the same stuff on both its sides. The prominence just below the right of the seal has given way, perhaps during the cleansing of the plates.

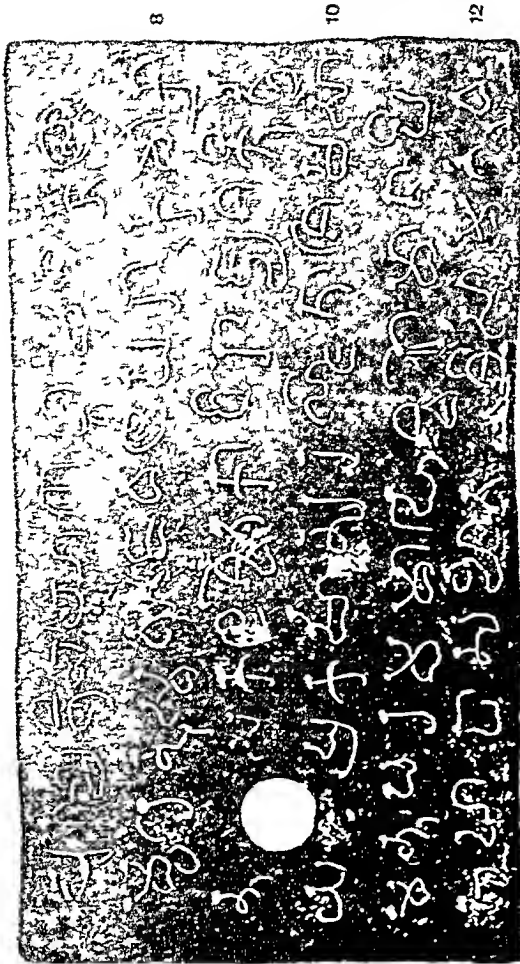
The language of the inscription is Sanskrit, and the alphabets used resemble those of the Kōmarti plates of Chandravarman of Kalinga (*Epigraphia Indica*, Vol. IV, pp. 142-145). Dr. Hultzsch, who edited the Kōmarti plates, states that the characters are older than those of the Achintapuram plates of Indravarman I (above, Vol. III, p. 123) and closely resemble those of the plates of Vijayinandavarman (*I A*, Vol. V, p. 176) and also the Chucacolo plates of Nandaprabhāñjanavarman (*I A*, Vol. XIII, p. 48). Unfortunately the inscription is not dated, like most of the other grants of the Kalinga kings. However, on palaeographical grounds it may be, I think, assigned to the seventh century A.D.

The inscription is one of a new Kalinga king of the Eastern Gāṅga dynasty, known by the name of Śrī-Sāmantavarman, who was also a devout worshipper of Lord Gṛhanēśvara, residing on the summit of the Mahēndia mountain near Mandasā in the district of Ganjam and who won by the strength of his own arms the country of Śvātaka. From his residence at Śvātaka the king instructs the then administrative officers (*yathāhāla-vyavahārin*) together with the accountants (*harana*) in the Hāmanibhōga province (*uśhaya*), that he gives the village Vatagrāma in the said province, with specific boundaries, to Gōvindaśarma, a Brahmin of the Bhāradvāja *gōtra* and of the Vājasaneyin *charana* for the increase of the merit of his parents and self. The inscription was incised by Padmachandra.

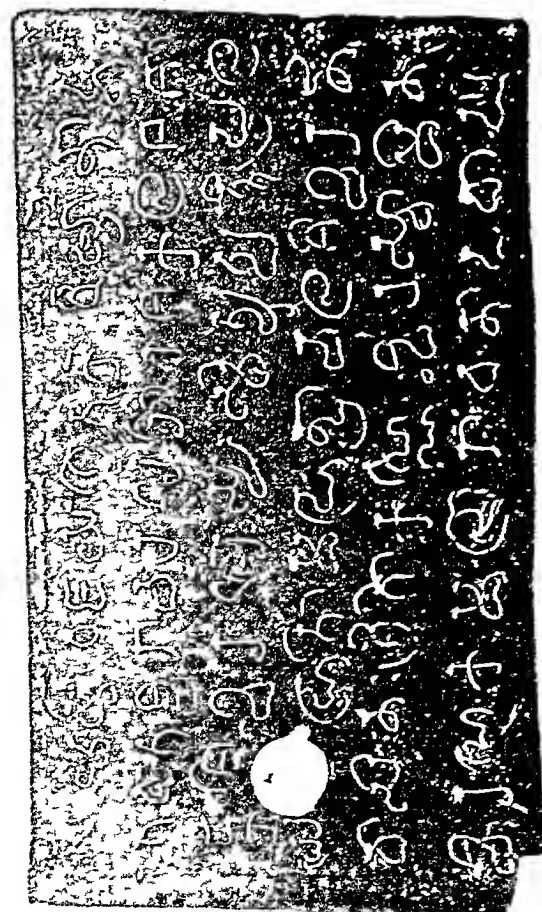
It is difficult at present to identify the country known as Śvātaka. It may be stated here that Prithivīvarma-dēva of Kalinga, son of Mahēndravarma-dēva, made a similar grant in later years from his residence at Śvātaka. The plates of Prithivīvarman have been edited by Dr. Kielhorn in *Epigraphia Indica*, Vol. IV, at page 198. They are said to be of the twelfth or thirteenth century A.D. The residence of Śvātaka is also mentioned in another set of copper-plates of Indravarma-dēva of Kalinga, recently discovered at Vishamaguri in the Sanno-Klicmidī Zamindari Estate of the Aska taluk. I shall also edit these shortly. It may be seen from the plates of Sāmantavarman that he was himself the king of Kalinga who first conquered the Śvātaka country. It is not specifically mentioned in the plates that Sāmantavarman was king of Kalinga, but there can be, I think, no doubt on the point. It is clear from the several inscriptions of the Ganga kings of Kalinga that they had in the country under them a number of capitals, viz. Kalinganagara, Kōlāhalapura, Simhapura, Śrapalli, Śvātaka, etc. It is very likely that the capital was changed from time to time. The history of Kalinga has yet to be written, and the regular line of its kings yet to be worked out. The country and town of Śvātaka, together with the Hāmanibhōga *uśhaya*, have to be located. It was perhaps the country adjoining Kalinga to the west.

The record is all in prose, with the exception of a small customary verse almost at the end, in the Anushtubh metre, requesting future kings to maintain the gift. Impressions of the plates have been taken by Rao Sahib H. Krishna Sastri, Epigraphist to the Government of India, Madras, to whom they had been sent by me. He has noted the plates as No. 12 in Appendix A of his *Annual Report* for 1916-17, where, in the "Remarks" column, Hāmanibhōga *uśhaya* has been wrongly read as Hāmanigōsa *uśhaya*.





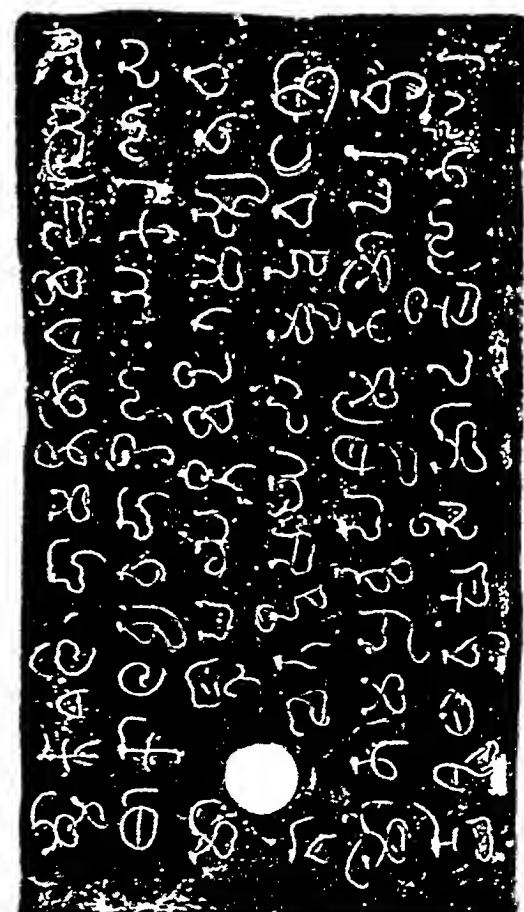
8 10 12



2 4 6



20 22 24



14 10 18

111

116

TEXT<sup>1</sup>

## First Plate

- 1 Ōm<sup>2</sup> svasti | Vijaya-Śvētak-ādhishthānād-bha-  
 2 gavatāś=char-āchara-guṇāḥ<sup>3</sup> śakala-śaśā-  
 3 nka śākhara-dharmasya sthity-utpatti-pāla-  
 4 ya-hṛtō[h\*] Mahēndr-āchala-śikhara-m-  
 5 vāsinah śrī-Gōkarnēśvara-svāmīna-  
 6 ś=charana-kamal-ārādhanād=avāpta-

## Second Plate, First Side

- 7 punya-nichayō Gāng-āmala-kul-ā-  
 8 <sup>4</sup>mīnar-ēn[du][h\*] sva-bhūja-bala-purākram-ākṛā-  
 9 nta-sakala-Śvētak-ādhirājya[h\*] śakti-ttra-  
 10 ya(h)-prakarsh-ānurañjit-āśāha-sā-  
 11 manta[h\*] parama mahāśvarō mātāpi-  
 12 [tri]-pād-ānudyātah śrī-Sāma[nta]va-

## Second Plate, Second Side

- 13 [r]mmā kuśali [i] Hāmanibhōga-vishayō ya-  
 14 thā-kāla-vyavahāriyah sa-kāraṇa<sup>5</sup> sa-  
 15 māññāpayati Veditam=astu bhava-  
 16 tām ētad-vishaya-samvaddha-Vata-grā-  
 17 mō nama<sup>6</sup> pūrvva-pāśchimīna modat-vṛi-  
 18 ksh-āśvatha-vriksha-simā<sup>7</sup> dakṣiṇēna [sa]rah-

## Third Plate

- 19 s[i]mā tatō mātā-pitr[ō]r=ātmanas=cha pūny-ā-<sup>8</sup>  
 20 bhuvriddhaya Bhāradvāja-sa-gōtīyā Vāja-  
 21 sanēya-ścharana<sup>9</sup> vrāhmana-Gōvīndasarmānē  
 22 samprada[t\*]tāh [||\*] Bhaviṣhyataś=cha drājñō vijñē-<sup>10</sup>  
 23 payāmi | Mā bhūd=aphala-śankā va[h\*] pa-  
 24 ra-da[t]t=ṣṭi pāṛthivā[h\*] sva-dattā[t\*] phalam=ānantyan[m\*]  
 25 para-datt-ānupāla[nam] [||\*] Utkirṇa[m\*] Padmachandr[ē]na [||\*]

## TRANSLATION

(Lines 1 to 15) Hail ! The glorious Samantavarman, who has acquired a store of virtue by the worship of the lotus feet of the divine lord Gōkarnēśvara, the almighty who is the master of the animate and the inanimate, who wears the crest-ornament of the half moon, who is

<sup>1</sup> From ink-impressions supplied by Mr Krishna Sastri

<sup>2</sup> Expressed by a symbol

<sup>3</sup> Read mla

<sup>4</sup> Read nā°

<sup>5</sup> Read pu°.

<sup>6</sup> Read rājñō vijñā°

<sup>7</sup> The visarga is corrected from the letter ra, which was first written

<sup>8</sup> Read nān

<sup>9</sup> Read mōdākī vriksh āśvattīha vrikshān

<sup>10</sup> Read °ya cha°

the cause of existence, genesis and destruction, and who resides on the summit of the Mahēndra mountain,—he, a moon in the sky, namely, the noble Gāṅga race, possessing the over-lordship of the entire Śvētaka (country), won by the strength of his own arms, endeared to all his vassals by the pre-eminence of his three fold powers, a great devotee of Mahēśvara (Śiva), and meditator upon the feet of his father and mother, being well, commands from the victorious residence of Śvētaka the for the time being administrative officers together with the accountants in the Hāmanibhōga uśhaya (province) thus —

(Ll 15 to 22) Be it well known to you that (*the village*) Vata-grāma, belonging to this province, within the boundaries of the *mōḍakī*<sup>1</sup> tree and the peepal tree (*Ficus religiosa*) on the east and west and of the tank on the south, is given to Govīndasārman, a Brāhmaṇa of the Bhāradvāja gotra and of the Vājasaneyā charana, for the increase of the merit of my father, mother and self

(Ll 22 to 25) And I beseech future kings (*thus*) “O kings! Have no doubt of reward on the ground that it is another's gift. The maintenance of another's grants has a far greater reward than one's own gift”

(L 25) Incised by Padmachandra.

#### No. 15 —BARRACKPUR GRANT OF VIJAYASENA THE 32ND YEAR

By R. D. BANERJI, M. A.

The copper-plate on which the subjoined inscription is incised was discovered seven or eight years ago in a small village near the cantonment of Barrackpur, in the 24-Parganas District of Bengal, by Mr G. A. Schumacher, an Assistant employed by Messrs. Bird & Co., of Calcutta. Mr. Schumacher seems to have found the plate in the possession of some villagers, from whom he purchased it for its weight in copper. This information was obtained for me from Mr. Schumacher by Mr. Narendranath Sen Gupta, of Messrs. Sinclair, Murray & Co., of Calcutta. The plate is at present in Mr. Schumacher's possession.

The late Mr. V. Venkayya obtained a loan of the plate from Mr. Schumacher in 1910. Mr. M. B. Garde, then Research Scholar in the Archaeological Department, prepared a transcript of this record. The original plate was sent to Dr. D. B. Spooner, Superintendent, Archaeological Survey, Eastern Circle, in whose office it was photographed. As Mr. Garde could not find time to edit this record, the work was made over by Dr. Spooner in November 1915 to me. I had examined the original plate in 1907 or 1908, when a Bengali gentleman brought it to the Indian Museum for decipherment, and again in 1910, when the late Mr. Venkayya obtained it from Mr. Schumacher. But in 1915 I found that this original plate had been sent to England, and some ink impressions of it, taken by Dr. Spooner's men, could not be traced either in the office of the Government Epigraphist for India or in that of the Superintendent, Archaeological Survey, Eastern Circle. I had to rely on two pencil rubbings, sent to Dr. Spooner in October 1911, and two indifferent negatives. The accompanying plates have been prepared from two enlargements from these negatives, prepared by Babu Sib Chandra Mondal of the Indian Museum.

The record is incised on a single plate of copper, to the top of which is attached the royal seal. As is the case in all Sōna grants, the seal consists of a ten-armed figure of Śiva, called in the Edilpur grant of Kēśava-sēna<sup>2</sup> *Sadāśiva-mudrā*, embossed in relief; there is no legend

<sup>1</sup> *Mōḍakī* corresponds to the Sanskrit *mōḍakī*, but there is no tree of that name in Sanskrit. Perhaps the Telugu *mōḍuga*, *mōḍugu* or *mōḍuru*, which is the tree called Bastard Teak (*Butea Frondosa*), was meant here.

<sup>2</sup> *Journ. and Proc., Bengal As. Soc.*, Vol. X, p. 97.

on the seal The inscribed surface of the grant measures  $12\frac{1}{2}$ " by  $10\frac{1}{2}$ ", judging from the pencil rubbings and the size of the letters varies from  $\frac{1}{4}$ " to  $\frac{1}{2}$ ". The characters belong to the fully developed Eastern variety of the end of the 11th century or the 12th century A D, which may be called the Bengali alphabet Among initial vowel signs  $i$ ,  $u$ ,  $li$  and  $ai$  do not occur  $a$ ,  $\bar{a}$ ,  $u$ ,  $\bar{u}$ ,  $\bar{e}$ ,  $\bar{o}$  and  $au$  have completed their developments, and earlier forms are to be found in the cases of  $i$  and  $ri$  only. Among consonants  $na$ ,  $chha$ ,  $jha$ ,  $\tilde{na}$ ,  $dha$  and  $ba$  do not occur Completely developed Bengali forms are to be found in  $ka$ ,  $lha$ ,  $ja$ ,  $ta$ ,  $tha$ ,  $dha$ ,  $na$ ,  $ma$ ,  $ya$ ,  $ra$ ,  $la$  and  $ia$  Partly developed forms are seen in  $ga$ ,  $gha$ , in some cases of  $ja$ ,  $da$ ,  $pha$ ,  $bha$ ,  $sa$ ,  $sha$  and  $sa$  The development is complete in the cases of  $cha$ ,  $ta$ ,  $na$ ,  $da$ ,  $pa$  and  $ha$  The older forms of the *visarga* and *anuvāra* are employed throughout The final forms of  $t$  and  $m$  are used; but the *avagraha* sign is not to be met with Consonants with superscript  $r$  are generally doubled The mason has inscribed the record very carelessly, and consequently mistakes are very frequent Superscript  $r$  has been omitted in a number of instances, and in many cases both the *visarga* and the resultant  $s$  have been incised The language of the record is Sanskrit

The record refers itself to King Vijaya-sēna of the Sēna dynasty of Bengal, who is already known from his Deopārā stone inscription and from references to him in the genealogical portions of the grants of his son Vallāla-sēna,<sup>1</sup> his grandson Lakshmana-sēna<sup>2</sup> and his great-grandsons Kṛṣṇa-sēna<sup>3</sup> and Viśvarūpa-sēna<sup>4</sup> The first twenty-two lines contain ten verses, giving the genealogy of the Sēna dynasty from Sāmanta-sēna to Vallāla-sēna The first two verses are devoted to the praise of the Moon, in whose race the Sēnas were born It is said that there were many princes (lit kings' sons, *rājaputrāḥ*) in the lineage of the Moon (v 3) The use of the word *rājaputrāḥ* instead of the usual *rājānaḥ* (kings) is perhaps significant It is possible that the Sēnas were sprung from some younger son of a king of the Lunar race, but it may also be that the Sēnas claimed to be Rajputs. In their family was born Sāmanta-sēna (v 4), from him was born Hēmanta-sēna (v 5), from him was born Vijaya-sēna (v 6) The sixth verse conveys a very important piece of information about the history of Bengal From this verse we learn that Vilāsa-Dēvi, the queen of Vijaya-sēna, was "the moon of the sea of the Śūra family" The name of Vilāsa-Dēvi, the principal queen of Vijaya-sēna, has already been met with in the Naihati grant of her son Vallāla-sēna, but her descent from the Śūra family is not mentioned in any other known inscription This statement of the Barrackpur grant definitely proves that the majority of the genealogical works of Bengal are not reliable sources of historical information. According to the majority of these works Vallāla-sēna was born in the family of a daughter's son of Ādi-śūra, the mythical first king of the Śūra dynasty I quote a few examples collected by Mr Ramā Prasad Chanda in a learned article read at an ordinary meeting of the Baugiya Sāhitya Parishad and published in the Bengali monthly journal *Bhārati* —

I From a genealogical work (*Kula-grantha*) found in the house of the late Mahesa Chandra Śiromani of Puthia, Rajshahi District Language corrupt Bengali —

"Ādi-śūra rājāra sargvārohanaḥ tadante licchu kāl-ūnantara tata dauhitrahulēta udbhava hailēna Valvāla-sēna"

"The ascent of King Ādi-śūra to heaven, next, after the lapse of some time, in the line of his daughter's son was born Vallāla-sēna."

II From another work found at the same place —

"Rājāṇaḥ sapṭama-santānasya dauhitrō=bhūd Vallāl-ākhyah"

"Vallāla was the daughter's son of the seventh descendant of the king"

<sup>1</sup> *Ante*, Vol XIV, p 159.

<sup>2</sup> *Journ Bengal As Soc*, 1900, Pt. I, p. 62, above, Vol. XII, p 8, *Journ and Proc, Bengal As Soc*, Vol V, p 467

<sup>3</sup> *Ibid*, Vol X, p 97

<sup>4</sup> *Journ Bengal As. Soc*, 1896, Pt I, p 6.

III From manuscripts presented to the Varendra Research Society of Rajshahi by Pandit Śrīśīekhara Siddhānta and Śambhunātha Mukutamani. Language corrupt Bengali:—

“*Ādi-sūra rājāra sargārohanah saptama purushāntarē daitrakule janmulēna Vallāla-sēnah*”

“The ascent of king Ādi-sūra to heaven, after seven generations Vallāla-sēna was born in the line of (the) daughter’s son.”

IV From the same lot of manuscripts —

“*Ādi-sūra rājāra sargārohanah || Brāhmanadigēra saptama purusha jāyah rājāra saptama purusha jāyah rājā jugya pātra pūya nā jē yavisēla kariyā rājā kārēh | kichhu kālā antara dahitra santānēta janmulēna Vallāla-sēna*”

“The ascent of king Ādi-sūra to heaven Seven generations passed of the Brāhmanas, seven generations from the king passed The King (?) does not get a proper person to be made king after anointment After some time Vallāla-sēna was born from a daughter’s son (i.e. of the royal line)”

It is certain that the information supplied by three out of these four works is unreliable. We know that Vallāla-sēna himself was the daughter’s son of a Śūra king Therefore Manuscripts Nos I, III, IV are unreliable, because he was neither born of a daughter’s son of a Śūra prince nor was he born in a line descended from a daughter’s son of the same family. Manuscript No II is reliable, as it mentions that Vallāla-sēna himself was a daughter’s son of the prince, who was seventh in descent from Ādi-sūra We are assured from the Barrackpur grant of the truth of the first portion of this statement, though the second half still requires confirmation We learn from verse 8 that from Vilāsa-Dēvi was born Vallāla-sēna The grant was issued from the victorious camp of Vikrama-pura. The donor was the Paramēśvara Paramabhattachāraka Mahārājādhirāja, the devout worshipper of Mahāśvara, the illustrious Vijaya-sēna, who meditated on the feet of the illustrious Mahārājādhirāja Hēmauta-sēna The object of the inscription was to record the grant of a piece of land measuring four *pālakas*, measured by the *nala* of Samataṣa, and producing two hundred *purāna*-worth *laparddakas*, which was partly bounded on the north-west by the Tikshahanda marsh (*jalā*), with its four well-known boundaries, in the village of Ghāsa-sambhoga-Bhāttavadā, in the Khādī *vishaya* of the Paundravarddhana *bhukti*, to Udayakaradēva-śarman, the son of Bhāskaradēva-śarman, the grandson of Rahaskaradēva-śarman, the great-grandson of Ratnākaradēva śarman of Kāntijongī, who had migrated from the Middle Country (*Madhya-dēśa*) The donee belonged to the Vātsya *gōtra* His *pravaras* were Bhārgava, Chyāvana, Apnūāna, Aurva and Jamadagni (*Jāmadagnya*) He was a student of the six *Angas* and belonged to the Āśvalāyana branch of the Rīg-vēda The grant was made inside the palace (*upakṛikā*) at Vikrama-pura as the *dakshina* of the *Hōma* performed by Udayakara, on the occasion of the Golden *Tulā-purusha* gift performed by the Mahādēvi (Queen) Vilāsa dēvi, on the occasion of a lunar eclipse (*sōma-grahē*) The *dātaka* of the grant was one Śālādhanāga (*Śālādhyānāga*), and it was dated the 7th of Vaiśākha of the 32nd year of the King’s reign

Vijaya-sēna is better known to us than any other Sēna king on account of the detail supplied by his Deopārā stone inscription<sup>2</sup> He is mentioned as having made war upon, or defeated, a number of his neighbours In spite of these synchronisms his date is far from settled as yet He made war upon four princes, named Nānya, Vira, Vardhana and Rāghava, and attacked the king<sup>3</sup> of Gauda<sup>4</sup> Nānya has been identified with Nānya-dēva, the founder of the Kainātaka dynasty of Mithilā, but the other three still remain unidentified We do

<sup>1</sup> *Phāratī*, 3<sup>rd</sup> year 1322 (B S.), pp 947-48

<sup>2</sup> Above, Vol I, p 314, r. 20

<sup>3</sup> Above, Vol. I, p 307

<sup>4</sup> *Ibid*, v. 20

not know anything about the date of this Nānya dāva. Nepal Vamsāvalis supply varying dates for him (Śaka 811=889 A D and Śaka 1019=1097<sup>1</sup> A D), none of which can be accepted without further corroboration. Mr Monmohan Chakravarti has fixed the date of Vijaya-sēna rather arbitrarily. He puts him between 1140 and 1160 A D, the lower limit of which is absolutely impossible.<sup>2</sup> In a previous paper I have tried to show that the dates in the *Dāna-sāgara* and *Adbhutasāgara* are inadmissible as historical evidence.<sup>3</sup> Mr Chakravarti accepts these as valid dates, as he places Vallāla-sēna's death in 1170 A D.<sup>4</sup> That in spite of the latest discoveries he has not changed his opinion is shown by his recent statement on the subject. In his paper on the "History of Mithilā during the pre-Mughal period," where he says, "As Vijayasēna's lower limit I have found out at 1158 A D or thereabout, this Nānya can only be the Nānyadāva of Karpāta kula, whose son is said to have taken service under Jayacandra."<sup>5</sup> This lower limit, which Mr. Chakravarti has found out, is absurd in the light of modern discoveries. The later date, 1160, for the death of Vijaya-sēna is out of the question, as we know from the Nahat grant of his son Vallāla-sēna that the latter ruled for at least eleven years. If Vijaya-sēna died in 1160 A D, then the 11th year of his son Vallāla-sēna would fall in 1171 A D, but according to the *Adbhutasāgara* Vallāla-sēna died shortly after Śaka 1031=1169 A D.<sup>6</sup> Therefore 1160 cannot be accepted as the lower limit for Vijaya-sēna. For a similar reason the earlier date, 1158 A D, cannot be accepted as the lowest limit, as in that case it will have to be admitted that the grant was made immediately before the king's death. It cannot be asserted, upon the data available at present, that Vallāla-sēna did not reign for more than eleven years. If 1158 A D be accepted as the lower limit for Vijaya-sēna, then the 11th regnal year of Vallāla-sēna falls in the year 1169, which according to the *Adbhutasāgara* is very close to the year of the latter's death. Consequently it is highly improbable that Vijaya-sēna died in 1158 A D. Mr Chakravarti was led to fix this limit for the reign of Vijaya-sēna by a statement in a work called *Ballāla-charita*, by one Ānanda-Bhatta, which has been edited by Mahāmahopādhyāya Hara Prasād Śāstri. In the 12th chapter of this book the genealogy of the Sēna Kings is given and Vijaya-sēna is entitled *Chōdaganga-sakha*. As Chōdaganga ascended the throne in 1078, and, as he ruled for seventy years, if Vijaya-sēna was his *sakha*, the latter's accession must have taken place at least in 1140 A.D. Chōdaganga died in 1142 A D.<sup>7</sup> According to the Deopārā inscription, Vijaya-sēna was the contemporary of one Rāghava. Mr Chakravarti assumes that this Rāghava was the grandson of Chōdaganga. Rāghava's father Kāmārpava came to the throne in 1142 A D. He reigned for ten years, and Rāghava reigned for fifteen years. Therefore Rāghava died in 1160 A D. Mr Chakravarti fixed 1158-60 A D. as the lower limit for Vijaya-sēna because Vallāla-sēna died in 1169 A D, so, in order to make Vijaya-sēna a contemporary of Rāghava, the mean date 1158-60 was fixed. We have seen that this limit is impossible. Lakshmana-sēna, the founder of the Lakshmana-sēna era or La-sam, ascended the throne in 1119-20 A D. His father Vallāla-sēna reigned for at least eleven years. Therefore Vijaya sēna, who reigned at least thirty-two years, must have come to the throne in the last half of the eleventh century A D.

In this connection it should be noted that the authenticity of the work published in the *Bibliotheca Indica* under the name of *Vallāla-charita* is very much to be doubted. Personally I am very much inclined to regard it as a modern forgery palmed off on the unsuspecting editor. It does not agree in the least with a work of the same name which was already known in Bengal. It appeared at a time when there was a general movement among the lower classes to better

<sup>1</sup> *Katalog der Bibliothek der Deutschen Morgenländischen Gesellschaft*, Bd II, p 8

<sup>2</sup> *J P A S B* (N S.), Vol I, pp 274-77

<sup>3</sup> *Ibid*

<sup>4</sup> *Ibid*, Vol. XI, p 409

<sup>5</sup> *Report on the Search for Skt MSS. in the Bombay Press*, 1867-91, p lxxv.

<sup>6</sup> Above, Vol VIII, App I, p 17.



their social status by the interpretation of certain texts of the Purāṇas or Smritis, and it is evident even to the most casual observer that this work was written in order to raise the social status of the powerful and influential caste called Suvarṇa-varṇiks in Bengal. Consequently no historical statement in this work should be taken seriously. Mr. Chakravarti placed too much faith in it, when he allowed himself to believe that Vijaya-sēna was the friend of Chōdaganga, simply because this *Vallāla-charita* says so. In fact, no statement of this work has been corroborated as yet by any reliable historical evidence, except the genealogy of the Sēnas. This is correct, because it is taken from the Torpōndighi grant of Lakshmana-sēna, which was discovered a decade or two before the supposed discovery of the manuscripts of the *Vallāla-charita*.

I edit the record from two rubbings and two negatives —

#### TEXT.

[Metres: vv 1-2, *Śārdūlavikrīḍita*, vv. 3-5, *Sragdharā*, v. 6, *Mālinī*; v. 7, *Āryā*, v. 8, *Sragdharā*; v. 9, *Ślōka* (*Anuṣṭubh*), v. 10, *Vaśāntatilaka*, v. 11, *Āryā* (defective)]

- 1 Ōm<sup>1</sup> Ōm namah Śivāya || Krañch-āri-dvirad-āsyayōh śisṭayā tātasya maulau mithō gangā-
- 2 -vārini khēlatōh śāsi-kalām=ālōkya madhyōjatam | <sup>2</sup>śevāl-āvali-madhya-va(ba)ddha-śaphari-
- 3 -vu(bn)ddhyā samākarshatōr=ākrandā-sphuta-kandalēna vihasann=avyāj=jagad-dhūrjatih || (1\*) Asti kshira-mahā-
- 4 -(r)nnavasya tanayah: prōyān=manō-janmanas=chakshuh Śri-paripētur=adri-tanayā-bharttuh śirō-bhūṣhaṇam |
- 5 prāg-āsā-taruni-lalāta-tilakam pūrvv-ādri-chūdāmapur=dyō-dēvālaya-daivatam divi-shadām sūra-
- 6 -s=tushāra-dyutih || (2\*) Tad-vamśō rāja-hamsa-chehhada-vīsada-yasah-kaumudim=udgirantah khēlantah kshma-dha-
- 7 -rānām=upari kara-samārōpa-simantit-āsāh | Simānah puṇya-rāsēr=amrita-maya-kalā-manda-
- 8 -l-ābhōgavantah kurvvantah<sup>3</sup>ś=chandra-līlām=avani-tala-bhujō rāja-puṭtrā va(ba)-bhūyuh || (3\*) Tēshām vamśō va(ba)bhū-
- 9 -va prabhur=ubhaya-kula-praudhi-sampad-gunānām=utta[m]sah kshattriyānām=a-dhana-jana-manas-chūtakānām=payō-
- 10 -dah | Śatrūpām=antakarṭtā tuḥina-kara-kalā-mū[r]tti-kirtty-anganānām kāntah Sāmanta-sēnō rana-śirasī
- 11 jit-ārāti-sāmanta-sēnah || (4\*) Śāśvat-prōdvu(dbn)ddha-padmaḥ pratidinam=udayi rāja-rakshā-sudakshahś=chakshu-<sup>4</sup>
- 12 -ś-chantanya-chintāmanir=an-anu-mahāh prārthakair=arthit-ā[ī]tbah | śtasmaḍ=tshmalābhīr=dyutibhīr=upachi-
- 13 -ta[s=tāma]sānām gunānām hantā Hēmanta-sēnō ravir=iva jagatām mānanīyō va(ba)hūva || (5\*) Ajani
- 14 Vijaya-sēnas=tōna rākā-sudhāmśō ruchibhīr=avachitābhīr=bhāsvatō-pi prabhābhīh | Śīśira-

<sup>1</sup> Expressed by a symbol

<sup>2</sup> The *śevāla* is superfluous

<sup>3</sup> Read *śevāl-āvali*°

<sup>4</sup> Read *sudakshahś=chakshu*

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*[The page contains dense handwritten text in Devanagari script, which is mostly illegible due to extreme fading and significant damage to the manuscript. The text appears to be organized into several vertical columns.]*

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- 15 -kara-khar-āmsu-śrīr-yaśah-kaumudinām=api samudaya-hetur-yat-pratāp-ātapānām  
|| (6\*) Abbavad=Vi-
- 16 -lāsa-dēvi Śūra-kul-āmbhōdhi-kaumudī tasya [1\*] nayana-yuga-māñja<sup>1</sup>-khañjana-  
vihāra-kēli-sthali
- 17 mahishī || (7\*) Kshattrānām=ātapattram kanaka-giri-śrī-vartti-mārttanda-tējāh  
śaśvad=viśvam=vilimpa-
- 18 -nn=ajara-pura-dhuni-phōna-punyaīr-yaśōbbih | jātas=tasmād=ayushmān<sup>2</sup>=manasiya-  
rajanī-jāni-sau-
- 19 -ndarya-sārāh śrīmad-Vallāla-sēnah sura<sup>3</sup>-guru-dhishapā-kāmuki-kāma-kāntah ||  
(8\*) Ēvam-vidha-guna-śrē-
- 20 -nīh śrīmāu=Nīhśankaśaṅkarakah | ākhandala iv=ādityā dēvo garvbhē(bbhē)  
yayā dhritah || (9\*) Dōr-ddanda-chandī-
- 21 -ma-nat-āvanī-pāla-maulī-ratna-prabhā-pāṭala-pāṭala-pāda-padmaḥ | śrīmāms=tayā Vijaya-  
sēna-mahī-
- 22 -mahēndrō dānāny=adāpayad=aśēshi[ta\*]-kritsna-dānah || (10\*) Sa khalu  
śrī-Vikrama-pura-samāvāsita-śrīma-
- 23 -j-jaya-skandhāvārāta<sup>4</sup> | Mahārājādhirāja-śrī-Hēmanta-sēna-pād-ānudhyāt<sup>5</sup>  
paramōśvara-paramamāhō-
- 24 -śvara-paramabhaṭṭāraka-mahārājādhirāja-śrīmad-Vijaya-sēna-dēvah kuśalī |

## Second side

- 25 Samupagat-aśēsha-rāja-rājanyaka-r[ā\*]jūi-rāpaka-rājaputra-rājāmātya-purōhita - mahā -  
dharmā<sup>6</sup>
- 26 -dhyaksha - mahāsāndhivigrahika - mahāsōnāpati - mahāmudrādhikṛita - antaraṅga-vṛhad-  
uparika-mahā-
- 27 -kshapatalika-mahāpratihāra-mahāvṛhapatī-mahāpīlupatī-mahāganastha-danhsā[dhasō\*] ·  
dhika-chaurō-
- 28 -ddharanika-nau-vala-hasty-aśva-gō-mahish-ājāvīk-ādī-vyāpṛitaka-gaulmika - dāṇḍapāśika-  
dandanā-
- 29 -yaka-vishyapaty-ādīn=anyāmś=cha sakala-rāja-pād-ōpajivinō=dhyaksha-prachār-ōktāna<sup>7</sup>  
ih=ākirtti-
- 30 -tāna<sup>8</sup> chaṭṭa-bhaṭṭa-jātiyāna janapadāna kshētra-karāmś=cha vrāhmanāna<sup>9</sup>  
vrā[hm]ja-ōttarāna<sup>10</sup> yath-ārham mānayatī
- 31 vō(bō)dhayatī samādisati cha | Matam astu bhavatām | yathā śrī-Paundravār-  
ddhana-bhukty-antahpāta-Khādi-vi-
- 32 -shayē Ghāsa-sambhōga-Bhāttavadā-grāmō Tikshahanda-jal-ārddha-simā  
dakshīpa-paśohim-ōttaratah
- 33 yathā-prasiddha-chatuh-sim-āvachohhinā<sup>11</sup> Samatatiya-nalōna pātaka-chatusṭaya-  
kapardaka-purā-
- 34 -ṇa-śata-dvay-ōtpattih bhūmīr=iyam tripa-pūti-gōchara-paryantā sa-talā s-ōddēśē  
s-āmra-panasā

<sup>1</sup> Read māñju<sup>2</sup> Read °cārāt<sup>3</sup> Read °dhātā<sup>4</sup> Read °kirtitān<sup>5</sup> Read °āhmanān<sup>6</sup> Read °chōhchinā<sup>7</sup> [Read amushyām — Ed]<sup>8</sup> Read °dhātā<sup>9</sup> Read °kirtitān<sup>10</sup> Read °chōhchinā<sup>11</sup> Read sura<sup>12</sup> This syllable has been intised over an erasure<sup>13</sup> Read °āhmanān

- 35 sa-guvāka-nārikēlā sa-vanā sa-jala-sthalā sa-gartt-ōsharā sahya-daś-āparādha  
pariṭṭita-sa-
- 36 -rva-pdā a-chatta-bhatta-pravāśā a-kiñchit-pragrāhyī sa-nastī-rāja-bhōga-kara-hiranya-  
pratyāja-
- 37 -sahitā { Madhya-dēśa-vinirggata-Kāntijōngiya-Ratnākaradēvaśarmanah  
prapautrāya Rahaskaradēva-
- 38 -śarmanah pautrāya Bhāskaradēvaśarmanah puttīya Vatsa-sa-gōtrāya Bhārgg-  
ava-Chyāvan-Āpnuvāna-Aurvva-Jā-
- 39 -ma[da\*]gnī-pravarāja Rig-vēd-Āśvalāyana-sākhā-sadang-ādhyānē<sup>2</sup> śrī-Udayakara-  
dēvaśarmanā Vikrama-
- 40 -pur-ōpakārikā-madhyē satī Sōma-grahē asman-mahā-mahādēvi-śīmad-Vilāsa-dēvyā  
datta-ka-
- 41 -naka tulā-purusha-mahādānō hōma-karmma-dakṣiṇā vidhivad=udaka-pūrvakam  
kritvā bhagavanīnta[m\*] Ma-
- 42 -hēśvara-bhāttārakam<sup>4</sup>=uddiśya mātī-pitrōr=ātmanas=cha punya-yaśō-bhuvriddhayē  
ā-chandr-ārka<sup>5</sup>-kṣhiti-sama-
- 43 -kālam yāvat bhūmi-chchhidra-nyāyēna tūmraśāsānikritya pradatt=āsmābhīh |  
Tad=bhavadbhīh sarvvair=ōv=ānu-
- 44 -mantavyam bhāvibhir=apī nri-patibhīh apaharaṇō naraka-bhayāt pūlanē dharmma-  
gauravāt
- 45 pūlanīyam bhavanti ch=ātra dharmm-ānuśamsinah ślōkīh | Vahubhir=vasudhā  
dattā rājabhī[s\*]=Saga-
- 46 -r-ādibhīh | yasya yasya yadā bhūmis=tasya tasya tadā phalam [[11\*] Bhūmim  
yah prātigrīhnāti yaś=cha
- 47 bhūmim prayachchhati || ubhau tau punya-karmānau nyatam svargga-gā-  
minau || [12\*] Sva-dattām para-dattām vā yō harē-
- 48 -ta vasundharām [1\*] sa viśthāyīm krimir=bhūtvā pitribhīh saha pachyatō | [[13\*]  
Nripa-ganan-āgrīma-iēkhah śrīmān=Ari-
- 49 -vriśhabha-Sankarah kritavān [1\*] Udayakara-śāsana-dānē Śālāddanāgam-īha  
dātām [[14\*]<sup>6</sup> Sam 32 Vaiśākha dinē 7 [11\*] Śrī nī
- 50 [ma]hā nī [[\*]

## TRANSLATION.

(V 1) Ōm ! salutation to Śiva May Dhūrjati (i.e. Śiva) protect the world, laughing on account of the distinct cries of quarrel, due to childhood (*śīśutayā*), of the enemy of the Krauñcha mountain (i.e. Kārttikēya) and the elephant-faced one (i.e. Ganēśa), who, while playing in the Ganges water on their father's head, having seen the digit of the moon among the matted hair, catch hold of it, taking it to be a *Śapharī* fish entangled in a mass of aquatic weeds

(V 2) There is a son of the Milky Ocean, to wit, the Cool-rayed One (i.e. the Moon), favourite of the Mind-born (*Kāma or Madana*, i.e. Cupid), eye of the husband of Śrī (i.e. Vishnu), head-ornament of the husband of the daughter of the Mountain (i.e. Śiva),

<sup>1</sup> Read *Jāmadagnya*<sup>2</sup> Read *-śadang ādhyāyānē*<sup>3</sup> The *anustāra* is superfluous.<sup>4</sup> The engraver had at first engraved *bhāttāraka*; he afterwards deleted the long ā<sup>5</sup> Read *ā chandr-ārka*<sup>6</sup> A faulty verse



frontlet of the young lady of the Eastern Quarter, crest-jewel of the Eastern mountain, god of the temple of heaven and essence (i.e. the best) of the gods

(V 3) In his race were princes, who enjoyed the surface of the earth, imitated the actions of the moon (i.e. who satisfied every body by their actions, as the moon cools by its rays), enjoyed the array of nectar-like mechanical and fine arts (i.e. who were well versed in the art-), were the limits of amassed merit, had bounded the hopes of kings by levying tribute from them (who had made the cardinal points their wives by placing hands on mountains which were like their breasts), who were playful, and spread their fame, as the moon spreads its light, white as the wings of the swan

(V 4) In their family was born a king Sāmanta-sēna, who had subdued the forces of the feudatories of his enemies in battle, the beloved of the lady fame, whose body was made of the digit of the one who issues cool rays (i.e. the moon, or whose body was as slim and beautiful as the digit of the Moon), who was the destroyer of enemies, who was a water-giving cloud to the minds of the poor, which were like *chātala* birds, who was the head-ornament of these Kshatriyas possessed of the principal good qualities of both families (i.e. paternal and maternal families)

(V 5.) From this (Sāmanta-sēna) sprang Hēmanta-sēna, who, like the sun, was respected in the worlds, who constantly awakened the goddess of prosperity (*Padmā*), (just as the sun opens lotuses (*padmā*)), who prospered every day (just as the sun rises daily), who was skilled in affording protection to (other) kings, who was (as the sun was) the desire-yielding jewel to ocular perception, who was possessed of great valour (just as the sun of brilliance), from whom wealth was solicited by petitioners (just as the sun is prayed to by devotees for the fulfilment of their desires), and who, full of fiery brilliance, put an end to wicked inclinations (*tāmasa-guna*) (just as the sun clears away the effects of darkness)

(V 6) By him was begotten Vijaya sēna, of whose fire and heat the sun and moon splendour, having the brilliance of the sun added to the rays of the full-moon, caused the rising also of the moonlight of his fame.

(V 7) Vilāsa-dēvi was his queen, who was the moonlight of the ocean-like race of Śūras and the sporting-ground of the graceful Kharjāna birds called eyes

(V 8) "From him was born by her Vallāla sēna, who is the umbrella (i.e. protector) of the Kshatriyas, who possesses lustre like that of the sun while on the top of the golden mountain (i.e. Mēru), who constantly besmears the universe with his fame, which is as pure as the foam of the celestial Ganges, who is the essence of the beauty of the mind-born (*Kāma*) and the consort of the night (Moon), who is the cherished lover of the intellect of the proceptor of the gods (*Bṛhaspati*), (which has become like) an excessively passionate woman"—

(V 9) Since by her (Vilāsa-dēvi) the illustrious Nīlāsankasankara,<sup>1</sup> who was the abode of such qualities, was borne in the womb, as Aditi (bore) the god Ākhandala in hers,

(V 10) The great Indra, lord of the Earth, Vijaya-sēna, whose lotus-like feet were reddened by the numerous rays of the crest-jewels of the kings subdued by the prowess of his bar-like arms, who had exhausted all the forms of giving, caused her (Vilāsa-dēvi) to make (various) gifts.

From the victorious camp of Vikramapura, the Paramēśvara, the Paramamāhēśvara Paramabhatṭāraka Mahārājādhirāja the illustrious Vijaya-sēna, who meditates on the feet of the

<sup>1</sup> This is a *devuda* of Vallāla sēna, see the Madana-pāda grant of Viśvarūpa-sēna — J. A. S. B., 1896, Pt. I, pp 12-13, ll. 32-37.

illustrious Mahārī jādhirāj Hēmana-sān, being prosperous, duly honours, informs and orders all the officers who are present (here follows a list of officers<sup>1</sup>) and others mentioned in the lists of the Superintendents (*Adhyakṣas*), but not cited here, irregulars (*chatta-bhaṭṭa-jātīyān*), the community, the cultivators, the Brāhmanas and those other than the Brāhmanas, "Be it agreed by you that, in the Ghāsa-sambhōga-Bhāttavadā village in the Khādī *vishaya* included in the Paundravardhana *bhukti*, this land, four *pāṭakas* (measured) by the *nala* called *Samatatiya* (i.e. of *Samatata*), having for its southern, western and northern boundaries half of the marsh (*jala*) called Tikshahanda, and with the well known four boundaries,—producing two hundred *kaparddaka-prānas* (annually), embracing pastures and grass land, with the bottom (i.e. with rights of mining), with *uddesa*,<sup>2</sup> with mango, jack, coconut and betelnut trees, with forests, with land and water, with pits (*garṭha*) and salt-lands, in which ten offences of the donee will be borne (by the king) which will be exempted from all *pīḍā* (i.e. from certain compulsory duties from which other villages were not exempted), where the entrance of irregulars is prohibited, where no irregular imposts (°) are to be levied, with all taxes enjoyed by the king and income from gold (° mining),—is given by us by means of a grant inscribed on copper, in the *upakṛāṇikā* (° palace) of Vikramapura, to the illustrious Udayakaradēva-śarman, a student of the Āśvalāyana *Śākhā* of the *Rig-veda* and the six *Angas*, who belongs to the Vātsya *gōtra*, whose *manas* are Bhāigava, Chyāvana, Āpnuvāna, Aurva and Jāmadagunya, who is son of Bhāskara-dēva-śarman, grandson of Rahaskara-dēva-śarman, great-grandson of Ratnākara-dēva-śarman, (an inhabitant) of Kāntijōngī and immigrant from the Middle Country (*Madhyadēśa*), in honour of the Lord Mahāśvara, with previous libations of water, according to regulations (*vidhi*) as *darśhinā* for performing the *hōma* ceremony of the *lanaka-tulā-puruṣa* gift given by my queen (*malā-mahādēvī*), the illustrious Vilāsa-dēvī, on the occasion of a lunar eclipse, for the increase of my own merit and fame and that of my father and mother, as long as the sun, moon and the earth shall last, by the law known as the *bhūmi-chikṣhā*" (Here follow an imprecatory sentence in prose and three of the usual imprecatory verses) The illustrious Anuvrīshabhaśankara (i.e. Vijaya-sēna), the first in reckoning of kings, has made *Sālāddanāga* (*Sālādhvanāga*) the *dūta* of this grant of a decree to Udayakara The year 32, the 7th day of Vaiśākha Registered by the Mahā(°sāndhivigrahika)

## NO 16—TWO COPPER-PLATE GRANTS FROM INDORE

By RAMESH CHANDRA MAZUMDAR, M A CALCUTTA

These plates were handed over to me by Professor D R Bhandarkar, M A, who states that he obtained them from a Brahmana in the Indore State. They were apparently found in some place in Central India. No further particulars of their discovery are known.

### I—THE GRANT OF MAHĀRĀJA SVĀMIDĀSA THE YEAR 67.

The inscription is on a single plate, which is engraved on one face only and measures about 7½" broad by 4½" high. There is no ring-hole, and it may be held as quite certain that no seal was ever attached. The plate contains 9 lines of writing, which are in an excellent state of preservation. The size of the letters varies between ⅓ and ⅔ of an inch in height.

The language of the inscription is Sanskrit, but there is a number of grammatical solecisms. Thus we have in l. 2 *ia* instead of *iah*, in ll. 2-3 *samanujānīyōsmi* instead of °*jānīmō=sya* in l. 5 *putra-pautr-ānvāya* instead of °*pautr-ānvaya*, *asy=asmābhikṛitah* instead of

<sup>1</sup> [With which compare the passages in the Belava Copper-plate Inscr. and the Rampal Copper-plate Inscr., *supra*, Vol. XII, pp. 42-3, 141.—Ed.]

<sup>2</sup> [On *sa-talā s ōddēśā* cf. Kielhorn's note, *supra*, Vol. VI, pp. 136 and 141. In Vol. XII, pp. 43 and 142, it is translated 'with bottom and surface.'—Ed.]

*asy=āsmābhīh* *īritah* and *idānim* for *idānim* Besides, Visarga is omitted after *bhūñjata* in l 6, and wrongly inserted after *krishāpayataś=cha* in l 7 The influence of 'Prākṛit' may be traced in the use of the word *Santaka* The inscription is written throughout in prose

As regards orthography we have to notice—

- (1) The doubling of *d* in *dh* before *y* (cf *pād-ānuddhyātō* in l 1).
- (2) The doubling of *i* and *y* after *r* (cf *sarivān=ēv°* in l 2, and *saruvair=ēv°* in l 7, also *Āryya* in l 4, but we have *ā-chāndr-ārka* in ll 4-5)
- (3) Omitting of a Visarga and doubling of the following consonant instead (Thus we have an irregular formation in *asmābhīhīritah* in ll 5-6, but a regular one in *śuliyādībhīś=samanumantavyam* in l 7)
- (4) The substitution of dental for lingual *n*, in *brāhmanasya* (l 3) and *vāñjaka* (l 4)

The characters belong to the southern class of alphabets and approximate most closely to the Sāñchī Stone Inscription of Chandragupta II (Fleet's No 5) A detailed comparison of the two inscriptions shows that all the common letters in them, except *t*, *th*, *p*, *m*, *l* and medial *i*, perfectly resemble each other

Two forms of *t* are used in the Sāñchī inscription, one formed in the usual way, the two lower limbs branching off from a central vertical stroke (cf *t* in *bhānt ēndriyāya*, l 1), and the other, the precursor of the later forms, such as are used, for example, in the Valabhi inscriptions and the inscription of Dahrasīna (*Ep Ind*, Vol X, pp 51 ff, pl), where the vertical stroke, instead of having a central position, is on a line with the lower limb on the right, and the left lower limb branches off from this (cf *t* in *gīrita* and *āpyāyita* in l 3, *patāka* in l 4) The present inscription offers only the *t* of the latter class and in a more advanced form The *th* is also a little different from that of the Sāñchī inscription

The *p* and *l* of the present inscription present analogous forms, though a little earlier than those used in the Sāñchī inscription, while its *m* is distinctly earlier than that of the latter The long medial *i* is formed in the Sāñchī inscription by adding a small hook-like sign within the circle which is used to denote short medial *i* In the present inscription long medial *i* is expressed by a loop formed by the left end of the circular curve used to denote the short medial *i*

A comparison with the Valabhi inscriptions also shows that the present inscription is considerably earlier than the earliest from Valabhi (*Ep Ind*, Vol XI, p 106, pl), which is dated in the Gupta Samvat 206 Thus the letters *l*, *m*, *j*, *v*, *b*, *h*, *ch*, *d* and conjunct *r* are distinctly earlier than those of the latter On palaeographical grounds, therefore, the present inscription must be referred to the period of the Sāñchī inscription.

The characters include, in line 8, forms of the numerical symbols for 60, 7 and 5

The inscription refers itself to the reign of Mahārāja Śrī-Svāmīdāsa It is quite clear, both from the title *Mahārāja* and from the epithet *parama-bhattāraka-pād-ānuddhyātō*, that Svāmīdāsa was not an independent sovereign, but merely a feudatory chief The inscription is dated in the year 67 without reference to any specific era As we have seen above, it must be referred, on palaeographic grounds, to the period of the Sāñchī inscription of Chandragupta II, which is dated in the year 93 of the Gupta Era The year 67 of the present inscription should, therefore, be also referred to the same era.

A possible alternative would be to explain the date as a regnal year This does not, however, appear to be probable, for, in the first place, a reign of 67 years is a very unusual one, and secondly, the word *varsha* standing by itself at the end is never, so far as I know, used in inscriptions to denote a regnal year



A second alternative would be to refer the date to a local era. But such expedients of inventing new and unknown eras are excusable only in those cases where the dates cannot properly be referred to any well-known era. In this connection we may recollect the principle emphasised by Dr. Fleet that we should, whenever practicable, avoid the assumption of an era for the existence of which there is no actual evidence at all (*J R A S*, 1905, p 231). On the whole, therefore, I think it perfectly justifiable to refer the date 67 of the inscription to the well-known Gupta Era. If we take this view, it is the earliest dated inscription of the Guptas, and the earliest copper-plate grant ever discovered in Northern India.

The inscription records the royal confirmation of a *brahmadēya* made to a Brāhmaṇa. The Kondamudi plates of Jayavarman (*Ep Ind*, Vol VI, p 315) have made us familiar with the peculiar nature of this class of grant. It would appear from the *Arthasāstra* that a *brahmadēya* differed in some respects from an ordinary grant, being endowed with privileges and immunities which did not belong to the latter<sup>1</sup>.

The first word of the inscription offers a great difficulty. It consists of two letters, of which the first is undoubtedly *va* and the second looks like *lkhā*. The only explanation I can suggest is to take it as the name of the place from which the grant was issued, and, adding a *t* before the following letter, to read the whole passage as *Valkhāt parama*<sup>2</sup>.

The words *santaka* and *yuktaka*<sup>3</sup> in line 2 require a word of explanation. *Santaka* is used in a similar sense in the Pārdi Plates of Dahrasēna (*Ep Ind*, Vol X, pp 51 ff) and the inscriptions of the Vākātaka kings (Fleet's Nos 55, 56). It is really a Prākṛit word, but is used several times in the *Divyāvadāna*, and as such noticed in the St Petersburg Dictionary. It is derived from the root *as* and means "belonging to" (also cf Fleet's *Gupta Inscriptions*, p 118).

The word *yuktaka*, unknown to Sanskrit lexicographers, is however used several times in early inscriptions, specially in the Rāshtrakūṭa grants. Thus it occurs in the two Bagumrā Plates of Indrarāja III (*Ep Ind*, Vol IX, pp 24 ff) and the Cambay Plates of Govinda IV (*Ep Ind*, Vol VII, p 39) and is explained by Mr D R Bhandarkar as 'officials' [See below, p 3, n 3—Ed].

The beginning of line 6, as it stands, scarcely offers any meaning, and there are palpable mistakes in it. I possess another copper-plate grant of a later date,<sup>4</sup> of which the wordings are very similar to those of the present one, and in which the expression under consideration is replaced by (*kṛit-ānujñasy=ō*). The sixth letter in the line also looks very much like *jñā*; and I propose therefore to emend the text of our inscription, and to take the expression as *kṛit-ānujñasy=ō*.

Again in line 7 *sarvvair=ēv=āsmat-paksha-tak-tulyādibhiḥ* offers no meaning. The corresponding expression in the other grant is *sarvvair=ēv=āsmat-pakshīyāiḥ* and I propose therefore to emend the text as *sarvvair=ēv=āsmat-paksha-tat-tulyādibhiḥ* [But see below, p 289, n 12.—Ed].

The localities mentioned in the inscription are "Nagarikā-pathakē dakṣiṇa-Valmikatalla-vātakē". On the analogy of such village names as 'Prastara-vātakā' (Betul Plates of Samkshobha, *Ep Ind*, Vol VIII, p 287) 'Valmikatalla-vātakā' may be taken as the name of a village, the epithet 'dakṣiṇa,' or 'south,' being probably intended to differentiate it from another village of the same name. As Mr Hira Lal, the editor of the last mentioned inscription,

<sup>1</sup> The term *brahmadēya* in its Prākṛit form *brahmadēyya* occurs frequently in Pāli literature. Dr Fick has referred to several instances in the *Jātaka* and the *Digha Nikāya* (*Sociale Gliederung*, p 137). See also Kaufiliya *Arthasāstra*, ed. R Shamasastry, p 46.

<sup>2</sup> Prof. Radhagovinda Basak, M A., suggests that the word is 'Aykutaka.'

<sup>3</sup> i.e. No. II, below.



# Two Copper-plate Grants from Indore

## 1 Grant of Maharaja Svamīdasa the year 67



## 11. Grant of Maharaja Bhulunda the year 107



remarks, the term *vārā* or *wārā*, which is often found at the end of the names of modern villages (e.g. Gulwārā, Murwārā, Kailwārā, etc.), is apparently a corruption of the old *vātaka* (op cit, p 285)

The term *pathaka* is used in the sense of a 'district' in the Ujjain Plates of the Paramāra Bhōja-dēva (*Ind Ant*, Vol VI, p 53) and the Māndhātā Plates of Jayavarman II (*Ep Ind.*, Vol IX, p 121) *Nagarikā-pathakē* may therefore be taken in the sense of "the district of Nagarikā"

It is impossible to identify with certainty either the village Valmikatalla-vātaka or the district Nagarikā. A conjecture, however, may be hazarded on this point. The site of the ancient town of Nāgar, or Karkōta Nāgar, lies at a distance of about 75 miles from the borders of Indore State. Its high antiquity is proved by the find of innumerable coins belonging to the Mālavas (*Arch Surv Reports*, VI, 176). About thirty-seven miles north-east from this city are to be found two villages, *cholā*, i.e. small, Adalwāra and *barā*, i.e. large, Adalwāra (Sheet Atlas, No 51). Now Tallavātaka, reduced to Talwār, may easily give rise to the forms Atalwār or Adalwār. Curiously enough, one of these villages stands a little to the south of the other and therefore very well corresponds to the 'Dakshina-Talla-vātaka'. There is also another village, called Talaōra, about 50 miles north-east from Nāgar, and village names ending in *vāra*, *ora*, etc., are very frequent in this part of the country. I would therefore propose to identify the "Nagarikā" and "Tallavātaka" of our inscription respectively with the ancient city of Nāgar and either Adalwār or Talaōra.

In conclusion it may be noticed that the legal formulas used in this inscription bear a close resemblance, in form, to those used in the Rāshtrakūta grants. This would appear from a comparison of line 2 and lines 6-7 respectively of this inscription with lines 45-46 and lines 56-57 of the Bagumrā Plates of Indrarāja III (*Ep. Ind.*, Vol IX, pp 36-37).

#### TEXT

- 1 Valkhā<sup>1</sup> parama-bhattāraka-pād-ānuddhyātō mahārāja-Śrī-Svāmīdāsah samājñā-
- 2 payati sarvvān=ēv=āsmat-santakān=ā yuktakād<sup>2</sup>=Vijñātani=astu va<sup>3</sup> samanujā-
- 3 niyō=smi<sup>4</sup> Śāndilya-sa-gōtra-Munda brāhmanasya<sup>5</sup> Nagarikā-pathakē dakshina-Va-
- 4 lmkatalla-vātakē Āryya-vāṇijaka<sup>6</sup>-pratya-ya-kshētra-padam brahmadēyam=  
āchandrā-
- 5 rka-tāraka-kāliyam putra-pautr-a<sup>7</sup>nva-ya-bhōjyam bhōgāy=an am=idānim=asy=a<sup>8</sup>smā-
- 6 bhikkritahna(h krit-ānu)jñasy=ōchitayā brahmadēya bhuktyā bhuñjata<sup>9</sup> kṛishatah  
kṛishā-
- 7 payataś=chah<sup>10</sup> sarvvair=ēv=āsma-paksha<sup>11</sup>-taktulyādibhis<sup>12</sup>=samanumantavyam
- 8 Nanna-bhattā<sup>13</sup> dātakah varshē 60, 7 jyēshtha śu 5
- 9 (In margin) Mahārāja-Śrī-Svāmīdāsasya

<sup>1</sup> Read *Valkhāt*

<sup>2</sup> Prof R G Basak suggests the reading *āyuktakān*<sup>o</sup> [But *yukta=yuktala* occurs with the sense of 'minor official,' 'police' in the *Kautilya-Arthashastra* (see my note in J R A S, 1909, pp 466-7) and in Manu—Ed.]

<sup>3</sup> Read *vah*

<sup>4</sup> Read *nīmō=sya*

<sup>5</sup> Read *nasya*

<sup>6</sup> Read *vāṇijaka*

<sup>7</sup> Read *ā*

<sup>8</sup> Read *idānim=asy=a*<sup>o</sup>

<sup>9</sup> Read *ōtah*

<sup>10</sup> Read *cha*

<sup>11</sup> Read *t-paksha*

<sup>12</sup> Read *tat-tulyā*<sup>o</sup> [Rather *tat kulyā*, 'the members of their households'—Ed.]

<sup>13</sup> Read *ōbhaffir*

## TRANSLATION.

From Valkha, the glorious Mahārāja Svāmīdāsa, who meditates on the feet of the Parama-bhattāraka, issues a command to all the royal officers down to subordinates<sup>1</sup>

Be it known to you that I hereby<sup>2</sup> consent to the *brahmadēya* grant of a field,<sup>3</sup> the holding<sup>4</sup> of the merchant Āryya and situated in the village of South Valmikatalla-vātaka in the district of Nagarikā, to the Brāhmana named Munda<sup>5</sup> of the Śāndilya *gōtra*, to be enjoyed by his sons, grandsons and their descendants as long as the sun, the moon and the stars endure. All persons attached to us, and those of their household, should approve of his enjoying it, cultivating it and causing it to be cultivated, so long as he does not transgress the conditions of his *brahmadēya* grant, (because) he has our permission. The *dātaka* (is) Nanna-bhatti. The year 60 (and) 7, (the month) Jyēsthā, the bright fortnight, (the lunar day) 5

(On the margin) Of the Mahārāja the glorious Svāmīdāsa

## II—THE GRANT OF MAHĀRĀJA BHULUNDA: THE YEAR 107.

The inscription is on a single plate, which is engraved on one face only and measures about 8½" broad by 3½" high. There is no ring-hole, and it may be held as quite certain that no seal was ever attached. The plate contains 9 lines of writing, which are in an excellent state of preservation. The size of the letters varies between ½" and ¾" in height. The language is Sanskrit. As regards orthography we have to notice—

- (1) The doubling of *d* in *dh* before *y* (cf. *pād-ānuddhyātō* in l. 1)
- (2) The doubling of *v* after *r* (cf. *sarvān=ēva* in l. 1, *saruvav=ēva* in l. 7)
- (3) The use of the Jihvāmūliya in l. 6

The characters belong to the Western variety of the Southern class of alphabets, and are written in a highly cursive manner. This gives them *prima facie* an appearance of later origin than those of Plate No. I. It appears, however, on a closer examination of the two plates that, although the writing is highly cursive, no individual letter in this plate shows any distinct development. On the other hand the form of subscript *y* used throughout the inscription seems to be earlier than that used in Plate No. I. The very close agreement exhibited by the two inscriptions in their style of composition allows us to assume that the year 107 of this plate belongs to the same era as that used in Plate I. There seems to be nothing in the palaeography of these inscriptions which contradicts this assumption, for it must be admitted that, even judging simply from the characters, one would probably be induced to refer this plate to a slightly later period than No. I.

The cursive form is prominent in the letters *ch*, *j*, *d*, *ḍ*, *p*, *b*, *bh*, *m*, *l*, *v*, *śh*, *h*. It must be noticed, however, that this characteristic also occurs in Plate No. I, although not in such a pronounced manner, in the wavy base-line of *p* and *ch* (l. 6) and the indented left limb of the former letter (l. 7), while our plate retains the plain form of *l* (l. 4), *j* (l. 2), *m* (l. 4) and *d* (l. 4). The process of transformation from the characters of Plate No. I may be distinctly traced in the different forms of the letters *h* and *j*.

Line 8 gives the forms of the numerical symbols for 100, 2 and 7. The symbol for 100 is mutilated on the left<sup>6</sup>. It closely resembles that used in Ganēśgad Plates of Dhruvasēna I.

<sup>1</sup> According to Prof. Basak's construction noticed above the meaning of this passage would be "a command to all the royal officers belonging to myself" [But see n. 2 on p. 289—Ed.]

<sup>2</sup> *Idānīm* literally 'now', 'at present'

<sup>3</sup> *Kṣhētra-padam*, which technically means 'a place sacred to a deity'

<sup>4</sup> *Pratyaya*. For its technical sense 'holding' see Fleet, *Gupta Ins.*, p. 170

<sup>5</sup> Or 'the Munda Brāhmana'

<sup>6</sup> Cf. the remarks in *Indian Palaeography*, p. 81 F, N. 2

(*Ep Ind*, Vol III, p 318), and Palitana Plate of Dhruvasēna I (*Ep Ind*, Vol XI, p 110), with a distinct curve at the foot, which may be traced in the form in line 28 of the first inscription, and line 27 of the second. The inscription refers itself to the reign of Mahārāja Bhulunda. Like Svāmīdāsa, he bore the epithet *parama-bhaṭṭāraka-pād-ānuddhyātō*, and was therefore, probably, a mere feudatory chief. The inscription is dated in the year 107, without reference to any specific era. As has already been remarked, the year 107 may be referred to the Gupta era, for the arguments which seem to exclude the alternative hypotheses of 'local era' and 'regnal year' in the case of the date of the first inscription are equally, or rather more strongly, applicable here. The date would therefore be equivalent to 426-7 A D.

The purport of the inscription is similar to that of the first. The phraseology being the same, no separate translation is necessary. I am unable to identify the localities mentioned in the inscription. [The grant is a *brahmadēya*, made to Kusāraka, a Brahman of the Bhāradvāja *gōtra*, apparently at the request of one Amshādhhanandi (Āshādhhanandi). The land was situated in the Rulladana (Arulladana?) *Sīmā*, and consisted of a farm held by one Khuddataka together with the surrounding *kachchha*. On the word *patti* here used see Fleet, *Gupta Inscriptions*, p 104, n 10, and *Ep Ind*, Voll. III, p 235 n, VIII, p 236 n. 2, IX, p. 169 n 4.—Ed.]

## TEXT.

- 1 Valkhāh<sup>1</sup> parama-bhaṭṭāraka-pād-ānuddhyātō mahārāja-Bhulundah sāmājñāpa-  
yati<sup>2</sup>
- 2 sarvvān=ēv=āsmat-santakān=ā yuktakād=Vijñātam=astu vāh samanujānimō=asya
- 3 Bhāradvāja-sa-gōtra-Kusāraka-Brahmanasya Amshādhhanandi-vijñāpyā=rulla
- 4 dana-sīmāyām Khuddataka-pratyaya-kshōtra-patti saha mandala-kachchhēna brah-  
madēya-
- 5 m=abhūgam<sup>3</sup>=ā-chandr-ārka-tārikā-kālinamm=anvaya<sup>4</sup>-bhōjyam bhōgāy=avam=idāni-
- 6 m=asy=āsmābhīh=krit-ānujñasy=ōchitāyā<sup>5</sup> brahmadēya-bhuktyā bhuñjata<sup>6</sup> kṛishā-
- 7 tās=cha<sup>7</sup> sarvvair=ēv=āsmat-pakshiyai<sup>8</sup> samanumantavyam
- 8 Pratihāra-Skandō dūtakah varshē 100, 7, phalgu ba 10, 2
- 9 (In margin) Mā(ma)hārāja-Bhulundasya

No 17—DAMOH HINDI INSCRIPTION OF MAHMUD SHAH II OF MALWA  
(VIKRAMA-) SAMVAT 1570

By RAI BAHADUR HIRA LAL, B A, OFFG DEPUTY COMMISSIONER, DAMOH

On the 26th March 1917, during the digging of a road for laying water-pipes in the town of Damoh, the head-quarters of a district of the same name in the Central Provinces, an inscribed slab 2' x 1' 8" and 5" thick was accidentally found, only a foot below the surface of the road. The Assistant Engineer, Mr. D. R. Kochar, who was in charge of the work, kindly sent the stone to me for decipherment of the inscription on it.

The record contains 15 lines written in the Nāgarī character. The average size of the letters is one inch, except in the last line, where it is reduced to half, in order to bring the

<sup>1</sup> Read *Valkhāt=parama*.

<sup>4</sup> Read *°kālinam=anvaya*

<sup>7</sup> Read *kṛishat=cha*.

<sup>2</sup> Read *sāmājñāpayati*.

<sup>5</sup> Read *°ōchitāyā*.

<sup>8</sup> Read *°gatih*.

<sup>3</sup> Read *°dryam*.

<sup>6</sup> Read *°tah*.

remaining matter within the available space. The opening lines are, as usual, in Sanskrit, and refer to the date and the reigning king. From the 5th line commences the business portion, which is recorded in the local patois of Hindi, intermixed with a few Gujarati phrases, indicating that the writer was a man from Gujarat, probably a Kherāwāl Brāhmaṇ, a caste of Gujarat emigrants found in some force in the town of Damoh.

The notable orthographical peculiarities are the representation of *lā* by the symbol for *sh*, and that of *b* by the symbol for *r* the latter being distinguished in the record by a dot placed below it. These peculiarities still exist in Bundelkhand, of which Damoh once formed a part. The vowels *i* and *ī* separately written bear superfluous additional vowel signs of their own, as used with consonants. The Gujarati influence is conspicuous in the use of *thī* for *sē* (ll. 9 and 11) and the change of *va* to *ra*; for instance, *Khāra* is written as *Khāpa* and *bin* as *bin* (line 4). There are also a number of spelling mistakes, for instance, in line 1 *sattara* (70) is written in words as *satarā*, which means 17. We have to thank the writer for noting the date in numerals; otherwise confusion would have been inevitable.

The inscription refers itself to the reign of Sultān Mahmūd Shāh, son of Nāsir Shāh, and is dated in the Vikrama Samvat 1570, on Monday, Māgna vadi 13, corresponding to Monday, the 5th December 1512 A.D. The king was the last of the Khiljis of Mālwa which was wrested from him by Bahādur Shāh of Gujarāt in 1530 A.D. The Khiljis of Mālwa commenced their rule about 1416 A.D. and took Canderni, of which Damoh formed a part, in A.D. 1438. Damoh thus came under the Mālwa Khiljis soon after they became kings and remained under them till the dynasty was extirpated. The first king of the dynasty was Mahmūd Shāh I, who stationed an officer in the town of Damoh instead of in Batiāgarh, where the Delhi Kings had placed theirs<sup>1</sup>. It was at this period that a fort was built at Damoh, opposite the western gate, whereof a breastwork was erected during the reign of Ghyās Shāh, son of Mahmūd Shāh I, in the year 1480 A.D., as recorded in a Persian inscription found in Damoh long ago<sup>2</sup>. On a Sati stone on the bank of the Sōnār river near Narsingarh 12 miles north-west of Damoh, there is a Hindi record which is more explicit than the Persian one. It is dated in Samvat 1543 or A.D. 1486, and refers to the reign of "Sultan Ghyāsudduniyā of Māndegarh durga" (Māndū fort), leaving no doubt as to the identity of Ghyās with the Mālwa king of that name. Ghyās Shāh's son was Nāsir Shāh, whose name is found on another stone lying under a tree near Satsāmā, a sacred place on the Sōnār river further north. It is dated in Samvat 1562 or A.D. 1505, when he had been on the Mālwa throne for five years. Our inscription refers, as stated before, to the times of Nāsir's son Mahmūd Shāh II, mentioned in so many words, and furnishes the link with the last Khilji ruler holding sway over Damoh.

The record is a proclamation of remission of certain fees levied by the Mukṭā grantee of the town of Damoh. Apparently seed-lenders, midwives and tailors and those who had marriages at their houses were required to pay fees to the landlord of the town. Seed loan business has been, and is still, a very profitable occupation, at any rate in the Damoh District, and the professions of midwives and of tailors in the machineless days were very lucrative. A marriage is a time of merry-making, and even now it is customary to make a present to the landlord, irrespective of whether the latter gives any assistance or not. From the trend of the record it appears that the fees had become oppressive, and it was therefore resolved to proclaim their remission, appealing to the good sense of the fee-taker, as is evident from the penalty prescribed, viz., an imprecation of pollution from a pig in the case of a Musalmān and of the guilt of killing a cow in that of a Hindū.

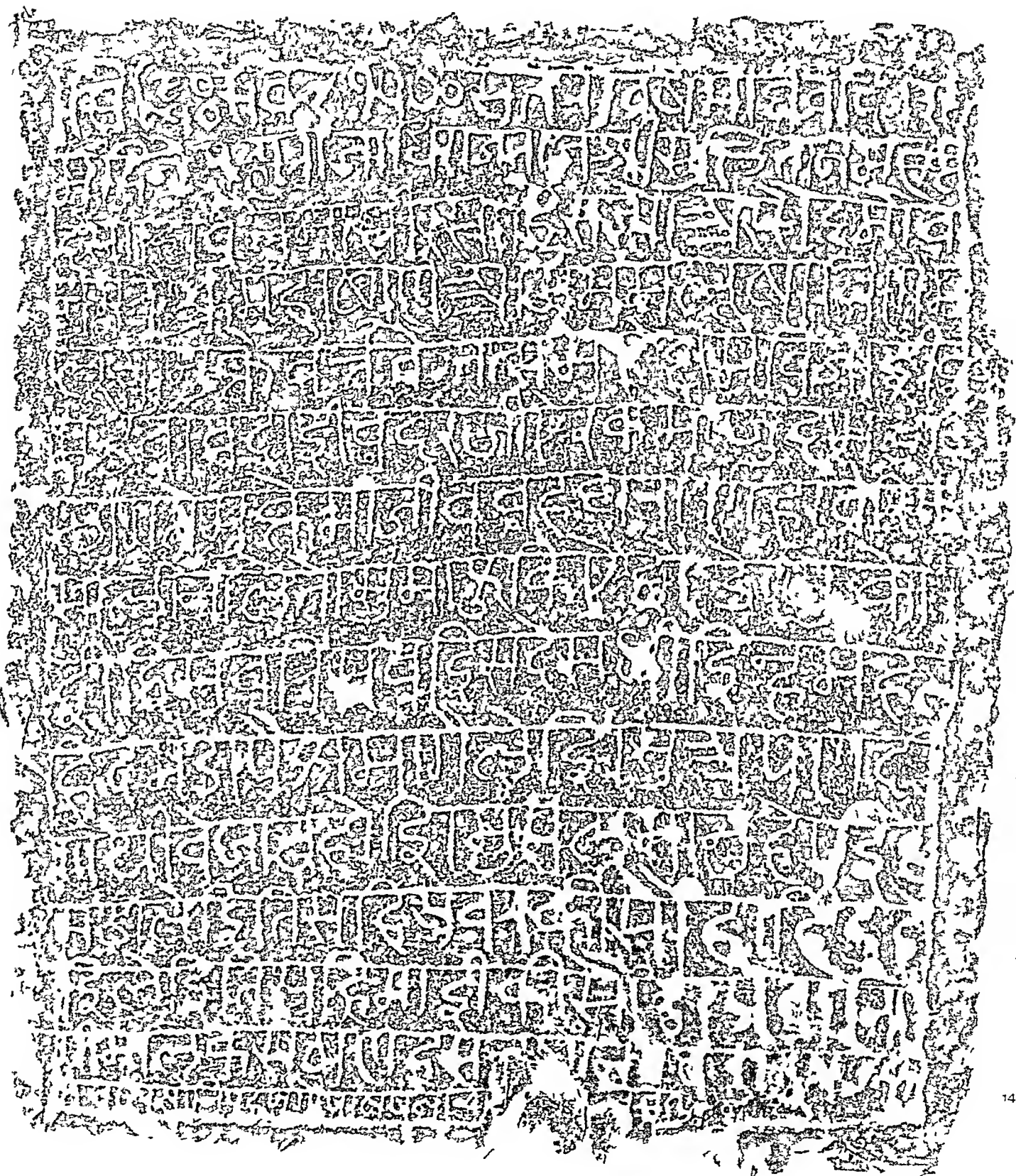
There are only two geographical names in the record, viz., *Damauva nagara*, or Damoh town, and *Khalachi-pura* which is about 180 miles west of Damoh. The latter is only inci-

<sup>1</sup> See *Ep. Ind.*, Vol. XII, p. 45.

<sup>2</sup> Cunningham's *Archæological Reports*, Vol. XXI, pp. 163-69.







dentally mentioned as the residence of the Kotwāl, and apparently also of the Mahk, or Governor, by whose permission the proclamation under notice was issued

TEXT<sup>1</sup>

- 1 || Siddhuh Samvat 1570 satarā varshē māgha vadī 13 Sō-
- 2 ma dinē Mahārājādhirāja rājāsī Sulitāna Mahamū-
- 3 da Sāhi bina Nāsira<sup>2</sup> Sāhi rūjyē | asan Damauva
- 4 nagarē śrī mahāshāpa<sup>3</sup> Ājama Malū Shām bina Ma-
- 5 lū Shām<sup>4</sup> muklō varittatē tat-sama[yē]<sup>4</sup> dāmabijāi va
- 6 madavā va dāi va daraji ai rakamau ju dama[d]ē
- 7 lūgatē muklō miyi va vahadārāna hara berisa
- 8 sūlinā lō tō munāphukī<sup>5</sup> ai chhōdō ju kō-
- 9 i isa barisa va isa dēsa thi mha maha [lē]-
- 10 hi damadā paī[kā] mā[m]gai lōi<sup>6</sup> su apana di-
- 11 na thi bē[j]ādhā hoī | Musālamānn hoī da-
- 12 madā lōi tishai suvara ki saumbā Hindu ho-
- 13 i lōi tishai gūi ki saumbā Pra(Para)vāni-
- 14 gi Mahka Sēshana(Sheikh) Hasana Shām(Khān) [Nirabadāchha Mau] kō-
- 15 {havālu Sōnipahaju Gōpāla Sha(Kha)lachi-[pura-varē śubham bha]vatu

## TRANSLATION

Success<sup>1</sup> In the Samvat year 1570, on Monday, the 13th day of the dark (fortnight) of Māgha, during the reign of the great king, the illustrious Sultān Mahmūd Shāh, son of Nāsir Shāh, in this town of Damauva, while the *muklā* grant of the great Khān Ājam Malūk Khān, son of Malūk Khān, exists, the *muklā* grantee and home farmers who take every year the annual fees levied on account of seed-loan, (marriage) booth, midwife and tailor should remit them according to this. Whoever demands these fees from this year and this country is to become an outcast from his religion. If he be a Musalmān and take the fees, to him (be) the imprecation of a pig. If he be a Hindu and take (the fees), to him (be) the imprecation of (killing) a cow. By permission of Mahk Sheikh Hasan Khān [of Nirabadāchha Mau] and Kotwāl Sōnipahaju Gōpāla of Khalachi-pura. Let (success) attend.

## No 18—THE AMGACHHI GRANT OF VIGRAHA-PALA III: THE 12TH YEAR

By R. D. BANERJEE, M.A., INDIAN MUSEUM, CALCUTTA

The copper-plate which bears this inscription was found by a peasant in 1806, at Amgachhi, a village in the Dinajpur District of Bengal, while digging earth for the repair of a road near his cottage. It was then forwarded to the Asiatic Society of Bengal, where it is still preserved. An account of the inscription was given by H. T. Colebrooke in the *Asiatic Researches*,<sup>7</sup> and it was republished in his *Miscellaneous Essays*.<sup>8</sup> A tentative reading of the text was published for the first time by Dr. A. F. R. Hoernle in the *Centenary Review of the Asiatic Society of Bengal*.<sup>9</sup> This was reprinted after revision in 1885 in the *Indian Antiquary*.<sup>10</sup>

<sup>1</sup> From the original stone

<sup>2</sup> Read Nāsira

<sup>3</sup> Read Khān Ājam Malūk Khān bin Malūk Khān

<sup>4</sup> [The reading of the letter in brackets is ai, compare ai in ll. 6 and 8 —H. K. S.]

<sup>5</sup> Read muāfik

<sup>6</sup> [A sign of length *druta* is seen after the vowel, —H. K. S.]

<sup>7</sup> Vol. IX, pp. 434-8

<sup>8</sup> Vol. II, pp. 279-82

<sup>9</sup> Pt. II, pp. 210-13.

<sup>10</sup> Vol. XIV, pp. 166-68.

After the discovery of the Bangarh grant the late Dr. Kielhorn published the metrical portion only, i.e., the first twenty lines of the record.<sup>1</sup> In 1912 Mr. Akshaya Kumāra Maitreya reprinted the text published by Dr. Kielhorn twenty years before.<sup>2</sup>

With the exception of the tentative reading published by Dr. Hoernle in 1885, no attempt has hitherto been made to present a reliable version of the remaining portion of the text. In 1910 my attention was drawn to this grant, when I was engaged in writing my 'monograph on the Pāla Kings of Bengal'. I found that the plate had never been properly cleaned and the inscription in many parts of the first side had simply melted away. The subjoined version was completed after four years, during which period the authorities of the Asiatic Society of Bengal kindly allowed me to retain the original plate. I found that it was not possible to change Dr. Kielhorn's version of the fourteen verses in the first twenty lines, and I confined my attention to the remaining portion of the record. With the exception of one or two doubtful places on the first side and portions of two lines on the second, in which the writing was erased and then re-written, the whole of the record has been deciphered.

The record is incised on a single plate of copper, measuring  $14\frac{1}{8}$ " by  $12\frac{3}{4}$ ". The royal seal is attached to the upper part of the grant. It consists of a circle with raised rim and beaded border, resting on a mass of arabesque foliage. It is surrounded on all sides with arabesque work, and on its top rests a small *chhatra*, over which is an umbrella. A long pennon hangs from each side of the umbrella. Of the area of the circle the upper half is occupied by the Wheel of the Law (*dharma-chakṛa*), a convex wheel with eight spokes, resting on a pedestal and having a small umbrella over it. There is a deer couchant on each side of it. Below this is the name of the King "Śrīr-Vigraha-pāla-dēvaḥ" in clear raised letters. The space below the name is filled with arabesque foliage. The seal was attached to a framework, probably of wire, which was secured to the plate with bolts. These bolts and a portion of the framework are now visible on the other side of the seal. The latter measures  $7\frac{1}{4}$ " in length, and the diameter of the circle measures  $2\frac{1}{2}$ ". The height of the letters varies from  $\frac{1}{8}$ " to  $\frac{1}{4}$ ". The engraving was carefully and neatly done. The record has suffered very much from corrosion, the first twenty letters at the beginning of each line on the first side being in almost all cases illegible. On the second side the last syllables also of each line have become more or less illegible. Portions of the 48th and 49th lines were erased after being engraved. The erasure not being complete, the words re-engraved are only partially legible.

The alphabet used in this record shows a nearer approach to the complete Bengali forms than that of the Bangarh grant of Mahi-pāla I. Among vowel signs the only noticeable change is in *a*, which has developed a comma-like pendant, which is the distinguishing feature of the Bengali form. The form of *ja* is complete. Another letter which has a comma-shaped pendant, and which is almost fully developed, is *ta* see the form in *kāḥinī-tīayō-dhika* (l. 25). The older form, which approaches the modern Nāgari one, is used side by side. *Bha* and *ha* are now perfectly distinct, the aspirate having developed a curved line at its left lower extremity, a sign which has already appeared in the forms used in the stone inscriptions of Mahi-pāla I.

The language of the record is Sanskrit. The first twenty lines, with the exception of *Om śaṣṭi*, are in verse and give the well-known genealogy of the Pāla dynasty from Gō-pāla I to Vigraha-pāla III, in fourteen verses. Of these verses twelve are already known from the Bangarh grant, only verses 12 and 13 being new. Verse 14 of the Āmgāchhī Giant is already known as it has appeared as verso 11 of the Bangarh record. The grant was issued by the devout worshipper of Buddha, the *Paramēstara*, *Paramahattāraka*, *Mahārājādhirāja*, the illustrious

<sup>1</sup> *Ibid.*, 1892, pp. 100-61.

<sup>2</sup> *Gaudalēkhamālā*, Vol. I, pp. 123-26.

<sup>3</sup> *Memoirs of the Asiatic Society of Bengal*, Vol. V, No. III.

Vigraha-pāla dēva (III), who mediated on the feet of the *Mahāvijādhurāja*, the devout worshipper of Buddha, the illustrious Naya-pāla-dēva, from the victorious camp at (?) Haradhāma,<sup>1</sup> in the 12th year of the King's reign, on the 9th day of Chaitra. It records the grant of part of the village of Vishama-pura together with Dandatrahēsvara, measuring two *drēni*, six *hulyas*, three *kāl mīs*, two *unmānas* . . . in the *Vrā(bṛā)hmanī-grāma* mandala of the Kōtivarsha *viśhaya* in the Pundravardhana *bhukti* to a Brāhmana named Khōdula-dēva-sārman,<sup>2</sup> son of the Mahōpādhyāja Arkadēva-sārman, and grandson of Padmāvana-dēva, who was an emigrant from Krōdañchi and again from Matsyāvāsa, and an inhabitant of Chhattrā-grāma. The grantee belonged to the Śāndilya *gōtra*, and his *pravāsa* were Śāndilya, Asita and Danvāla. He was a student of the Kauthumi *śākhā* of the Sāmva-veda, and was well versed in the rules of sacred philosophy (*mīmāṃsā*), grammar (*vyākaraṇa*), and logic (*tarka-vidyā*). The King granted the village after bathing in the Ganges on the occasion of a lunar eclipse in honour of the divine Buddha. The *dātaka* of the grant was a minister (*mantrin*) whose name is not perfectly legible. The record was incised by the artisan (*silpina*) Saśidēva, son of Mahidhara, an inhabitant of Pōshali. The Bangarh grant of Mahi-pāla I the grandfather of Vigraha-pāla III, was incised by this Mahidhara. I edit the record from the original plate.

TEXT.

[Metres v 1, *Sragdharā*, vv 2-3, *Śāndulavikīrṇita*, v 4, *Vasantatilakā*, v 5, *Āryā*, v 6, *Śrī-lavikīrṇita*, v 7, *Vasantatilakā* v 8, *Sragdharā*, v 9, *Indirajyā*, v 10, *Vasantatilakā*, v 11 *Mālant*, v 12 *Śikharinī*, v 13 *Sragdharā*, v 14, *Mundākīrṇitā*]

First Side

- 1 Ōm<sup>3</sup> Svasti || [Ma]ṭṭi[m] kārunya-ratna-pramudita-hṛdayah prēyasim sandadhānah<sup>1</sup>
- 2 [sa]myak-samvō(bō)[dhi-vi]dyā-sarī[d-amala-jala-kshī]hī-ājñān-pa-
- 3 nakah | pṭvā yah kāmā-kāri-prabhavam=abhibhava[m] śūśvati[m]
- 4 prīpa śānti[m] sa śīmūl=lokanāthō jayati Daśava(ba)lō 'nyaś=cha
- 5 Gō-pāla-dēvah || [1\*] Lakshmi-janma-nikētanam sa-makarō vōdhu[m] kshamah kshamā-bharam paksha-chehhēda-bhayād=upasthitavatām=ēk-āśrayō bhū-bhrit[ī]m [1\*] maryādū=paripūlan-rika nīratah sau(śau)ry-[ī]-
- 6 [layō 'smād=abhūd=du]gdh-āmbhōdhi-vilāsa-hāsi-mahimā śrī-Dharma-pālō nripah || [2\*] Rāmasy=cha grihita-satya-tapasas=tasy=ānurūpō gunaih Saumitrēi=udapādi tulya-
- 7 [mahimā Vāk-pā]la-nām=ānujah | yah śīmūn=naya-vikram-rika-vasatir=bhrituh sthitah śāsanō śūnyāh śatru-patākṇibhir=akarōd=ēk-ātapattrā dīśah || 3\*] Tasmād=U-

<sup>1</sup> It is certain that the name of the *Sandhāvāra* is not Mudgarī, which Dr Kielhorn found on the rubbings sent to him by Dr Fleet. I arrived at this conjectural reading by examining the spot before *samāvāsita* under a microscope.

<sup>2</sup> Before cleaning the plate I read this name as *Khōddhōta*, Mem. A. S. B., Vol. V, p. 80.

<sup>3</sup> Expressed by a symbol. Dr Kielhorn states that this symbol is preceded by the syllable *ni*. There are traces of a letter before the symbol, but it cannot be made out with certainty.

<sup>4</sup> At the end of this line and slightly above it is the syllable *ni*, meaning that the grant has been recorded or registered in the department of land records. A similar syllable was found at the beginning and end of the first line in the Bangarh grant.

- 8 [-pēndra-charitani=jaga]tim=punānah putrō va(ba)bhūva vijayi Jaya-pāla-nāmā |  
dharma-dvishā[m] samayitā jndhi Dēva pālō yah pūva-jō<sup>1</sup> bhuvana-rājya-  
sukhāny=avai(nai)shīt || [4\*] Śrīmā-
- 9 [n=Vigra]ha-pālas=tat-sūnur=Ajātaśatru=iva jūtah | śatru-vanitā-prasīdhana vilōpi-  
vimal-āsi-jala-dhārah || [5\*] Dik-pālaih kshiti-pālanāya dadhatam dēha-  
vibha-
- 10 [ktān=guṇān] śrīmantam janayām-va(ba)bhūva tanayam Nārāyanam sa  
prabnum | yah kshōni-patibhi śrō-mani ruch=āślīkṣit-āmgli[r]i-pith-ōpala[m]  
nyāy-ōpāttam=alainchakāra charitaih |<sup>2</sup>
- 11 [svai]r=ēva dharm-āsanam || [6\*] Tōy-āsayan=jaladhī-mūlī-gabhīra-garbhair=  
dōv-ālayaiś=cha kula-bhūvara<sup>3</sup>-tulja-kakshaih | vikhyūti-kirttir=abhavat=tanayaś=  
cha tasya śrī-Rājya-pāla i-
- 12 ti ma[dhyama]-lōka-pālaih || [7\*] Tasmāt=pūrva-kshiti-dhrān=nidhir=iva  
mahasā[m] Rāshtrakūt-ānvay-ōndōs=Tungasy=ōtunga-maulī=ddubhitarī tanayō  
Bhāgya-dēvyā[m] prasūtah || [8\*] Śrīmā-
- 13 [n=Gō-pāla-dēva]ś=chiratarām=avanār=ōka-patnyā iv=aiś bhartī=ābhūn=n-aika-ratna-  
dyuti-khachitī-chatulī sudhu-chitr āmsukūjāh || [8\*] Ya[m] svāmīna[m] rāja-  
gunair=anūnam=āsēvatē chā-
- 14 [utai=ān]raktā | utsāha-mantra-prabhu-śakti-lakṣmīh prithvi[m] sa-patim=  
iva śīlayantā[m]<sup>4</sup> || [9\*] Tasmād=va(ba)bhūva savitur=vasu-kōti-varshī<sup>5</sup>  
kālcna chandra iva Vighraha-pāla-dēva-
- 15 [h | Nōtra-priyāna] vimalēna kalāmayēna yēn=ōditēna dāhitō bhuvanasya  
tāpah || [10\*] Hata sakala-vipakṣah sangarō vā(bā)hu-dai-pād=an-adhikṛita-  
viluptam rājyam=āsādyā pitryam || [1\*]
- 16 [nīhita-chara]ṇa-padmo bhū-bhritām mūrdhni ta[smā]d=abhavad-arani-pālaih  
śrī-Mahī-pāla-dēvah || [11\*] Tyajan=dōsh-āsanga[m] śirasī kṛita-pūdah  
kshiti-bhritā[m] vitanvan sarva-āśīh prasabha-
- 17 [m=uday-ādrē]i=iva ravih || [1\*] hata-[dhvāntah snigdha]-prakṛitir=anurīg-aika-  
vasatis=tatō dhanyah punyam=ajani Naya-pālō nara-patim<sup>6</sup> [12\*] Pitah  
saj-jana-lēchanaih<sup>7</sup> smaia-rīpōh pūj-ā-
- 18 [nūaktah sa]dā<sup>8</sup> |<sup>9</sup> samgāmē [chatuīō] 'dhikā[ñ=cha] hantah kālā[h]  
kulē vidvishām | chāturvvarṇya-samāśrayah sita-yaśa<sup>9</sup>-pu[ñjai]i<sup>9</sup>=jjagad=īambhay-  
an<sup>10</sup> |<sup>10</sup> śrīmad-Vighraha-pāla-dēva-nripatih=
- 19 [punyair=janānā]m=abhūt<sup>11</sup> || [13\*] [Dēśē] prāchi prachura-payasī  
svachchham=āpiya tōyam svairam bhrāntvā tad anu Malay-ōpatyakā-  
chaudanēshu | kṛtvā sāndrair=marushu jātām śikarai=a-

<sup>1</sup> This is still *pūrta-jō* in the original and not altered See *Ind Ant*, 1892, p 100, note 16 Read *pūrta-jē*

<sup>2</sup> Read *dēhē*

<sup>3</sup> The punctuation mark is superfluous

<sup>4</sup> Read *kula-bhūdhara*

<sup>5</sup> Read *śīlayantīm* with the Bangarh grant of Mahī pāla I

<sup>6</sup> Read *nara-patih*

<sup>7</sup> Read *lēchanaih*.

<sup>8</sup> Read *yatah*

<sup>9</sup> There is here a crack in the plate

<sup>10</sup> Dr Kielhorn reads *rañjayan*, but the second syllable cannot be *ñja* It seems to be *māha* The Manahali grant of Madana pālā has *īambhayan* in this place

<sup>11</sup> This is the reading of the Mannali grant

- 20 [bhra-tulyāh prālēy-ādrēh] kataka[m=abhaja]n=yasya sēnā-gaj ēndiāh || [14\*] Sa  
khalu Bhāgirathi-patha-pravarttamāna-nānāvidha-nau-vātaka sampādita-sētu-va(ba)  
ndha-nihita-
- 21 [śaila-śikhara-śrēni-vibhramāt] | Niratīśaya-ghana-ghanāghana ghatā-śyāmāyamāna-  
vāsara-lakshmi-samārvdha(bdha)-santata-jalada samaya sandēhāt | Udichin-ānēka-
- 22 narapati-prābhri[tkrit-āprāmēya<sup>1</sup>-ha]ya-vāhinī-kha[ra - khur ōtkhāta] - dhūli - dhūsarita-  
dig-antarālāt | Param-ēśvara-sēvā-samāyāt-āsēsha-Jamvū(mbū)-dvipa-bhūpāl-ānanta-
- 23 shādāta<sup>2</sup>-bhara-[namad avanēh || Ha(?)ra]dhāma(?)-samāvāsita-[śrī]maj-  
jaya-skandhāvārāt | Parama-saugatō mahārā[j-ā\*]dhirāja-śrī-Naya-pāla-dēva-  
pād-ānudhyātah Param-ē-
- 24 śvarah [Parama-bhattārakō mahā]rāj-ādhiyājah śrīmān Vigraha-pāla-dēvah  
kuśali | śrī-Pundravarddhana-bhuktan Kōtivarsha-vishay-āntahpāti-Vrā(Brā)hma-  
nī-grāma-
- 25 mandal[-āntahpāti-sva]-samvaddh-āvachchhinna-talōpēta adhunā halakalita- ||  
kākni-tray-ādhik-ōdamāna<sup>3</sup>-dvay-ōpēta-
- 26 sa — — — sim āntah | drōna-dvaya-samēta- || shat kulya-pramāna-Danda(?) -  
trah-ēśvara-samēta-Vishamapur-āmśē samupngat-āsē-
- 27 sha-[rāja-purushān rāja] | iājinyaka | rājaputra | iājāmātya |  
mahā-sāndhivigrahika | mah-ākshapatalika | mahā-sāmanta | mahā-sēnāpati |  
mahā-pratibhāia |
- 28 dau[hsādba-sādbanika | mahā]-dandanāyaka | mahā-kumārāmātya | iājasthāniy-  
ōparika | dāsāparādhika | chaurōddharanika | dāndika | dāndapāsika |  
sau<sup>4</sup>-
- 29 [lk]i[ka | gaulmika | kshētra-pa |] prānta-pāla | kōtta-pāla | anga-raksha |  
tad-āyukta-viniyuktaka | hasty-asv-ōshtia-nau-ala-vyāprita | kīśōia-vada-ā-  
gō-mahish-āj-ā-
- 30 [vik-ādhyaksha | dūta-prēshanika | gamū]gamika | abhitvaramāna | vishaya-pati |  
grāma-pati | tarika | Gauda | Mālava | Khasa | Hūna | Kulika |  
Karnāta | Lāta | chāta |
- 31 [bhata | sēvakādīn | anyāmś=ch=ā]-kīrtitān | iāja-pād ōpajivina[h\*] |  
pratīvāsino | vrā(brā)hman-ōttarān | mahattam ōttama-kutumvi(mbī)-purōgā[n]=  
mēd-āndhra-chandāla-paryantā-
- 32 [n yathārham mānayati | vōdbhayati] samādīśati cha | Vīditam=astu  
bhavatā[m] | yath-ōpari-likhitō=yam grāmah | sva-simā-trina-yūti-[gōcha]ra-  
paryantah sa-talah s-ō[ddēsah]
- 33 [s āmra-madhūkah | sa-jala-sthalah sa-gartti-ō]sharah sa dās-āpachūrah |  
sa-chaur-ōddharanah parihrita-sarva-pīdah | a-chāta-bhata-[pravēśah] a-kūchit-  
pragrā[hyah samasta-bhā-]

Second Sīde

- 34 ga-bhōga kara-hirany-ādī-pratyāya-samētah bhūmi-chochhidra-nyāyēn=ā-
- 35 chandr-ārka-kshiti-sama-kālam mātā-pitrōr=ātmanaś=[cha punya-]
- 36 yaśō-bhivriddhayē bhagavantam Vu(Ba)ddha-bhattārakam=uddīśja [Śāndi]-

<sup>1</sup> The ā mark is distinct after pra The Bangarh grant also shows prāmēya

<sup>2</sup> Read pādāta.

<sup>4</sup> Read sau.

<sup>3</sup> Read ōdhik ōnmāna

- 37 Iya-sa-gōtiāya | Śāndily-Āsita-Daivāla-pravarā[ya]  
 38 Hai-si-va(bra)hmachārinē | Sāma-vēdinē | Kauthumi-sākh-ādhyāyi-  
 39 nē | mimāmsi-myā(vyā)karana-taikka-vidyā-vidē | Krōdāñchi-vinirggata-  
 Matsyāvāsa-viruggatāya | Chhattrā-grāma-vāstavyāya | Vēdānta-vit-  
 Padmāvāna-dēva-pai(pau)trīya | mah-ō-  
 40 pālhyāya Arkkadēva-putrāya Khōdūladēva-śarmmanē | śōma-grahē vidhivat(d)=  
 Gangāyām suītvā śāsanihītya pradattō 'smābhīh | atō bhavadbhīh  
 saivani=ēv=ānumanta[ya]-  
 41 m bhāvibhū=api bhū-patibhīh | bhūmīr=dāva-phala-gauravāt | apabaisaūna  
 cha m bhā-naraka-pāta-bhājīt | dīnam=idam=anumōdy=ānumōdy=ānupālaniyam  
 p[ī\*]tr(tī)vāsibhī-  
 42 ś=chā kshētiā-karāh | ājñā-śravana-vidhēyibhūya yathākīlam samudita-bhāga]-  
 bhōga-kara-huany-ādī-pratyāy-ōpanayah kārya itī || sama(mva)t 12 Chaitra  
 dinē 9 [||\*] Bhavanti  
 43 ch=ātra dharm-ānuś[ī]m]sinah ślōkāh || Va(Ba)hubhī(r)=vasudhā dattā rājabbhī  
 Sagar-īdibhīh | yasya yasya yadā bhūmis=tasya tasya tadā phalam || [15\*]  
 Bhūmī[m] yah pratigīdīnītī yās=cha bhūmī[m] pra-  
 44 yachchhatī | ubbau tau punya-[ka]rmmanau nīyatam svarga-gāminau [|| 16\*]  
 Gām=ckām svarnnam=ckāñ=cha bhūmīr=apy=aiddham=angulām | haran=narakam=  
 āyātī yāvad=ā-bhūta-[samplī]yam || [17\*] Shashīm=vaisha-  
 45 sahasānī svargē mōda[ti bhū]mī-dah [||] ākshēptā ch=ānumantā cha tām=  
 cva<sup>1</sup> narakē vasēt || [18\*] Śia-dattā[m] paradattī[m] vi yō harēta vasundharām |  
 sa vi[shthīyām] kīmi[ī]=bhūtā pī-  
 46 tribhīh saha pachyatē || [19\*] Saivān=ctān=bhāviuah pārthiv-ēndrām<sup>2</sup> bhūyō bhūyah  
 pīrthayat=ēsha Rāmah | sāmīyō=yam dharmā-sctur=nripānā[m] kālē  
 kālē pālā[nīyah kra]māna || [20\*] I-  
 47 ti kamala-dal-āmva(mbu)-[vī](bī)ndu-lōlām śriyam=anuchintya manushya-jīvitāñ=cha [||\*]  
 sakalam=idam=udāhritāñ=chā vu(bu)ddhivā na hi parashah para-kirttāyō vilō-  
 [pyāh || 21\*] Sausā[—]  
 48 vantimayādīa(?)sam satya-tapō-nīdhīh | vr(bīa)hmāni suradhāmā dhanōh  
 [— —] nō dagdha-bhūbhujām || [22\*] Śrīmad-Vigraha-pālāh kshatī-patī-  
 tilakō māni — — — — h | śrī-Sa-  
 49 śhasī[rājām=akārōm(n)=mantrinam=iba śāsane dūtām || [23\*] Pōshali-grāma-  
 nīryāta-Mahidharadēva-sūnunī [||\*]<sup>4</sup> idam śāsanam=utkirnam Śāsīdēvēva(na)  
 śīpinā [|| 24\*]

## TRANSLATION

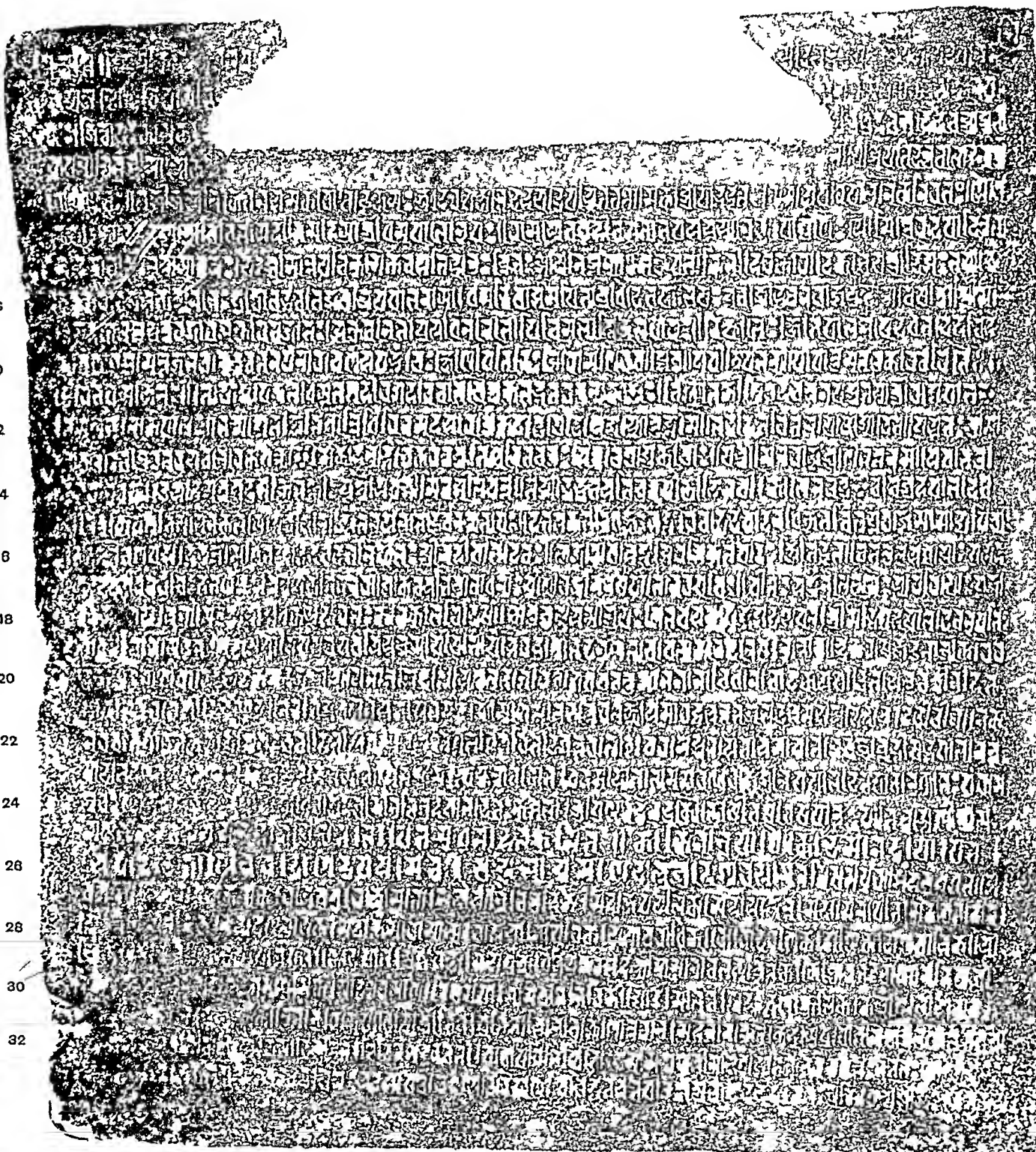
(Verse 1) Om ' Hail ' Victory to the illustrious Gōpāla-dēva, who, with his heart gladdened by the jewel of compassion, held love (for his subjects) higher (than any other thing), who had washed away the mud of ignorance by the pure water of the stream of his perfect understanding and knowledge, who had obtained enduring peace (for his kingdom) by defeating attacks (of princes) who were led by (their own) passions, (and who therefore was) like another *Devabala* (Buddha), who, with his heart expanded by the jewel of compassion, held *Mastrī* to be dearer than others, who washed away the mud of ignorance by the pure water of the stream of knowledge of the perfect enlightenment, and who had obtained eternal peace by having defeated the attacks made by the Kāmaka foe (i.e. Māni)

<sup>1</sup> Read *tān*=ēva<sup>2</sup> Read *ēndrā*<sup>3</sup> [The reading seems to be—hasīyam samakārōm(n)—H K S]<sup>4</sup> The verse does not scan *śrī Mahādharma* may have been intended in place of *Mahidhara dīa*.—Ed]



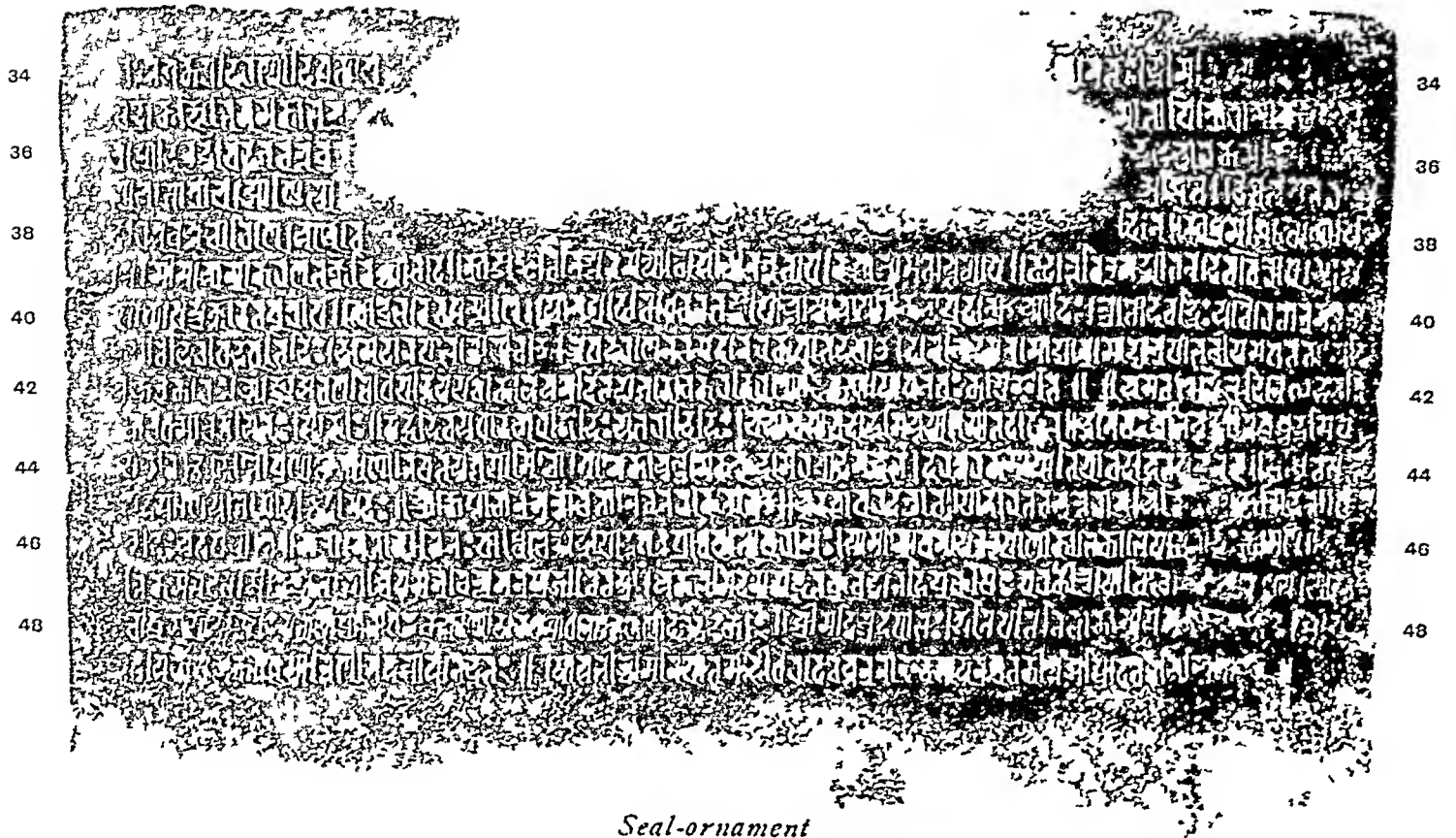
Amgachhi Grant of Vīgraha-pala III the 12th year

Obverse





Reverse



Seal-ornament



SCALE OF SEAL-ORNAMENT CIRCA FIVE-EIGHTHS

(Verse 2) From him was born the king Dharma-pāla, whose grandeur shamed the beauty of the Ocean of milk,<sup>1</sup> since he was the birth-place of Lakṣmī, exacted the payment of revenue (*kāra*) without making any difference, (or was full of crocodiles, "*maharās*"), was capable of bearing the weight of the world, (or was capable of bearing the maintenance of the Earth, i.e. Viṣṇu<sup>2</sup>), was the only refuge of kings who had sought protection out of fear of having the wings (of their armies) cut off (or was the only refuge of mountains which had sought shelter out of fear of their wings being cut off by India), was intently engaged in maintaining the boundaries (of the social orders) and was the receptacle of valour (or who was the home of the rays of the Sun)

(Verse 3) To him, who had taken the vow of truth like Rāma, was born a younger brother, conformable to him in virtues, named Vāk-pāla, who was the equal of Saumitri (i.e. Lakṣmaṇa) in greatness, who, endowed with grandeur, was the only abode of policy and valour and who, remaining under the rule of his (elder) brother, made the (ten) cardinal points fiercer of the aims of the enemies and brought them (i.e. the cardinal points) under a single umbrella

(Verse 4) From him was born a victorious son, named Jaya-pāla, who, purifying the world by his deeds, which were like those of Upendra (Viṣṇu) and vanquishing the enemies of dharma (faith) in battle, made his elder brother Dēva-pāla enjoy the happiness of having the world for his kingdom

(Verse 5) His son, the illustrious Vīgraha-pāla, was born like Ajātaśatru (Yndushtura), the water-edge of whose spotless sword wiped away the toilette marks of the wives of his enemies

(Verse 6) He begat a son, the illustrious Lord Nārāyaṇa, who was possessed in (his own) body of the qualities divided among the guardians of the cardinal points for supporting the world, who by his deeds adorned the righteously acquired throne of law, the stone footstool of which was overlaid with the lustre of the crest-jewels of kings

(Verse 7) His son was the illustrious Rājya-pāla, a ruler of the middle world, famed for (excavating) tanks the beds of which were as deep as the bed of the ocean (and) (erecting) temples whose sides were as high as the ridges of the principal mountains (*kula-bhūdhara*)

(Verse 8) As from the Eastern mountains the Sun, so from him, in the womb of Bhāgya-dēvī, the daughter of the high-erected Tunga, the moon of the Rāshtrakūṭa family, was born a son, the ocean of lustre, the illustrious Gōpāla dēva, who became for a long time the only lord of the earth, which had only one husband (i.e. was the sole lord of the earth), which (earth) was clad in the four oceans, decorated by the rays of many jewels, as its coloured garment

(Verse 9) Upon which master, not lacking in kingly virtues, Lakṣmī, being possessed of the powers of valour (*utsāha*), counsel (*mantra*) and rule (*prabhu-śakti*, i.e. *kośha*, *danda* and *bala*<sup>3</sup>), attends with ever-increasing charm and devotion, as though giving a lesson to her co-wife the earth

(Verse 10) As from the sun the moon, scatterer of myriads of rays, so from him was born in course of time Vīgraha-pāla dēva, scatterer of innumerable riches, by whom at his rise (or birth), pleasing to the eyes, pure (or spotless), learned in the (sixty-four) arts (*kalās*) (or, in the case of the moon, formed of sixteen parts, i.e. *kalās*), were annihilated the sufferings of the world (or the heat of the earth caused by sunshine)

(Verse 11) From him was born the protector of the earth, the illustrious Mahī-pāla dēva, who, having slain all enemies in battle through the pride of his arms and having obtained his

<sup>1</sup> This refers to the descent of the Pāli kings from the Sea (cf. Pālas of Bengal, *Mem. B. A. S.*, Vol. V, p. 46). This fact is based on the *Rāmacharita* of Sandhyākara nandin, published by Nibā Mahōpādhyāya Hara Prasāda Śāstri (*Mem. B. A. S.*, Vol. III, I, 34).

<sup>2</sup> [*Kṣmā bhara* has, perhaps, to be interpreted here as 'the weight of the earth' with reference to the Puranic story of the latter sinking into the depth of the sea prior to the Varaha avatāra of Viṣṇu—H. K. S.]

<sup>3</sup> This explanation is based on *Amaraśloka II, VIII. 19* (quoted by Mr. Akshaya Kumāra Maitreya in his *Gaudalēkhamālā*, p. 99 note).

paternal kingdom, which had been snatched away by people who had no claim to it, placed his lotus-like feet on the heads of kings

(Verse 12) From him, in consequence of his religious merits, was born the fortunate prince, Naya-pāla. Renouncing attachment to sin, putting down his foot on the heads of princes, eagerly encouraging all hopes, annulling darkness, beloved by his subjects and sole home of affection, he was like the sun, which, when it rises above the eastern mountain, moves away from the twilight, touches with its rays the tops of mountains, opens up quickly all the quarters, drives away darkness, and is pleasant and red <sup>1</sup>

(Verse 13) Through the merits of the people was born the king, the illustrious Vīgraha-pāla-dēva, full of majesty. Drunk in (or yellow) by the eyes of pious men, always attached to the worship of Buddha (or red in the worship of Śiva), expert in battle more than Hari (or expert in battle as well as green in colour), a god of death (or black as night) in the families of his enemies, (thus) a supporter of the four castes (colours), he pleases the world with the masses of his white fame <sup>2</sup>

(Verse 14) His cloud-like war-elephants, having drunk clear water in the eastern country, which abounds with water, after that having roamed at will in the sandal forests of the valleys of the Malaya (country), (and) having caused coolness in the wastes (*maru*)<sup>3</sup> by dense sprays (of water emitted from their trunks), enjoyed the slopes of the Himālayas (*Prālēyādri*)

From his great victorious camp pitched at Haradhāma (?),<sup>4</sup> where the illusion of a Sētubandha (bridge built for Rāma between India and Ceylon), with a chain of mountain tops placed (in the sea), is produced by docks of ships of various kinds proceeding along the path of the Bhāgīrathī, where exceedingly dense arrays of rutting elephants darken (i.e. obscure) the beauty of the day (and) suggest the illusion of the beginning of a perpetual rainy season, where the cardinal points are made grey by the dust dug up by the sharp hooves of the countless army of horses presented by many kings of the north, where the Earth bends under the weight of the endless infantry of all kings of Jambūdvīpa, come to serve (their) overlord, he, the great Buddhist, the Paramēśvara, Paramabhāṭṭāraka, great over-king of kings, the illustrious Vīgraha-pāla-dēva, who mediates on the feet of the great over-king of kings, the illustrious Naya-pāla-dēva, being in good health, honours according to their rank, informs and orders the following persons, in part of Viśhamapura, (which is) included in the *mandala* of Brāhmaṇi-grāma, (which again is) included in the *viśaya* of Kōṭivarsha, in the *bhukti* of Pundravardhana, all the royal officers assembled (here follow names of officers mentioned in ll 27-31) and other royal dependants not mentioned, neighbours, first Brāhmanas, then Mahattamas, superiors, relations, down to Mēdas, Audhras and Chandālas, Be it known to you that this village mentioned above, as far as its boundaries and with grass lands and pasture lands, with low lands, with assignments, with mango and *Madhūka* trees, with land and water, with pits and highlands, with the ten offences, with the right of extirpating robbers with exemption from all interference, not to be entered by regular or irregular troops, not to be interfered with by anybody, with all shares, rights of

<sup>1</sup> *Journ. Beng. As. Soc.*

<sup>2</sup> The construction is defective, as the *ślēṣha* is not quite clear. It is a case of *dhvani*, the author intending to show that the distinctive colours of the four great castes, white, red, yellow and black, were present in the king. But *harita* (green) is not the colour of any caste, and it is difficult to find the alternative explanation of *śitā-yafan-puṣṭi*, cf. Kielhorn, op. cit. note. [The white fame contrasts with the four colours.—Ed.]

<sup>3</sup> [The country of Māru is evidently intended.—H. K. S.]

<sup>4</sup> This portion of the record is partly illegible. The land granted consisted of a part of the village of Viśhamapura, with a place called Dandatrāhēśvara(?), measuring six *kulyas* with two *drōṇas*. It was worth two *unmānas* and three *pākinīs*. It was low land which had recently been brought into cultivation (*tal-ōpēta adhunā kala kalita*).

ensement, taxes, (rights of mining) gold, etc., by the law of *bhūmi-chchādra*, as long as the sun, moon and earth shall last, for the increase of the merit of his father, mother and himself, in the name of the Lord Buddha, has been granted by us, by means of a copper plate grant, after bathing in the Ganges, according to law, on the occasion of a lunar eclipse, to Khōdula-dēva-sārman, who is well versed in religious philosophy (*mīmāṃsā*), grammar and logic, a student of the Kauthumi *Śākhā*, a follower of the Sāma-vēda, a Brahmacārīn of the Hari charana, belonging to the Śāndilya *gōtra* with *prairaras* Śāndilya, Asita and Daivala, son of the Mahōpādhyāya Arkkadēva, grandson of Padmāvanadēva, who was versed in the Vēdānta-philosophy (or all the Vēdas), an inhabitant of Chhattrā-grāma, immigrant from Matsyāvāsa (and again) from Krōdāñchi. The year 12, on the ninth day of Chaitra

The illustrious Vighraha-pāla, the forehead-ornament among lords of the earth . . . śrī-Sahasirāja,<sup>1</sup> the minister *dātaka* of this grant. This grant was incised by the artisan Śaśidēva, son of Mahidharadēva, coming from the village of Pōshali

## No 19 —TIPPERAH COPPER-PLATE GRANT OF LOKANATHA THE 44TH YEAR

By RADHAGOVINDA BASAK, M A, RAJSHAHĪ

This plate was discovered somewhere in the district of Tipperah, in the Presidency of Bengal, and was presented by Mr C W McMinn, some 13 or 14 years ago, to the Asiatic Society of Bengal. It was first brought to the notice of scholars by the late Dr Bloch in the *Arch S Report*, 1903 04, where he mentioned that the plate had been taken by Mr Ganga Mohan Laskar, M A, for the decipherment of the inscription. Dr Bloch published in his notice a reading of the first two lines only of the inscription, and also discussed the seal attached to the plate and the two legends which it contains. Mr Ganga Mohan did not, however, survive to decipher the plate, which remained after his death in the possession of his father. The latter was afterwards requested by Mahamahōpādhyāya Hara Prasād Śāstrī, M A, to send it back to the Asiatic Society, but, instead of sending this plate, he returned the Mādhanagar plate of Lakshmana-sēna, as being the only one belonging to the Asiatic Society that was, he said, in the possession of the widow of Mr Ganga Mohan. So Mr R D Banerji, M A, was obliged to remark in his paper<sup>2</sup> on the Mādhanagar plate of Lakshmana-sēna that "the Tipperah plate is still missing." But Ganga Mohan's father chanced some three or four years ago to appear before the members of the Varendra Research Society of Rajshahi with a copper-plate for sale. On examination of the seal of the same it appeared that the plate brought for sale was the identical one noticed by Dr Bloch in his report, wherewith a *facsimile* of the seal was printed. So the Varendra Research Society did not think it wise to purchase the plate, which belonged to the Asiatic Society. The possessor was, however, induced to deposit it for three months with the Varendra Research Society. The Society then made it over to me for the decipherment of the inscription. The damaged condition of the plate and shortness of time made it very difficult for me to finish the decipherment within the limited period of three months. So I had to keep photographs, with the help of which I afterwards completed my reading of the inscription, which I now edit for the first time. The plate was returned to the family of the late Ganga Mohan. In October 1914 I found it deposited in the Dacca Museum, where, by the kindness of the Curator, Mr N K Bhattacharya, M A, I was offered an opportunity of verifying from the original my reading of the poetry portion of the inscription. Mr H Krishna Śāstrī, who tried to get an impression of the plate for the illustration of this paper, now informs me that the Asiatic Society of Bengal has received it back from the Dacca Museum.

<sup>1</sup> [As per note 3 at foot of p 298 the name would be śrī Sahasirāja — H K S]

<sup>2</sup> *J and Proc A S B*, Vol V (N S), 1909, pp 467 ff

The plate measures about  $10\frac{1}{2}$ " by  $7\frac{1}{2}$ ". All the four corners of it are missing. In the preserved portions again the letters are in some places quite effaced and in others partly effaced and illegible owing to corrosion. On the obverse side there is a mark right across the middle owing to those portions being peeled off. The upper margin is thicker than the lower, which has become very thin, and this has made the reading of the last line of the obverse side and the first two lines of the reverse almost impossible. The plate is very heavy owing to the weight of the heavy seal attached to the middle of its proper right side.

This seal bears in relief a figure of the goddess Lakshmi or Śrī standing on a lotus for pedestal and with two elephants on the two sides of it, sprinkling her with water from two jars lifted by their trunks. Two attendant figures, seated cross-legged at the two sides of the goddess, are in the posture of pouring out something liquid from two round pots. The diameter of the seal measures about four inches. The reverse is a full-blown lotus. Just below the pedestal of the goddess there is the legend in relief—

*Kumārāmāty-ādihikānasya*

written in characters of the time of the early Gupta emperors. There is a second legend—

*Lāṅkānāthasya*

on the smaller seal impressed on the right side of the figure of Lakshmi but the characters of this smaller legend seem to be similar to those used in the writing of the whole inscription. The use, on the same seal, of characters belonging apparently to two different ages will be discussed below (p. 301).

The plate is not in a good state of preservation having suffered a good deal from corrosion, as has been remarked above. It is incised on both sides, the obverse containing 26 lines, and the reverse 31 lines of writing, which does not seem to have been well-executed for the letters are not everywhere of uniform size. The characters belong to the northern class of alphabets of the 7th century A.D., "the acute-angled type with nail-heads," which forms the transition from the Gupta to the Nāgarī alphabet. The letters of this plate correspond to those used in the Banskhera<sup>1</sup> and Madhuban<sup>2</sup> plates of Mahārājādhirāja Harsha, the plates of the time of Śaśanka-Rāja (G.E. 300), and the recently discovered plates of King Bhaskaravarman-dēva of Kāmarūpa. Dr. Bloch's remark that the plate "is written in the characters of the 9th or 10th century A.D. approximately" does not seem to be tenable. Moreover, we find that the horizontal top-strokes are not fully developed—the tops of letters like *na*, *pa*, *ma*, *ya*, *la*, *sha* and *sa* are left almost open—and that all the vowel-signs except those for *u*, *ā* and *i* are at the top of the letters to which they belong. Of initial vowels the plate contains the signs for *a* (e.g. in *adhihikāra*, l. 1), *ā* (e.g. in *ānanda*, l. 39), *i* (e.g. in *iti*, l. 15), *u* (e.g. in *utānāna*, l. 31) and *ē* (e.g. in *ētaḍīya*, l. 32). Of individual consonants the forms of *lha*, *ta*, *lha* and the three semi-vowels *ya*, *ra* and *la* may be marked. The peculiar forms of the following conjuncts are noticeable, viz. *n̄cha* (e.g. in *adhihikānān̄cha*, l. 1), *rya* with the superscript *r* (e.g. in *-r̄yāyō*, l. 6), *n̄chhra* (e.g. in *-n̄chhr̄chh̄tha*, l. 54), *chchhra* (e.g. in *-chchhr̄chh̄yō*, l. 54), *jha* (e.g. in *ējjh̄ta*, l. 4), *nghya* (e.g. in *dv̄ranghyā*, l. 13), *jña* (e.g. in *-jñāyā*, l. 12), and *lshma* (e.g. in *Lakshminātha*, l. 17). In respect of orthography the following peculiarities present themselves—(1) no separate sign seems to be used for *ba* and *ra*, (2) no other consonant but *t* and *d* (e.g. in *tr̄t̄th*, l. 7, and *ard̄dha*, l. 35) is doubled after *r*, (3) *rsarqa* is sometimes assimilated to a following dental sibilant (e.g. in *dav̄rt̄r̄s̄s̄a*, l. 12 but cf. *bh̄rt̄uh̄ sv̄t̄ē*, l. 8), (4) the vowel *ri* is used for the syllable *ri* (e.g. in *tr̄l̄ōh̄ana* for *r̄l̄ōh̄ana*,

<sup>1</sup> Above, Vol. IV, pp. 210 ff. and plate.

<sup>2</sup> *Ibid.*, Vol. VI, pp. 113 ff. and plates.

*Journ. S. R.*, 1903 O. I. p. 120 ff.

<sup>3</sup> *Ibid.*, Vol. VII, plate facing p. 15.

<sup>4</sup> *Ibid.*, Vol. XII, pp. 65 ff. and plates.

l 48), (5) no sign for *arayaḥa* is used, (6) final *m* is denoted by a peculiar form in *ajalāyām*, l 9, and in *lshayam* and *samkam*, l 13, but it is sometimes changed to *anusvāra*, and sometimes to the nasal of the class to which the following consonant belongs. Final *t* and *n* are found combined with the next consonant, (7) the letter *n* is employed instead of *anusvāra* before the sibilant *ś* (e.g. in *-śud rāśa*, l 5)

The language of the inscription is Sanskrit. The form of the document is very peculiar. It begins with an address in prose (ll 1-2). Then follow 9 verses (ll 2-16) in which we find an eulogistic account of the history of Lōkanātha's family. The rest of the inscription, except the three imprecatory verses in ll 53-55, is again in prose. The inscription is interesting from a literary point of view also, inasmuch as its prose portion, especially in ll. 17-25, reminds us of the style of Bāna Bhatta, Harsha's court-poet.

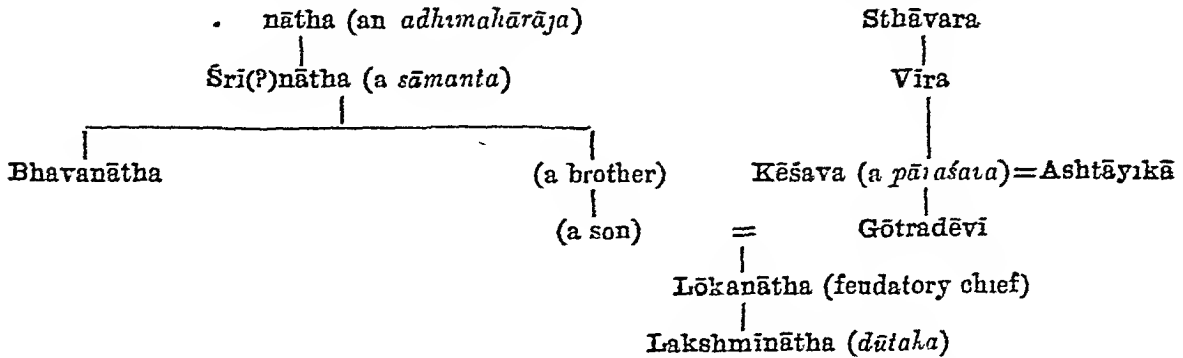
The deed seems to be dated (l 29) in the month of Phālguna in the year 44, which, I venture to suggest on palaeographical grounds, may have belonged to the Harsha era, corresponding, therefore, to 650 A.D., i.e. two years after the death of king Harsha. Some numerical symbols are used in the prose portions of the document (ll 33-52 and again in ll 53-57), where the particulars concerning the allotment of land granted to different Brāhmanas and other persons are mentioned.

King Lōkanātha issued this document<sup>1</sup> through his *sāndhivigrahika*, Praśāntadēva (l 55) and it records a grant of land to his own Brāhmana *mahā āmanta* Pradōśhaśarman (l 21) who made an application to his chief through the King's son, prince Lakshminātha as *dūtaka* (l 17)<sup>2</sup> granting him a plot of land in the forest region (*atavi-bhūkhanda*, l 22) in the *viśaya* of Suvvunga (l 21). In this granted piece of land the *mahāsāmanta* desired to erect a temple, wherein he wished to found an image of Ananta-Nārāyaṇa (l 22). Pradōśhaśarman prayed for land for the maintenance of the daily worship of this god with *balī*, *charu*, *sattva*, etc., and for the dwelling of Brāhmanas versed in the four Vēdas (*chāturvidyā*, l 24), whose number exceeds a hundred. The amount of land allotted individually and, in some cases, jointly, is also clearly mentioned in the document. In the first verse the god Śaṅkara is invoked. In verse 2 is mentioned a king having the title of *adhivahārāja*, whose name (ending in the word *nātha*) cannot be read from the original plate, which has unfortunately suffered a good deal owing to corrosion, especially in the portions where several other names of kings of this family occur. Verse 3 discloses the fact that the next King Śrinātha was a *sāmanta* (feudatory ruler), who, as a hero, is said to have acquired much fame in the field of battle. His son, Bhavanātha, was of a religious turn of mind, and forsook his royalty in favour of his brother's son (v 4), who again obtained by his wife Gōtradēvī a worthy son in Lōkanātha (v 5). In verses 6-9 are described the connections and achievements of Lōkanātha. His maternal grandfather, Kēśava, is described (v 6) as a *priyavā* by caste and in charge of the army of the king (probably, Lōkanātha's father). Lōkanātha is described as a very able king, whose soldiers depended for victory chiefly on their own swords and on the intellect of his ministers. He seems to have been in possession of a fine cavalry. There is also in v 7 a reference to the fact that a large number of soldiers belonging to the chief sovereign (*paramēśvara*) met with annihilation in a battle (<sup>3</sup>). Another battle, in which one Jayatunga-varsha seems to have been a party, is referred to in v 8. What part Lōkanātha may have taken in it is not clear. Verse 9 mentions the significant fact that a king named Jivadhārana made over to Lōkanātha, described here as a *karana* by caste and as obtaining a royal

<sup>1</sup> [From the opening words it would seem rather as if the document were issued from the office of the Kumā-rānātha of Lōkanātha's overlord, and only countersigned by Lōkanātha himself.—Ed.]

<sup>2</sup> [But see note 1 on p. 311.—Ed.]

charter (*śrīpatta*), his own *viśaya* and army without engaging in further battle. The genealogy of Lōkanātha's family, as furnished from these verses, may be stated thus:—



The date of the grant is stated to have been in the 44th year (129), which we have taken to refer to the Harsha era, *i.e.* as corresponding, therefore, to 650 A.D., only two years after the death of the emperor Harsha. Historians take Āditya-sēna of the Later Gupta dynasty to have ruled Eastern India after Harsha's death. Are we then to suppose that Lōkanātha, who is described as only a *nripa* (v. 7) and uses the title of *kumārāmātya* (cf. the legend of the seal and the opening line of the inscription), was a feudatory chief under Āditya-sēna of Magadha? We know that *kumārāmātya*<sup>1</sup> was a technical official title, used during and after the Gupta period, not only with regard to ministers, but also with regard to feudatory chiefs.<sup>2</sup> So it is not unlikely that Lōkanātha owed his allegiance to Āditya-sēna or some other sovereign of the Later Gupta dynasty. Who is then the *paramēśvara* (paramount sovereign) referred to in verse 7, and described as having lost a large number of soldiers in a battle? It seems plausible to suppose that this *paramēśvara* was Lōkanātha's own liege lord, who must have sent an army to help his feudatory, who, as we know from verse 9, had to fight against another *nripa*, named Jivadhārana, described as having made over to Lōkanātha his own province and army by giving up battle. It seems that Jivadhārana occupied Lōkanātha's land.

From the use of the title *nripa* only it seems that, like Lōkanātha, this Jivadhārana also was a local chief in some part of Eastern India. This local chief gave up war against Lōkanātha, perhaps because the latter obtained the royal charter (*śrīpatta*) from his sovereign. From the use of the two different scripts in the two legends of the seal attached to this plate it would seem that the present seal (*śrīpatta*) was an old one having only the legend *Kumārāmātya ādhikaranasya* already inscribed on it, and that it was one amongst many similar seals deposited in the record-office of the imperial court, and, when it was obtained from that court, Lōkanātha attached it to his own land-grant document with the other legend *Lōkanāthasya*, inscribed in the characters of the document itself. Or we may presume that Lōkanātha's predecessors, who were also feudatory chiefs (perhaps under the Gupta emperors), had the right to use the title *kumārāmātya* (cf. the frequent use of this title in the Basarh seals, *Arch. S. R.*, 1903-

<sup>1</sup> Fleet, *C. I. I.*, Vol. III, p. 16 and note 7 the-eof. For the explanation of the term compare also the note by Prof. N. M. Bhadkamkar in *Ep. Ind.*, Vol. XI, p. 176. From the "Karamdanda inscription of the reign of Kumāragupta" we find that Śikhara-vāmin was the *kumārāmātya* of Chandra-gupta II, and that his son Prithivīśēna, who was at first a *kumārāmātya* of Kumāragupta I, became afterwards his *mahā-bhāṭādhikṛita* (above, Vol. X, p. 72).

<sup>2</sup> Above, Vol. X, p. 50, where the feudatory chief Nandana is styled "*kumārāmātya mahārāja-Nandanah*" (cf. also note 2, *ibid.*). The title of *mahā-kumārāmātya* was in vogue even in the Pāla period of Bengal, cf. the Phāgalpur plate of Nārāyaṇa-pāla (p. 60, *Gaudāṭṭhāriālā*—Varendra Research Society's publication) and the Mahāli plate of Madana-pāla (p. 153, *ibid.*).



1, p 193) and that the present seal was an old one preserved in his own family [But see note 1 on p 303 above—Ed] I do not think that the *paramēśvara* of verse 7 and the *nripa* Jivadhārana of verse 9 can be identical or that the latter's army met with destruction in conflict with Lōkanātha. Who again is the Jayatungavarsha referred to in verse 8 of this plate? We know that the Rāshtrakūta kings of the mediæval ages used various *brūdas*,<sup>1</sup> e.g. those ending in *avalōka*, *tunga*, *varsha* and *vallabha*. Dr Fleet is of opinion that, as a result of inter-marriages, other families also adopted these *brūdas*. So it is very difficult to identify this Jayatungavarsha, a contemporary of Lōkanātha. But these historical questions cannot be settled at the present moment, and they must remain open till the discovery of other materials throwing light upon them.

A remarkable fact gathered from this inscription is that in ancient times even a Brāhmana like Pradōshasarma could rise to the dignity of a *mahā-sāmanta* by the strength of his own arm. We have seen that the paternal grandfather of this grantee (Pradōshasarma) was a Brāhmana of the *gōtra* of Agastya (l 17) and that his maternal great-grandfather was one of the *agnyāhuta* (l 18) Brāhmanas who offered sacrificial oblations to the sacred fires according to the injunctions of the *sāstras*. Both the paternal and maternal lines of this *mahā-sāmanta* were widely known for their strict observance of orthodox customs (*yath-ichār-ā-chārana-pratishthita*, l 20). King Lōkanātha's paternal line descended from Bhṛadvāja (v 2). We have also seen that the Brāhmanas for whose residence Pradōshasarma besought land from his liege lord were *chāturvedya* Brāhmanas. These facts go some way to disprove the theory of those scholars who think that the half-mythical king of Bengal named Ādiśūra flourished before the rise of the Pala kings and that he imported orthodox Brāhmanas from Kanauj into Bengal, as there was dearth of such Brāhmanas there.

The next question relating to the Hindu society of the times that can be discussed here is in connection with the caste of Lōkanātha, who is called (in verse 9) a *karana*—a mixed caste according to Manu. The great grandfather of Lōkanātha's father is described in v 2 as spruing from the family of the sage Bhṛadvāja, and the great-grandfather and grandfather of his mother are in verse 6 called respectively *divya-varah* and *divya-sattamah*, but his mother's father is in the same verse described as a *pūrasavi*.<sup>2</sup> So we see that, although the first few ancestors (both paternal and maternal) of Lōkanātha were Brāhmanas, his maternal grandfather had not a pure Brāhmana origin, since it may be inferred that his Brāhmana father married a Śūdra wife and he (the issue) was, therefore, known to have been a *pārasava*. The use of this term in this inscription is very important, as showing the prevalence of the *anulōma* marriage in the Hindu Society of the seventh century. A Brāhmana could, according to Manu and later law makers also, marry ladies from all the three inferior castes as well. Another well-known instance of an orthodox Brāhmana marrying a Śūdra wife in the seventh century can be furnished from Bāna's *Harsha-charita*, wherein we read that Bāna's father Chitrabhānu (a Brāhmana well-versed in the Vedic lore and keeper of the sacred fires) has his son Bāna by his wife Rājadēvi of the Brāhmana caste, but in Chapter I of the same book we find an allusion to the poet's father having taken a wife of the Śūdra caste also, by whom he had two sons, Chandraśēna and Matrishēna, whom he describes as "*bhrātaraṃ pārasavaṃ*". It is a matter for research when this system of *anulōma* marriage began to fall into disuse in Hindu Society. From the description of the grandfather of Lōkanātha in verse 6 it may be seen that the social status of a *pūrasavi* in the seventh century was not at all low—or, how could

<sup>1</sup> Vide Dr Fleet's paper on "Some Rāshtrakūta Records," above, Vol VI, pp 188-189. We have the name of a Jayatungasinha of the Kanna country, but he belonged to a later age (above, Vol V, appendix, p 79, No 575). [Note also the Rāshtrakūta Tungā Dharmāvaloka of Kiellhorn's Inscriptions of Northern India, No 630—Ed.]

<sup>2</sup> For the definition of this term vide Manu, IX, 178, and *Gautama Śāstra*, IV, 16 and 21, and *Aufanara Smṛiti*, v 36 (p 47 of the *Smṛiti samucchaja*, Anandāśrama Sanskrit series).



such a person be placed in charge of the army (*śālā-gana-prāpt-ādharārah*) and be held in high esteem of the good (*śatām=abhimatah*)?, and how could his daughter's son be feudatory chief?

Another significant fact that may be brought to notice here is that in this plate, which we take to have belonged to the age of anarchy (*anarchy-apīya*) in Bengal, i.e. the time after the death of Harsha and before the rise of the Pala kingdom in the eighth century, we do not find even a latent allusion to Buddhism, although the Pāla kings themselves were *Saigatae* (Buddhists). From the accounts of the Chinese pilgrim Hsueh Tsang<sup>1</sup> we learn that during this time he could find no sign of Buddhism in Kāmarūpa. We cannot possibly connect this plate with any of the Kāmarūpa kings of that time. We have seen that the ancestors of Lōkanātha were devotees of Śaṅkara and that his own Brāhmaṇa the *śaṅkara* (the *śaṅkara*), wished to set up an image of Ananta-Naiṣṇana. The presence of Brāhmanic influence in East in India at the time can be rightly inferred also from the mention in this inscription of the sacred fires Paurāṇic duties, Brāhmanas versed in the four Vēdas etc., as also from the fact that Brāhmanas could be *sāmanta* chiefs.

#### TEXT.

[Metres. vv 1, 3, 6, 7 and 8, *Śāṇḍilya-vidita*, v. 2, *Sragdharī*, and vv 1, 5 and 9, *Vasantatilaka*]

#### First Side.

- 1 . . . . . ā<sup>2</sup>=Kumā<sup>3</sup>imātyā adhukā<sup>4</sup>anañ=cha Suvvunga-*viśhayō* vrā(biō)hman-  
ārya-pura<sup>5</sup>śa<sup>6</sup>ūn=varitamān<sup>7</sup>in=bbāyinaś=cha śi<sup>8</sup>śā<sup>9</sup>nant<sup>10</sup>ī<sup>11</sup>ma
- 2 . . . . . śhaya<sup>12</sup>-patī<sup>13</sup>ś=śā<sup>14</sup>dhī<sup>15</sup>u<sup>16</sup>inān=śi<sup>17</sup>-[pra]dhī<sup>18</sup>ma<sup>19</sup>-y<sup>20</sup>va<sup>21</sup>hārī<sup>22</sup>-ja(jā)napadān<sup>23</sup>=rō(bō)-  
dhayan<sup>24</sup>ty=As<sup>25</sup>tu vō viditām=Iha hi || Ya<sup>26</sup>śy-āś<sup>27</sup>śha<sup>28</sup>-vā<sup>29</sup>dhī<sup>30</sup> || — —
- 3 — — — — — [dha]iō vīgī<sup>31</sup>hō y<sup>32</sup>ūn=āyam bhū<sup>33</sup>ma<sup>34</sup>-traya<sup>35</sup>-[sthī]ti<sup>36</sup>-sukha<sup>37</sup>-prāpt<sup>38</sup>-y<sup>39</sup>-a<sup>40</sup>-  
tham=ān<sup>41</sup>m(tm)=āś<sup>42</sup>hā<sup>43</sup>thā || [\*] praty<sup>44</sup>ch<sup>45</sup>ī<sup>46</sup>[m<sup>47</sup>] prabhū<sup>48</sup>(bb<sup>49</sup>)t<sup>50</sup>-dr<sup>51</sup>-tulya<sup>52</sup>-mahimū —  
— — — — —
- 4 Tū y<sup>53</sup>ūn o(?)jjhita<sup>54</sup>-Man<sup>55</sup>nathah śa<sup>56</sup> j<sup>57</sup>va<sup>58</sup>[t<sup>59</sup>] dhya<sup>60</sup>st-āś<sup>61</sup>bbhah Śā<sup>62</sup>[nka]rah || [1\*]  
Śā<sup>63</sup>mbhōh pād-ā<sup>64</sup>vja(bja)-i<sup>65</sup>ṇa<sup>66</sup>-praka<sup>67</sup>ra<sup>68</sup>-k<sup>69</sup>rita<sup>70</sup>-śī<sup>71</sup>rah-pū<sup>72</sup>t<sup>73</sup>-divy<sup>74</sup>-ī<sup>75</sup>bh<sup>76</sup>hā<sup>77</sup>ka(kah) prāpt<sup>78</sup>-  
ā<sup>79</sup>chandrā — — — — —
- 5 [ma]ni-Bharadv<sup>80</sup>j<sup>81</sup>-śā<sup>82</sup>d<sup>83</sup>-vanśa<sup>84</sup>-jū<sup>85</sup>tah || [\*] śā<sup>86</sup>mān<sup>87</sup>-p<sup>88</sup>ri<sup>89</sup>ś<sup>90</sup>h<sup>91</sup>-t<sup>92</sup>-k<sup>93</sup>ir<sup>94</sup>it<sup>95</sup>h prabhav<sup>96</sup>ad<sup>97</sup>-adhi-  
mahā<sup>98</sup>ra(jā)j<sup>99</sup>-śā<sup>100</sup>v(b)<sup>101</sup>-ā<sup>102</sup>ś<sup>103</sup>h<sup>104</sup>ī<sup>105</sup>ś<sup>106</sup>rah (i) śā<sup>107</sup>mār<sup>108</sup>-ō<sup>109</sup>ch<sup>110</sup>ch<sup>111</sup>h<sup>112</sup>h<sup>113</sup>h<sup>114</sup>h<sup>115</sup>h<sup>116</sup>h<sup>117</sup>h<sup>118</sup>h<sup>119</sup>h<sup>120</sup>h<sup>121</sup>h<sup>122</sup>h<sup>123</sup>h<sup>124</sup>h<sup>125</sup>h<sup>126</sup>h<sup>127</sup>h<sup>128</sup>h<sup>129</sup>h<sup>130</sup>h<sup>131</sup>h<sup>132</sup>h<sup>133</sup>h<sup>134</sup>h<sup>135</sup>h<sup>136</sup>h<sup>137</sup>h<sup>138</sup>h<sup>139</sup>h<sup>140</sup>h<sup>141</sup>h<sup>142</sup>h<sup>143</sup>h<sup>144</sup>h<sup>145</sup>h<sup>146</sup>h<sup>147</sup>h<sup>148</sup>h<sup>149</sup>h<sup>150</sup>h<sup>151</sup>h<sup>152</sup>h<sup>153</sup>h<sup>154</sup>h<sup>155</sup>h<sup>156</sup>h<sup>157</sup>h<sup>158</sup>h<sup>159</sup>h<sup>160</sup>h<sup>161</sup>h<sup>162</sup>h<sup>163</sup>h<sup>164</sup>h<sup>165</sup>h<sup>166</sup>h<sup>167</sup>h<sup>168</sup>h<sup>169</sup>h<sup>170</sup>h<sup>171</sup>h<sup>172</sup>h<sup>173</sup>h<sup>174</sup>h<sup>175</sup>h<sup>176</sup>h<sup>177</sup>h<sup>178</sup>h<sup>179</sup>h<sup>180</sup>h<sup>181</sup>h<sup>182</sup>h<sup>183</sup>h<sup>184</sup>h<sup>185</sup>h<sup>186</sup>h<sup>187</sup>h<sup>188</sup>h<sup>189</sup>h<sup>190</sup>h<sup>191</sup>h<sup>192</sup>h<sup>193</sup>h<sup>194</sup>h<sup>195</sup>h<sup>196</sup>h<sup>197</sup>h<sup>198</sup>h<sup>199</sup>h<sup>200</sup>h<sup>201</sup>h<sup>202</sup>h<sup>203</sup>h<sup>204</sup>h<sup>205</sup>h<sup>206</sup>h<sup>207</sup>h<sup>208</sup>h<sup>209</sup>h<sup>210</sup>h<sup>211</sup>h<sup>212</sup>h<sup>213</sup>h<sup>214</sup>h<sup>215</sup>h<sup>216</sup>h<sup>217</sup>h<sup>218</sup>h<sup>219</sup>h<sup>220</sup>h<sup>221</sup>h<sup>222</sup>h<sup>223</sup>h<sup>224</sup>h<sup>225</sup>h<sup>226</sup>h<sup>227</sup>h<sup>228</sup>h<sup>229</sup>h<sup>230</sup>h<sup>231</sup>h<sup>232</sup>h<sup>233</sup>h<sup>234</sup>h<sup>235</sup>h<sup>236</sup>h<sup>237</sup>h<sup>238</sup>h<sup>239</sup>h<sup>240</sup>h<sup>241</sup>h<sup>242</sup>h<sup>243</sup>h<sup>244</sup>h<sup>245</sup>h<sup>246</sup>h<sup>247</sup>h<sup>248</sup>h<sup>249</sup>h<sup>250</sup>h<sup>251</sup>h<sup>252</sup>h<sup>253</sup>h<sup>254</sup>h<sup>255</sup>h<sup>256</sup>h<sup>257</sup>h<sup>258</sup>h<sup>259</sup>h<sup>260</sup>h<sup>261</sup>h<sup>262</sup>h<sup>263</sup>h<sup>264</sup>h<sup>265</sup>h<sup>266</sup>h<sup>267</sup>h<sup>268</sup>h<sup>269</sup>h<sup>270</sup>h<sup>271</sup>h<sup>272</sup>h<sup>273</sup>h<sup>274</sup>h<sup>275</sup>h<sup>276</sup>h<sup>277</sup>h<sup>278</sup>h<sup>279</sup>h<sup>280</sup>h<sup>281</sup>h<sup>282</sup>h<sup>283</sup>h<sup>284</sup>h<sup>285</sup>h<sup>286</sup>h<sup>287</sup>h<sup>288</sup>h<sup>289</sup>h<sup>290</sup>h<sup>291</sup>h<sup>292</sup>h<sup>293</sup>h<sup>294</sup>h<sup>295</sup>h<sup>296</sup>h<sup>297</sup>h<sup>298</sup>h<sup>299</sup>h<sup>300</sup>h<sup>301</sup>h<sup>302</sup>h<sup>303</sup>h<sup>304</sup>h<sup>305</sup>h<sup>306</sup>h<sup>307</sup>h<sup>308</sup>h<sup>309</sup>h<sup>310</sup>h<sup>311</sup>h<sup>312</sup>h<sup>313</sup>h<sup>314</sup>h<sup>315</sup>h<sup>316</sup>h<sup>317</sup>h<sup>318</sup>h<sup>319</sup>h<sup>320</sup>h<sup>321</sup>h<sup>322</sup>h<sup>323</sup>h<sup>324</sup>h<sup>325</sup>h<sup>326</sup>h<sup>327</sup>h<sup>328</sup>h<sup>329</sup>h<sup>330</sup>h<sup>331</sup>h<sup>332</sup>h<sup>333</sup>h<sup>334</sup>h<sup>335</sup>h<sup>336</sup>h<sup>337</sup>h<sup>338</sup>h<sup>339</sup>h<sup>340</sup>h<sup>341</sup>h<sup>342</sup>h<sup>343</sup>h<sup>344</sup>h<sup>345</sup>h<sup>346</sup>h<sup>347</sup>h<sup>348</sup>h<sup>349</sup>h<sup>350</sup>h<sup>351</sup>h<sup>352</sup>h<sup>353</sup>h<sup>354</sup>h<sup>355</sup>h<sup>356</sup>h<sup>357</sup>h<sup>358</sup>h<sup>359</sup>h<sup>360</sup>h<sup>361</sup>h<sup>362</sup>h<sup>363</sup>h<sup>364</sup>h<sup>365</sup>h<sup>366</sup>h<sup>367</sup>h<sup>368</sup>h<sup>369</sup>h<sup>370</sup>h<sup>371</sup>h<sup>372</sup>h<sup>373</sup>h<sup>374</sup>h<sup>375</sup>h<sup>376</sup>h<sup>377</sup>h<sup>378</sup>h<sup>379</sup>h<sup>380</sup>h<sup>381</sup>h<sup>382</sup>h<sup>383</sup>h<sup>384</sup>h<sup>385</sup>h<sup>386</sup>h<sup>387</sup>h<sup>388</sup>h<sup>389</sup>h<sup>390</sup>h<sup>391</sup>h<sup>392</sup>h<sup>393</sup>h<sup>394</sup>h<sup>395</sup>h<sup>396</sup>h<sup>397</sup>h<sup>398</sup>h<sup>399</sup>h<sup>400</sup>h<sup>401</sup>h<sup>402</sup>h<sup>403</sup>h<sup>404</sup>h<sup>405</sup>h<sup>406</sup>h<sup>407</sup>h<sup>408</sup>h<sup>409</sup>h<sup>410</sup>h<sup>411</sup>h<sup>412</sup>h<sup>413</sup>h<sup>414</sup>h<sup>415</sup>h<sup>416</sup>h<sup>417</sup>h<sup>418</sup>h<sup>419</sup>h<sup>420</sup>h<sup>421</sup>h<sup>422</sup>h<sup>423</sup>h<sup>424</sup>h<sup>425</sup>h<sup>426</sup>h<sup>427</sup>h<sup>428</sup>h<sup>429</sup>h<sup>430</sup>h<sup>431</sup>h<sup>432</sup>h<sup>433</sup>h<sup>434</sup>h<sup>435</sup>h<sup>436</sup>h<sup>437</sup>h<sup>438</sup>h<sup>439</sup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- 8 nū(nā)tha-nāmū saṁsūta-sā[gr]a-jal-ōttaraṇa-aka-chittah [\*] bhātuh sutō  
gunavati prātipādyā rājyaṇ śīmū=abhūd=rishi-samō vi — — —
- 9 -tvah || [\*] Tān=ōdāpādi kula-santatayō sadriśyām=vi(bi)bhāt-pratīvratā-guṇ-  
ābharan ājālāṁ [\*] gōtā-sūyām=iva mah-aṇṇasī Gōtrādē[vyām=A]-
- 10 shtīyikā-vihita-jamūni putra-varryah || [5\*] Yasyā(sva ? o s āh ?) Sthāvara-  
samjñikōdīya-vaśah pūjyō janayūh pitu[=Vi]i-ākhyō dīya sattamō — — —
- 11 -m=mānyah pramūtān āhah [\*] prakhyātō nripa-gōchayātō va(ba)li ganā(un)-pāpt-  
ādlokārah kūtī rīdhuh pūsavah satām=abhūmātō nā[tāmāhah]
- 12 Kēśa[vah] || [6\*] Danhiti is-sa tu Kēśa[śi] śva(sya) guṇāṇ=sity aka  
vi(ba)ndhus=sidī dōi-daunda-jahit ōttam-āsī śi(sa)chiva-pūjyā jayāt-sādhanah [\*]  
mū[vyā]-
- 13 -j ōjita-satā-sāra-turagah sī-Lōkanāthō [ur]ipō yasmā=chhāi-paramēśvriasya  
va(ba)huśō y[ī]m kshiyam<sup>1</sup> samikam || [7\*] Dauling'iyō
- 14 Jayatunga v rsha-s[ma\*]rē sadyah-[prajō]zō=ithuām nītu nīti-vidhānata(iō)=  
m(t)jhatmō mtya-pravishit-prajah [i\*] maty-ūpī lit-mu[ti\*]=va(ba)hu-  
[gu]-
- 15 nō vidvā[t pū]jyā[ś-si]i vadā sāivah rū[dlu(?)]-samīśrayah pātu-matir=  
li(b)dhā-p atīp ōdīyan || [8\*] Ity=āpta-mūti-sa-vimūchita-kṛtya-vastuh sī-  
Jīva-
- 16 dhāra ia-nripa[s=tr] — — — [pētya] [i\*] yasmā dadan sv(sva)-vishayam saha  
sādhanām sī-patā-pūpti<sup>2</sup>-kairāṇyā vihāya yuddham || [9\*] Tat-suta-rāja-  
pu[ti i]-
- 17 Lakshmanātha-[dīti]kēn=ā[jñ]i (?) A]gastya sv-gōhāsyā viā(bā)hmanasya Dēvasar-  
manah prapautiṇa Jeyasārma-sāmānāh pautiṇa dīya guṇa-[ja]-
- 18 nat-iti(i)lōshaya [Tō]shasārmanō vipasya putiṇa yathā-vidhī hut-  
āguy-āguy-āhita-Vu(Bu)dhā-svīmō[h\*] pramūtāmahasya sūnōh prāhita-gu-
- 19 na-guṇasya dhāmi-āja[nat. i (?)] Vri(Bri)haspati-sā[na]nō dūhita yath-  
ārthi-jan ābhyaichit-āthi datta-suvachanāyām Suvachanāyam Viā(Biā)hma-  
nyām=utpr-
- 20 mōna yath-āchāi-icharāna prāhita-ōbhaya-kulī-[pī]ptā-[jan na]nā vidita [bhūja]-  
va(ba)li - vi[vy]ā dīya-sādhu-janat - ōpibhūjyamāna - vibhācā = ōdār - ānvaymī  
dīyanmānā [vi]-
- 21 [lupt i]śśha-dōshīna mahāsāmānta-Pradōshasārmanā vijñāpitā vāya-  
Su[vvu]ṇṇa-vishayō mrigi-mahāsha-vaiāha-vy āgā sa[ī]i)srīp-ādibhīr=jath-ē-  
chchham=anubhūyamāna-grī[ha (?)]-
- 22 sambhōgī gahana-gulm-va[ī]ā-vitīnō kṛit-ākṛit āviruddh-ātavi bhū-khandō(ndē) ma-  
[yā (?)] dēv-vasatham<sup>3</sup>=kāmāyivū bhagavān=vidit-ātō=anūta-n-rāyana[h\*]  
sthīpāyita
- 23 [di i] mam=ōpari līta-piśādā[h\*] pādas=tatā bhagvntō=maravar-āṇṇa-dīnakāra-  
śāsadhara-Kuvērā-kinnara-vidyādharā-mahōraga-gandharīa-Vai una-ya[ksha]
- 24 bhūktā-vapushō=naulā-nāyana-ya satatā-ashtapushpikā-va(ba)li-  
chāra satā-pravrittayō tatra-kṛitā-sāmānyānā=cha chāturvidya-vrā(biā)hūa-  
n ā[vyā]nām
- 25 t āviruddh-ātavi-bhū-khāpda[h\*] tāmīō=bhūlēkhyā mātā pītōr=mama  
chā punya-prāri[īdhayō] saivātō(?)bhōgēn=ā[grā]hīna .

<sup>1</sup> Read m

<sup>2</sup> [The me're requires the syllable pū to be single, not a compound letter —H K S]

<sup>3</sup> Read 'tham

<sup>4</sup> The word may be read as kṛit ākṛit Vide also H 22 and 31

- 26 . [Lōka(?)]nūthēna(na) . . . praty[?] (??)  
parama .

*Second Side*

- 27 [Cut off in parts and illegible in the rest]  
28 . . . . . g . . . . . h . . . . . t . . . . .  
29 . . . . . dh . . . . . chatus chatvārin(m)sat-samvatsarē . . . . .  
la-va(ba)ndha-dāśen mka-sya . . . . .  
30 . . . . . [a]ta pūvāra Kanūmōtikō-pravāto dakṣiṇāra Panga-Vāpi(?)k-bhaya-  
giāmra-[s]mū paśchimāna Jayēśvara-tāmrāpatha(?)ra-l handa . . . . .  
31 . . . . . va(ba)la-mandahkū . . . . . mhatī na-Rarāśubha parhī . . . . .  
itv-ōvam-avadhrita-chatu[h\*]-simal . . . . . 2Suvu(vvu)ṅga-kṛit-īlrit . . . . .  
kha[nda] . . . . .  
32 . . . . . pattā[īrpitā] mahāsīmanta-Pradōśhaśarmanō mātū patr-rāya . . . . .  
y-ōpachayāya cīrḍiya-mathē Bhagavatō-nantī-nīrayanasya pūjā-vidhi-sampatibh  
33 [da]ttā-pratyēla-pāṭaka-bhūg ōdyama-l rid-vanika-bhatt-Ānantaśēva svāmi pātala  
9 bhittī-Dharmadāma pātaka 1 bhatta-Nēgadatta pātaka 1 bhatta-  
Kēśava pātaka 1 bhatta-Gada(?) . . . . .  
34 nandī pātaka 1 bhatta-Mēdīśōma pātaka 1 Udayachandora pātaka 1  
bhatta-Merōjśēdēva pātaka 1 Khalisha-kamānta(nu)ka-prabhā pātaka  
bhatta-Jayasōma . . . . .  
35 svāmi arddha-pāṭaka bhatta-Pūrnadāma drō 20 bha[ttā]-Vidēsa drō 20  
bhatta-Yajñadēva drō 20 bhutt-Āmaradēva drō 20 Lā[dra] (?) svāmi  
[drō 10 (?)] [bhatta]-Pūrna . . . . .  
36 ghōśla drō 10 bhettā-Ugrasōma drō 20 Mānōratha-śōmānam [Ra]vī[?] . . . . .  
Rāśūśchēlī-Bhikṣataśhrīta pātaka-dāya 2 Harīśarma drō 10 7 Janarōma  
drō 10 5 (?) . . . . .  
37 Virāda drō 10 5 (7) bhatta-Bhānu . . . . . [drō 10] [Kapa-Viśva-  
Khadga-Vadīra-Vichakshana-Pa(?)ti-Gōvarddhara(na) - Prabhāvarīsha - Vishnu-  
Andasū . . . . . Pitr kēśar-Artachara . . . . .  
38 ta (?) - Harshabhūti-Su[bhā(?)]ta Bhānā arddha Harśla-Mā[drā-Khā]śa . . . . .  
jūad=Vriddhidrōna . . . . . 20 Vidagdha-pra-  
ma(mu)kha pātaka 1 Kakka [drō] 20 Mahēśa (?) . . . . .  
39 Tē asōma-Janārdana Ānda-Pū[ga] (?) . . . . . Sādēśa (?) - [Śā]nāra drō 20  
Rudra-Vikasita-Divākara Harīśa(sha) - Vijaya-Vānana - Gōpīśarma-Ānanda-Mird-  
dhāra (?) . . . . .  
40 Sāśōba(nśrā?) - Lachhukā [bhā(h?)] pātaka 1 (?) na . . . . . Sākshma-  
bhūtēh pātaka 1 Rudra Dāmōdarābhyām pātaka Ānda-Nrisōma-Vidagdha-  
Janārdana [Upa (?)] . . . . .  
41 v-Skandā-I(ī)ś[na] . . . . . na . . . . . pati-Krishna-Bhava-Rudra Suraja-Jana-  
sōma-Vidagdha-Vappa (?) Dhriti-Avalipta-Kōnta(nu) (?) Vu(Bu)ddhadattasārma . . . . .

<sup>1</sup> The letters of this line also are almost illegible

<sup>2</sup> Compare the same word in ll 1 and 21

<sup>3</sup> This may also be read as *l'ōg* . . . . .

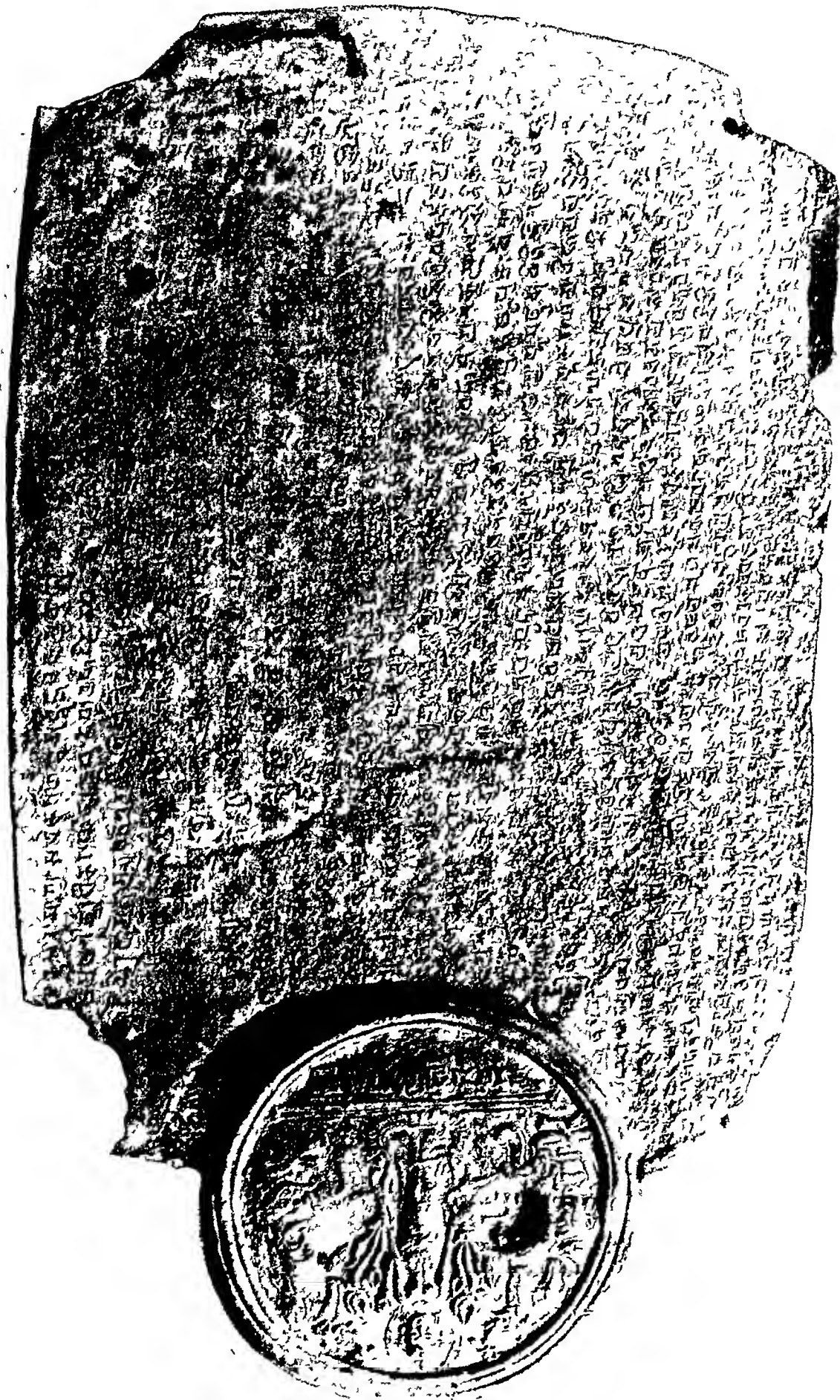
<sup>4</sup> Read *°egāw-asra*

<sup>5</sup> The letter af or fō seems to be the numerical figure 10, but I do not know what measure fō represents. Or it may be a proper name

# Tipperah Copper-plate of Lokanatha the 44th year.

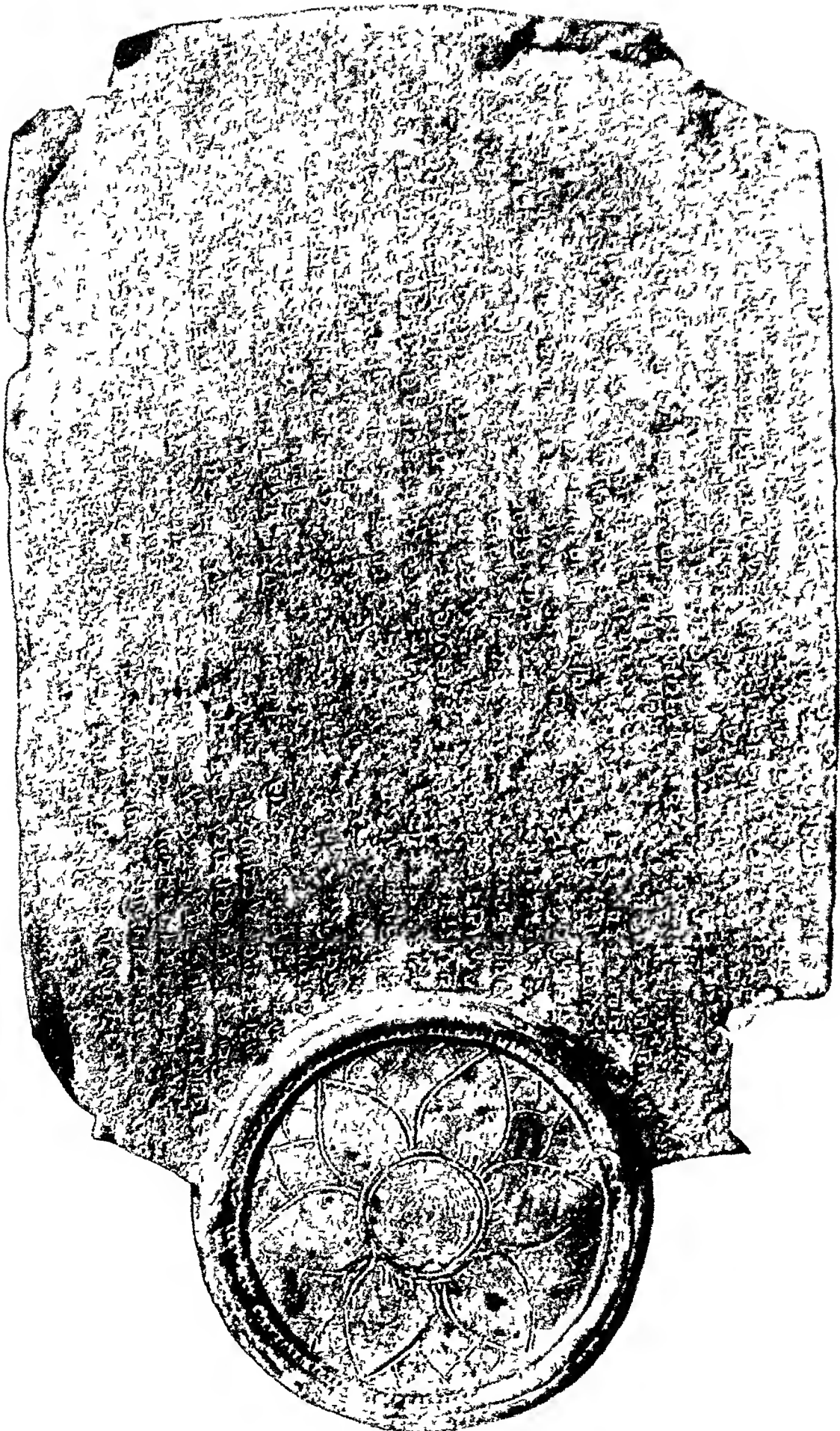
First Side

2 4 6 8 10 12 14 16 18 20 22 24 26



2 4 6 8 10 12 14 16 18 20 22 24 26

28 30 32 34 36 38 40 42 44 46 48 50 52 54 56



28 30 32 34 36 38 40 42 44 46 48 50 52 54 56

- 42 Vappa(?)śarma e n dhāma Navachak[ra] Jaya-Śiva-  
Vishnu-Sujātaśarma drō 20 Va(Ba)ndhu-Vēdaju-Lavvu-Dhriti-Jayā[mī]tra  
Dēva Śra(?)dhu-Vidēśa-Jīva Mahāsaka-
- 43 Vihi-Su(?)yata-Ugra [Pratōshaka artha-Adbhu-Santōsha-Dartagana-Ru(Rū)pa-  
Santu (?) - Vishnumitra Nistārana-Gōvinda-Kōnta(nna ?)l-Kanādu(bhu)gdha pa .
- 44 Vappa (?) - Sushēna-Lavvu-s k [Linga] Śōka Hamvō(mbō)-Śubha-  
Gunatōsha-Vappa (?) - Śōka-Vappa (?) - Atithi-Bhānu-Kshiraganda-Nidhi
- 45 Bhadra-Janārdana-Bhāskara-[Vrappa (?)] . . . [drō] 20 Dēvadatta  
diō 20 Dhanankara-bhatta-Vra(Bra)hmadatta diō 20 bhatta-Apadatta  
diō 20 Svāmīdatta-Vappa (?) - Chandra-Pana
- 46 Krishna - Harisha - Vikasita - Ma[nōratha] - Vrukasa Nayana Chitīa Vipāśchita Yaśha-  
Sukrita-Tōsha-Chandra-Vappa(?)m-Ahi-Markata-Chandra-Piāna - Nanda-sadhāna
- 47 bhātā-ādihīra diō 20 Kshēmabhūti pātaka-dvaya Vappa (?) - Dēva-  
Prasānta-Dudhusāmī-Prakāśa Gauna pātaka iāji Pri(Pri)yadāma drō 20  
Ānanda-Indrasvāmī diō [20]
- 48 Nārāyana-Haridēva-Chandrakēśa pātaka 1 bhātā-Sūta drō 10 bhātā-  
Piñchhaśēvasya pātaka 1 Nandagōp - Vana[mā]hī-Tri(Tī)lōchana-  
Kna'nya (?)
- 49 satī-ōpāyōgā pātaka Pūishnu-[Ahi] . [svā]mī pātaka 0 Samridha-  
Sangha - Santōsha - Jayaśarma - Daidava - Ivanti(nni ?) - Naraviyaya - Śambhuvijaya  
Guptanaya
- 50 bhātā=sāri diō 9 Priya diō 10 Madhu(?)vā Lakshmana-  
Dhanananda - Paraśāl Ōś(?) - Lāha Hāi - Dhriti-Ichchhadēva Gauna - dham (?)  
Mahārāja-Dādī(dhi ?)bhātā sāra pa vaka
- 51 [kri]tā bhāmāyas=tāmrapitē samārōpitā asya mātā-pitrōr=ātmanās=cha  
punya-prasav-ārtham=Bhagavad-A[na\*]nta-Nāīyanāya [ya\*]thā-likhita viā(brā)h-  
manēbhyaś=cha sāvatē(tō)-bhōgēn=āgra
- 52 shū sangava(m)-ti(tī)itha-[pū]m-ōpachiyamāna-sam[skā]ratvān=nripa-  
gaurv-ātithīya-pri(pri)atvāch=cha satatam=anumantavyāh pālani(ni)yās=cha  
danāch=chhīyō=nupāla[nam]
- 53 . dōshā-daiśa[nā]ya [Bha]gavatā [Vyā]sēna gītā(h) ślōkāh [i\*]  
Shashtim<sup>2</sup>=varshā-sahasrāmī svargō mōlati bhūmī-da[h i\*] ākshēptā  
ch=ānumantā cha tāny=ē[vā]<sup>3</sup> [|| 10\*]
- 54 . bhyō<sup>4</sup> yatuād=raksha Yudhishtīra [\*] mahi[m\*]  
mahī(hi)matāñ=chhīēshtha dānāch=chhīyō=nupālanam(m) [|| 11\*] Va(Ba)hubhir=  
vasudhā dattā iājabhis=Sagar-ādibhi[h i\*] yasya yasya<sup>5</sup>
- 55 phalam<sup>6</sup>=iti [|| 12\*] kritim [sā]ndhivigrahika-Prasānta[dē]vēna bhōgi-  
Bhavadāsasya drō 20 pāchaka-Vasu diō 20 bha n  
[diō 20]
- 56 vāchakatvōna Sudhāma (?) drō 20 Vira(?)ha drō 10  
9 utkhātā-kāmana(kāmana ?) - Naradattasya drō 10 9 prakritāya  
pādamāla[ya]
- 57 raka avisha . tatayā śa (?) sita .

<sup>1</sup> See note 5 on p 308

<sup>2</sup> Here should follow the words *naralē vasēt*

<sup>3</sup> Read *yadā bhūmis=tasya tasya tudā*

<sup>4</sup> Read ° m va

<sup>5</sup> Read *Pūrva dattām dvijātibhyō*

<sup>6</sup> Read *phalam* [||\*] Iti



## TRANSLATION.

(Ll 1-2) (From his camp or head quarters (?)) the *kumārāmātya*<sup>1</sup> and his office-staff notify the present and future auditors, (*mohāṣṭmāntas*), and *viśahayapati*, (district-officers), headed by the Brahmanas and *Āryas* with their staffs and with the chief business-men and people of the country—Let it be known to you—In this matter—

(Verse 1) Victorious is Śākura, by whom evils are destroyed and who<sup>2</sup> avoided Kāma (the god of Love) out of anger (?), (the god) whose image (is) in all ceremonies, and who for the three worlds' attainment of the happiness of stability divided his own person into eight forms, in each of which his greatness with regard to lordship etc., was equally (present)

(V 2) There was a prosperous king, sprung from the good family of the sage Bharadvāja-nātha,<sup>3</sup> whose sanctified and brilliant consecration was performed on his head by means of a shower of dust from the lotus feet of Śambhu—a king, of highly-known fame having right to (the use of) the majestic title of *adhir-mahārāja* (or *mahārājādhirāja*)—who for the destruction of (his) mundane existence exterminated his sins

(V 3) Of that high-souled person who was an abode of virtues, the noble son, the great feudatory chief (*Sāmanta*) Śrīnātha, of known prowess, who had gained in battle the wealth of valour, who was the chief vehicle of virtuous deeds, and who, like Bhagavān, could repel misfortunes by means of the delegates of his own supremacy, was a hero who displayed in this earth all attainable feats

(V 4) His accomplished son also, Bhavanātha by name, whose one thought was to cross the waters of the ocean of existence, transferred his rule to his brother's accomplished son and himself became glorious, like a *rishi*

(V 5) By him<sup>4</sup> was begotten, for the continuation of the family an excellent son, by his worthy (wife), Gōtrādēvī,—as greatly glorious as the greatness of the family (he self)—who was bright with the ornament of faculty to her supporting<sup>5</sup> lord, and who took her birth from Ashtāyikā (her mother)

(V 6) Of whom the mother's (Gōtrādēvī's) father's grandfather<sup>6</sup> was the prominent Brāhman named Sthāvara, the respected (maternal) great-grandfather was the chief Brāhman called Vira, the grandfather was the *pārasara* Kēśava, virtuous and able, held in high esteem by the good, who, being placed in charge of the army, was in touch with the king, a famous man.

(V 7) That daughter's son of Kēśava was King Lōkanātha, who was accomplished, who had always truth for his only friend, whose army was victorious by reason of the intellect of his counsellor, the great sword shining on his post like arms, and whose horses were the unguised essence of great strength, against him large armies of the *paramēśvara* (supreme ruler) were many times defeated

(V 8) "In obstinate battle with Jayatungavarsha he showed his readiness, he is expert in the matter of prescribing the right course to seekers (of instruction) in policy, his

<sup>1</sup> The plural number is used to indicate honour—cf "*vijñāpitā vāyam*" in l 21

<sup>2</sup> Or, "by whom Kāma was made to quit his body"—if we read "*Pāyēna*" in the fourth quarter of the verse

<sup>3</sup> The proper name is lost through corrosion

<sup>4</sup> The word "*tēna*" here may refer either to "Bhavanātha" or to "*bhrātuh suta*" (his brother's son). From the fact of Bhavanātha's placing his brother's son in charge of the administration and passing his days like a *rishi*, it seems probable that this pronoun refers to the brother's son and not to Bhavanātha himself, who may be supposed to have no issue

<sup>5</sup> The word *bibhrat* is, no doubt, brought in to point the comparison with the family greatness, which her husband was equal to supporting

<sup>6</sup> The use of the word "*prārīya*" (father's father or father-in-law's father) is rare

subjects are always pleased, and he is happy in making friendship this man of many qualities, dear to the learned, a resort to good people, and prone to (doing) universal good, of sharp intellect, has achieved majesty and prosperity"—

(V 9) Thus reflecting, having the object of his action well settled in accordance with the advice of his trusted (men), king Jivadhārana relinquished battle and gave away to that *lokānātha* (Lokanātha), who obtained a royal charter (*paṭṭa*), his own territories (*viśaya*) along with his army (*sādhana*).

(Ll 10-21) Through his son, prince Lakṣmīnātha, as *dūtaka* (envoy<sup>1</sup>) we are by the *mahāsāmanta* Pradōśhaśarman,—a twice-born man, bereft of all faults, of noble descent, whose resources are enjoyed by the Brāhmanas, the virtuous people and the community, who is known for his prowess and the strength of his arms, who had his birth in two families well known for the proper practice of (orthodox) customs, who was begotten of the Brāhmana lady, Suvachanā, who had a good reputation for bestowing desirable objects upon suppliants in accordance with their prayer, and was daughter of Brihaspati Svāmin, whose manifold qualities were widely known and who was intent on accumulating religious merit (?), and was the son of his (Pradōśhaśarman's) great grandfather Budha-Svāmin, an *agnyānta*<sup>2</sup> Brāhmana, who used to offer oblations to fires according to rites,—(by this Pradōśhaśarman), being the son of the Brāhmana Tōśhaśarman, who caused delight to Brāhmanas, *gurus* (superior persons) and the community, the grandson of Jayaśarma Svāmin, and the great-grandson of the Brāhmana Dēvaśarman, of the *gōtṛa* of Agastya,—(thus) intoned—

(Ll 21-26) "In the *viśaya* (district) of Suvvunga, in the forest-region, having no distinction of natural and artificial, having a thick network of bush and creepers, where deer, buffaloes, boars, tigers, serpents, etc enjoy, according to their will, all pleasures of home-life

I have caused a temple to be made and have had set up therein (an image of) the infinite Lord Ananta-Nārāyaṇa, who has shown favour to me. There, for the perpetual maintenance of *aṣṭapushpikā*,<sup>3</sup> *buli*, *charu*, *satra* to Bhagavān Ananta-Nārāyaṇa, whose person is adored by the chief gods, the *Asuras*, the sun, the moon, *Kuvēra*, the *Kinnaras*, the *Vidyādharas*, the chief serpent(-gods), the *Gandharvas*, Varuna, the *Yakṣas*, and [also for the residence of] Brāhmanas, versed in the four Vēdas, who have a community there, an endowment in this forest region, having no distinction of natural and artificial, has been granted with full title, for the increase of the merit of my father and mother and myself, by king [Lōka]nātha by a copper-plate grant"

(Ll 27-33) In the year 44, in the month of Phālguna, the forest-region, having no distinction of natural and artificial, in (the district of) Suvvunga, of which the four boundary lines were thus defined, viz on the east the Kanāmōtikā hill, on the south the limit-line of the two villages Pauga and Vāpikā, on the west portion of the *tāmra-pathara* (?) of Jayēśvara and on the north the tank of the *mahattara*<sup>4</sup> Ranaśubha—was recorded in this copper-plate grant and given for the increase of merit to Pradōśhaśarman and his parents and for the performance of the ceremonies of worship for the god Bhagavān Ananta-Nārāyaṇa in the *matha* made by him

[NB—No translation is here given of the lines 33-50, as they contain nothing but the names of the Brāhmana-dwellers on the granted piece of land, numbering over one hundred, and a definite statement of the measurement of land which they should individually or jointly occupy]

<sup>1</sup> [Perhaps, however, Pradōśhaśarman is envoy of Lakṣmīnātha—Ed]

<sup>2</sup> A Brāhmana who perpetually maintains and consecrates the sacred fires in his house

<sup>3</sup> I cannot explain this term [*Aṣṭapushpikā* occurs in the *Harsha charita*, c I, as denoting an 'eightfold offering of flowers' (in that passage, to the eight forms of Śiva), see the translation, p 15, n 3, and the commentator Śankara's note on the text—Ed]

<sup>4</sup> For a detailed exposition of what this word means vide Mr Pargiter's paper on "Three Copper-plate grants from East Bengal"—*Indian Antiquary*, 1910, p 213.



(Ll 51-52) These [measured] plots of land recorded in the copper-plate were given to him (Pradōshasūman) for the securing of merit to himself and to his M, and to Bhagavān Ananta Nārāyaṇa, and to the Brāhmanas mentioned above, with expectation of full title . . . should always be approved of and maintained by future kings, for the sake of enhancement of merit by worship of confluence and fire and because of respect for kings and regard for ties of hospitality. Most of these of gift are more important than the making of a gift. To show the way (that accrue from observance, etc.) these verses have been composed by Bhagavān Vyāsa.

(Ll 53-55) (Then follow three of the usual admonitory verses.)

(Ll 55) This was (recorded) by Pradōshadeva the Śiṅgha grāhaka (the ruler of Peace and War)

(Ll 55-57) These lines, again, contain a statement of the measurement of plots of land allotted to some of those who assisted in the production of the grant.

A list of donees and the portions of land allotted to them (lines 53-55 and lines 55-59)

Line	Name	Portion	Line	Name	Portion
33	Bhatta Arantadēva Svāmī	Patala 1	56	Bhatta Harshadeva	Drōṇa 10-7 = 27.
	Bhatta Dharmadāma	Patala 1		Bhatta Jambhaka	10 + 5 = 15 (?)
	Bhatta N-gadatta	" "	57	Bhatta Vajra	" "
	Bhatta Kṛṣṇa	" "		Bhatta Bhaṇa	10 (?)
33-34	Bhatta Gada(?)randin	" "		Kṛṣṇa	} of what is not clear
34	Bhatta Mēdhāsōma	" "		Vajra	
	Bhatta Lāṇachandra	" "		Klādga	
	Bhatta Manōjūradēva	" "		Vādara	
34-35	Bhatta Juvāsōma Svāmī	" "		Vielalalaga	
		" "		Pala (?)	
35	Bhatta Pūrnadāma	Drōṇa 20		Gōvardhana	} of what is not clear
	Bhatta Vidēva	" "		Prabhāvarsha	
	Bhatta Yajñadēva	" "		Vidhāna	
	Bhatta Amaradēva	" "		Andasiri	
	Bhatta Lādra(?) Svāmī	" " (?)		Pitrikṣar	} Portions not known
35-36	Bhatta Pūrnaghōsha	" "		Antachara	
36	Bhatta Ugrasōma	" "	38	Harshabhūti	
	Bhatta Manōratha	(Jointly) Patalas 2		Subhā(?)ta	
	Bhatta Ravi(?)ra			Bhanda	
	Bhatta Rāsānśchāla			Harsha	
	Bhatta Bhukshata				

Line	Name	Portion	Line	Name	Portion
38	Mādra .	Portions not known <i>Drōnas</i> 20 (?) of woodland <i>Pātaka</i> 1 <i>Drōnas</i> 20	11	Isāna	Portions not known
	Mahisa .			Patā .	
	Vṛddhidiōha .			Kṛishna	
	Vidagdha and others			Bhava	
	Kakka			Rudra	
38 39	Mahisa (-)	(Jointly) <i>Drōnas</i> 20 (?)		Samatā	
39	Fēja			Janasōma .	
	Sōma Janīrdana			Vidagdha	
	Anda .			Vappa . .	
	Nṛiga .			Dhṛitā	
	Sadēva .			Avahiptā .	
	Śankara			Konta ( ) .	
	Rudra .			Buddhadattasarmān	
	Vikasita			Vappasarman	
	Dvākara .		42	Navachakra . .	(Jointly) <i>Drōnas</i> 20
	Harisha			Jaya .	
	Vijaya .			Siva .	
	Vāmāna . . .			Vishnu .	
	Gōpāsarma .			Sujātasarmān	
	Ānanda .			Bandha	
	Nīrdhāra (?)			Vīdaja .	
40	Sutōshra . . .			Lavva . .	
	Lachhuka			Dhṛitā .	
	Sūksmabhūti			Javāmītra .	
	Rudra . . .	(Jointly) <i>Pātaka</i> 1		Dēva . .	Portions not known
	Dāmōdara .			Sra (?)dha .	
	Ānda . . .			Vidēsa .	
	Nṛisōma .			Jīva . .	
	Vidagdha .			Mahāsaka .	
	Janārdana . .	Portions not known	43	Vilva . . .	
41	Upatā (?) . .			Say (?)ta .	
	Shanda .			Ugra . . .	

Line	Name	Portion	Line	Name	Portion.
43	Pratōshaka . .	Portions not known	45	Dhanankara . .	(Jointly) Drōnas 20
	. Artha . .			Bhatta Brahmadata	
	Adbhu . . . .			Bhatta Apadatta .	Drōnas 20.
	Santōsha .			Svāmidatta vappa .	Portions not known
	Daitagana . . .			Chandra . . .	
	Rūpa . . . .			Pana . . . .	
	Santu (?) . . .		46	Krishna . . .	(Jointly)—but portions not known.
	Vishnumitra . .			Harisha . . .	
	Nistārana . .			Vikasita . . .	
	Gōvinda . . .			Manōratha . .	
	Kōnta (?) . . .			Vṛikāśa . . .	
	Kanādu(?)gdha .			Nayana . . .	
	Vappa (?) . . .			Chitra . . .	
44	Sushēna . . .			Vipaśchita . .	
	Lavva . . . .			Yajña . . . .	
	Linga . . . .			Snkṛita . . . .	
	Śōka . . . .			Tōsha . . . .	
	Hambō . . . .			Chandra-vappa .	
	Subna . . . .			Ahi . . . .	
	Gunnatōsla . .			Markata . . .	
	Vappa . . . .			Chandra . . . .	
	Śōka . . . .			Prāna . . . .	
	Vappa . . . .			Nanda . . . .	
	At-thi . . . .		47	Kshēmaabhūti .	Pāṭalas 2
	Bhānn . . . .			Vappa . . . .	Pāṭala 1 (each ?).
	Kshiraganda . .			Dēva . . . .	
	Nidhi . . . .			Praśānta . . .	
45	Bhadra . . . .	Drōnas 20 (?)		Dudhu-Svāmin .	Drōnas 20
	Janārdhana . .			Prakāśa . . .	
	Bhūskara . . .			Gauna . . . .	(Jointly) Drōnas 20 (?)
	Vappa . . . .			Priyadāma . . .	
	Dēvadatta . . .	Drōnas 20		Ānanda . . . .	

Line	Name	Portion	Line	Name	Portion
47	Indra Svāmīn	(Jointly) <i>Drōnas</i> 20 (?)	49	Guptajaya	Portions not known
48	Nārāyaṇa .	} (Jointly) <i>Pāṭaka</i> 1	50	Sūri . .	<i>Drōnas</i> 9 (?)
	Haridūva			Priya . .	<i>Drōnas</i> 10
	Chandrakṣa			Madhu (?) . .	} It is not clear if each of these men got one <i>ādaka</i>
	Bhatta Sūta .	<i>Drōnas</i> 10		Lakshana . .	
	Bhatta Pūṣṭhadūva	<i>Pāṭaka</i> 1		Dhanananda . .	
	Nandagōpa .	} Portions not known		Parasāla . .	
	Vanamali			Uka . .	
	Trilōchana .			Indra . .	
	Khanya .			Harī . . . .	
49	Pūjashna . .	} (Jointly (?)) <i>Pāṭakas</i> 9		Dhṛiti . . . .	
	Alu . .			Ichchha . .	
	. Svāmīn			Dēva . .	
	Sampradha .	} Portions not known		Gana . .	
	Sangha . .			Mahārāja . .	
	Santōsha . .			Dadibhata . .	
	Jayasārman .		55	<i>Bhōgin</i> Bhavadāsa .	<i>Drōnas</i> 20
	Dadava . .			<i>pāṭaka</i> Vasu . .	" "
	Ivanṭi(nni ?) .		56	<i>rāchala</i> Sudhāma (?) .	" "
	Naravijaya . .			Vira(?)ha . .	" 10 + 9
	Sambhuvijaya . .			<i>utkhāta kārmana</i> Nara-datta	" 10 + 9 = 19

N.B.—It must be remembered that many more names have become illegible and lost, and in some places the portions of allotment stated in the document could not be ascribed to the proper persons

## No 20 —MADAGIHĀL INSCRIPTION OF SAKA 1033, ETC

By LIONEL D BARNETT

**Mādagihāl**—"Margeebal," as it is spelt on the Indian Atlas sheet 40 (1852), or "Mad-  
gyal" according to the quarter-sheet 40, S E (1905)—is a village in Jat State,<sup>1</sup> situated in lat  
17° 7½' and long 75° 27½'. The ancient name was Mālige, and hence *Mādagihāl* must mean  
"waste of Mālige." The present inscription was found on a slab lying there in front of the

<sup>1</sup> Jat is a small native state, the Agency of which is attached to Bijāpūr District. The name is spelt "Jatb" in recent official publications, e.g. the *Bombay Places and Common Official Words* (1878), the Indian Atlas quarter sheet 40, S E (1905), and the *Imperial Gazetteer*, new edn., Vol XIV, p 71 (1908). But this is quite wrong. The true name is *Jat* or *Jatt*, and the ancient name, attested by a local inscription, was *Jatt*. The Indian Atlas sheet 40 of 1852 spells it *Jutt*, which is quite correct, according to its method of transliteration

temple of Mahādēva in the village, and an ink-impression was prepared for the late Dr Fleet, which is now in the British Museum. The stone is rectangular, with a rounded top, on which are sculptures, viz in the centre a *linga* on a stand, to the proper right a priest half turned towards it and half facing to the front, and apparently holding some offering towards the *linga*, while wearing a veil (?) hanging from his head, to the proper left of the *linga* a scimitar and a bull, above these, the sun (right) and moon (left). The inscribed area below this is about 2 ft 2½ in broad and 1 ft 2 in high.—The character is good regular Kanarese of the end of the twelfth century, resembling that of the Kurgad inscriptions (above, Vol XIV p 265) with similar floral and animal decorations and flourishes. The average height of the letters is  $\frac{1}{16}$ . Short *u* is several times written with the *avagraha* character which properly denotes the absence of a vowel. The reason for this curious practice is that as the Kanarese people for ease of pronunciation usually inserted after a closed consonant a short *u* sound, which was commonly written in full (e.g. *tata*, l 9), in order to relieve the harshness (as they felt it) of the sound of the unvocalised consonant, some of them went so far as to confuse this secondary *u* with the *avagraha* sign denoting the very absence of a vowel which had led to the insertion of the *u*. Hence the *avagraha* came to be regarded as denoting short medial *u*, both primary and secondary. This *u* as denoted by the *avagraha* I have transliterated by [u]. Examples of it for primary *u* are *s[u]lhamam* (l 2) *g[u]narati* (l 36), *[u]tuhilipa°* (l 39), *ant[u]* (ll 39, 86), *ep[u]l-* (ll 41-2), *-l[u]mud-* (l 80), *-g[u]n-* (l 82), *Sambl[u]* (l 82), *her[u]tt* (l 93). In other cases here where we find the *avagraha* written at the end of words, though it cannot be decisively proved that it is meant to denote *u*, yet this inference seems most probable, in view of the phonetic conditions of the period<sup>1</sup> such cases are *-sanlar* (l 10), *vilasad-* (l 33) *dir-* (l 34), *enippal* (l 46), *-mahibhrat-* (l 48) *bitter* (l 78) *pārtihūmāndrān* (l 90). Some other features of the writing are worth notice. The guttural nasal appears in *mangalam* (l 94). The cursive forms of *m*, *y*, and *ṛ* (above, Vol XII p 335) all occur. That of *m* is very common (47 times in ll 1-70), that of *y* is found once, in *Jayamtan* (l 38); and that of *ṛ* appears in *vidad-* (l 26) *Kēśava-* (l 67) *Vuppim(ṛa) Karuttā-Garuḍa* (l 77), *-ānnava-* (l 82), and *rasumharām* (l 88). The subscript *t* is often written in its full form. The word *ṛi* is regularly written in a flourished conventional form. The anusvara is sometimes a small circle above the line, sometimes (in modern fashion) a large circle on the line.—Except for four Sanskrit verses (nos 1, 37-9), the language is Old Kanarese. The rchaic *ḷ* is preserved in *Chūḷana* (l 21), and falsely substituted for *l* in *baḷasūda* (l 31), *negardaḷu* (l 37), *tannoḷe* (l 44) *ainnaḷe* (l 48), *koḷagad-* (l 59 f), and *-āḷi* (l 91), it is changed to *ṛ* in *negardam* (ll 9, 11-2, 18, 35, 82 f), *nōṛḷpad-* (ll 20, 49), *negardaḷu* (l 37), and elsewhere it has been replaced by *l*. Sporadically *ay* becomes *ey*, as in *nileya°* (ll 4, 49), *visheya°* (l 9), *āleya°* (l 15), *āsreya°* (l 33), *hrīḍya°* (l 79); initial *ya* becomes *ye* occasionally, in *-yesam* (l 14), *-yesō°* (ll 25, 34, 47), *yetiṣam* (l 82), *yema°* (l 83), *yejamānam* (l 85), *yeth-ēṣṭa°* (l 87), and conversely *ey* becomes *ay* in *-ranṭayarallī* (l 24), *elayan* (l 64), *ludūyaya* (l 67), *battayim* (ll 70-1), *manaya* (l 72), *horayalu* (l 75), *kattayam* (l 78), *dkarayam* (l 83) *nadayisi* (l 87). In l 73 we find the common title *Yādava-Nārāyanas* pelt as *Ādava-N°*. This variation may be connected with the frequent change of initial *ā* to *yā*, which might have led sporadically to the reverse change of *yā* to *ā*, but this explanation is hardly satisfactory. As the same peculiar form is found in other inscriptions (*Ādava-iamaṣ°* in the Srūtūti inscription of A D 869, above, Vol XIII, p 177, *Ādava-kūla* in a Nidagundi record of Śaka 1152 Viṣaya, l 8), it is quite possible that *Ādava* is the original name of the family, and *Yādava* a Sanskritised form serving to support an imaginary pedigree. The *upadhmāniya* occurs in *bhivinaḷp°* (l 90). There is change of *vy* to *by* and of *vr* to *br* in *-byāpaka-* (l 34), *-byāpāram* (l 34),

<sup>1</sup> Of course this conclusion cannot apply to texts of an earlier period, and even in records of the late 12th century and subsequently it is not legitimate to transliterate the *avagraha* at the end of words as *u* except in the case of records like the present one, where it is *ṛi* used to denote primary *u*.

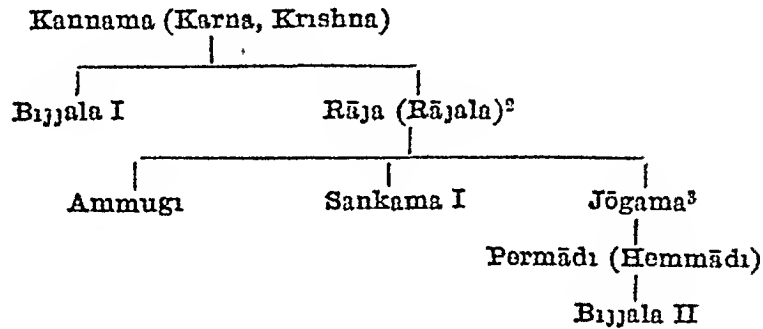
*patibrate* (l 36), *-brāt-* (l 36), *-byāpāra-* (l 40), *-brāta* (l 45), *-brāja* (l 48), *byarahāri*<sup>2</sup> (l 61), *diḅya-* (ll 70, 87), *-brātīmān* (l 80) In the verse parts *p* is changed to *h* only in the punning phrase *hen-mādi Hemmādi* (l 12) and in *ulihim* (l 32) and *hriidum* (ll 82, 94), in the prose initial *p* and *h* are both found Among the words of lexical interest may be mentioned *pranamjula* (l 20) *prapēsala* (l 21), *bīlu* (l 22), *utkamala* (l 31), *kale* with apparently the meaning of "building" (l 32), *udvīmāna* (l 48), *pragēha* (l 50), *āvaṭa* (l 60), *nala-mellu* (ll 66-7), *siṃgaṭallige* (l 67), *mamtaike* (l 68), and *keru* (l 93) The verb *keru* is not given in Kittel's Dictionary, but Gangadhar Madhwalaswami Taimani in his *Śābda-mañjari* glosses *keru* by (1) *prahāsisu* and (2) *datt=āgu*

The record is a composite one, chronicling donations made at different times to the same pan of temples After invocations of Śiva (v 1), Gaṇeśa (v 2), Śiva-Sōmanātha (v 3), and Śiva Bijjēśvara (v 4), the author describes Kuntala as situate in Bhairata kshētra (v 5 ll 7-8) In the *nād* of Tarikādu in Kuntala is the city of Mangalivēda (v 6, ll 8-9) In the lineage of rulers of Mangalivēda was born Kannama, his son was Rāja, his sons were Ammugi, Sankama, and Jōgama (v 7, ll 9-10) The valiant and glorious Jōgama's son was Hemmādi who in turn begot Bijjala (v 8, ll 10-12) To the glories of Bijjala, the founder of the Kalachuriya kingdom, the author devotes three stanzas (vv 9-11, ll 12-18) Bijjala's son is Sōma (Sōyi-dēva), who is now reigning in imperial splendour, and has conquered the Mālavas, Chōḷas, Nēpālas, Kaṅgas, Pāñchālas, and Gūrjaras, and receives the homage of the Gaudas, Pāndyas, Malayālas, and Varālas (vv 12-16, ll 18-27) Then comes the formal preamble referring the document to the reign of Rāja-Murāri Sōyi-dēva, with the usual Kalachuriya titles (ll 27-30), followed by verses in praises of Māḷge, the modern Mādagiḥāl, in the Tarikādu *nād* (vv 17-9, ll 30-4), and of its *prabhu* or sheriff Bijjaya Nāyaka and his wife Sāvitrī dēvi or Sāyiyakka (vv 20-9, ll 31-48) His pedigree is as follows Malla Gaunda begot Balla Gaunda, who begot a second Malla Gaunda, who begot by Muddiyakka-Bijjaya (vv 20-3, ll 34-9) Bijjaya is distinguished as a statesman, warrior, poet, and master of the Kannaḍa tongue (v 27, ll 43-5) He has built a temple to Śiva-Sōmanātha, with the title Rāja-Murāri Sōmanātha, in compliment to the king, and another to the same god under the title [Sudēśi]-Bijjēśvara, after his own name, and has caused a pond to be made beside the latter (vv 30-2, ll 48-53) Then follows a series of formal endowments for these establishments by Bijjaya Nāyaka and other benefactors, apparently all of the same date, which, as we shall see below, is A D 1172 (ll 53-68) Immediately after these comes a second series of endowments to these temples, dated in the reign of the Kalachuriya Sankama (ll 68-73), followed by a third set belonging to the reign of the Yādava<sup>1</sup> Bhīllama (ll 73-8) We are next introduced in four verses (vv 33-6, ll 78-83) to an eminent Śaiva divine, Lōkābharana,<sup>2</sup> and his equally distinguished disciple Kalyānadēva, and then is registered the transference of the two temples with their estates to the trusteeship of Kalyānadēva by Bijjaya Nāyaka (ll 83-6), with regulations for discipline (ll 86-8) and commonitory verses (ll 88-94).

<sup>1</sup> Here spelt *Adava* see above

<sup>2</sup> This must be the same as the Lōkābharana mentioned in a record of A D 1142 at Dāvangeṭe as having a grant made in his favour by Vira Pāndya-dēva (*Mysore Inscr.*, p 16)

The pedigree of the Kaḷachurya dynasty given above is of importance as confirming those given by other records, on which see *Dyn Kanar Distr*, p 468 ff. We have thus the definitive lineage<sup>1</sup> —



The date of the first series of endowments is given on l 56 as Śaka 1093, Nandana; the *amāvāsye* of Phālguna, Sunday, an eclipse of the sun. This is irregular. Either the Śaka or the cyclic year must be wrong. On the former assumption the details are altogether false, on the latter hypothesis we arrive at more satisfactory results. If we substitute for Nandana the previous year, Khara, which actually corresponded to Śaka 1093 expired, we find that the given *tithi* was current on Thursday, 27 January, A.D. 1172, ending about 1 h 21 m after mean sunrise. On this date there was actually a solar eclipse, occurring 1 h 32 m after mean sunrise (*Indian Calendar*, p 122), and hence we may accept it, in spite of the discrepancy in the cyclic year and the week-day<sup>4</sup>.

The geographical names mentioned are rather numerous. We have Kuntala (l 8), the *Tarikādu nāḍ* or county in which Mādagihāl, with probably the whole of Jat State, was included<sup>5</sup> (ll 9, 30, 60, 69, 73, 77), Mangalivēda (l 9), Kālāñjara (ll 27-8), Mālige (ll 31-2, 34, 55, 58, 78, 85), Sanskritised as Mālikā (l 51), Vāsumbiga (l 58), Lōnāra (ll 59, 69-70), Kolanūr (l 69), Chendike-vetta, or "hill of Chandike" (l 70), Dongarigāve (ll 71, 74); Sanambade (l 71), and the lists of countries in ll 13-16, 21-2, 25. Mangalivēda may be safely identified with Mangalvēdha in Sāngli State ("Mungulvera" on the Indian Atlas), which lies in lat 17° 31' and long 75° 03'. Another form of the name is *Margalavēshṭaka* (*Dyn Kanar Distr*, p 520), and although *-vēshṭaka* looks like a Pandit's etymology, it is quite likely that we should spell the name here, as in other cases, as *-vēdha*. On Kālāñjara see *Dyn*, p 469<sup>6</sup>. As to Mālige, see above, p 317. There are two villages named Lōnār in the neighbourhood of Mādagihāl, the nearest is in lat 17° 14', long 75° 27'. Kolanūr is not easy to identify

<sup>1</sup> It may be noted that the Jat inscription to which I have referred above (p 317, n 1) states that Kannama (whom it styles *Kahnama*) was the son of the Mahāmandalēśvara Asagrasa, and omits to mention Bijjala I and Sankama I. Its authenticity however is rather doubtful, though it can hardly be later than the 13th century: it refers itself to the 2nd year of the Chālukya-Vikrama era, the cyclic year Pingala, in the reign of Tribhuvanamalla (A.D. 1077-8), and at the same time to the reign of Bijjala II, which is impossible.

<sup>2</sup> The name *Sandai āja* given in *Dyn Kanar Distr*, p 468, perhaps arises from the error of taking the relative verb *sanda* as a proper name.

<sup>3</sup> This must be the Jōgamarasa mentioned in *Dyn Kanar Distr*, p 448, as being "the lord of the *Tarikādu* [read *Tarikādu*] *nāḍ* and the *Mandalēśvara* of Mangalavāda [read *Mangalivēda*]" and a father in law of Vikramāditya VI. He is also mentioned in *Ep Carn XI*, Dg No 42 (p 88), as *Tulikāda* (read *Tarikāda*) Jōgama-nripam.

<sup>4</sup> I have again to thank Mr Sewell for checking my calculations.



<sup>5</sup> In l 62 mention is made of 900 towns, which perhaps denotes the extent of *Tarikādu*.

<sup>6</sup> It may be added that the modern town of Nidugal was also sometimes called Kālāñjana (*Ann Report of Mysore Arch Dept*, 1918, p 21).

The word *Kolanūr* elsewhere has become *Konnūr* (above, Vol VI, p 25), and in the neighbourhood of Mādagiḥāl there are two villages with names suggestive of it, namely Konikonūr ("Konee Kunnoor" in the Indian Atlas), in lat 17° 10½' and long 75° 27½', and Darikonūr ("Dureh Koonoor" in the Indian Atlas), in lat 17° 1½' and long 75° 26½'. Dongarigāve is also of uncertain site, for we find more than one village named Dongarigaon, the nearest to Mādagiḥāl is in lat 17° 28' and long 75° 29'. Sanambade is the 'Sunburra' of the Indian Atlas, in lat 17° 8½', long 75° 25'.

TEXT.<sup>1</sup>

[Metres vv 1, 37, 38, *Anushtubh*, vv 2, 6, 7, 12, 17, 19-22, 26, 28, 32, 34-36, *Kanda*, vv 3, 11, 14, *Utpalamālā*, v 4, *Śāridūlarīkrīdita*, vv 5, 8, 13, 23-5, 30-1, 33, 41, *Mattēbhavīkrīdita*, vv 9, 40, *Mahāśragdharā*, v 10, *Sragdharā*, vv 15 6, 18, 27, 29, *Champakamālā*, v 39, *Śālinī*. In vv 18 and 19 the *prāsa* is slightly irregular *l, l*, and *l* are used as equivalents]

- 1 Ōm<sup>2</sup> Namas=tumga-śīaś-chumbi-chamdra-chāmara-obūravē tīalōkya-nagar-ārambhā-mūla-stambhāya Śambhavē || [1\*]  
- 2 Śīi-Gananāyakan=anagham śrī-Gauīi-tanujan=agra-o(pu)tram dēvam bhōgi-vibhūshana-nāda(tha)m iāgadīn=emag=īg=avighna-padamam s[u]khamam || [2\*]
- 3 Ōm<sup>3</sup> Śīmad-anamta-yōgi-jauatā-vīnutam nata-dēva-rājan=uddāma-Manōja-rāja-haranam dhṛita-iājita-rāja-bimbakam bhīma-Gaj-āsua-pra-
- 4 vara-charmma dhaīam vījūt-Āmdhak-āsuaīam piēmāde Sōmanātha-nīle(la)yam paṇpālīsut-ukke samtatam || [3\*] Śīi-rūmā-īaman-Ām-
- 5 bujāta-bhava-pūjy-āmghri(ghīi)-dvaya-śrī-lasam-nīrṇjam nata-siddha-kimpuruśa(sha)-gñbbān-augha-vidyādhaīam tārā-rāja-viājūt-ōm-
- 6 nata-jatā-jūtam Hīmādrīmdīaj-ādhāīam iakshīsut-irkke dēvan=atulam Bijjēśva-ram lōkamam || [4\*] Sphuraḍ-ambhō-
- 7 mīdhī-vēle mū-valase Jambū-dvipav=atyamta bamdhurav=ā dvipada madhyadalli sogayikkum bām barām nīldu Mamdarav=ā Mamda-
- 8 ra-dakshina-stha-Bharata-kshētīam jagam-nētra-bhāsurav=ā kshētra-vadhū-śīrō-janīta-lilā kumtalam Kumtalam || [5\*] Enīp=ā dēsada to-
- 9 dav=emd=enikum Tarīkāra(da) nādu tad-vīshe(sha)yakk=āsya-nībham Mamgali-vēdam jana-ramnyam tatu-pur-īsar=avar=amuvayadolū || [6\*] Negardam Kamnaman=ā-
- 10 tana magau=esadam Rāja bhūbhujam tanu-mahīpamg=ogedar=tripuruśa(sha)ra vol=Ammugi-Samkama-Jōgam-āmkai=apagata-sa(śa)mkai[u] || [7\*] A-
- 11 var-olage || Vī(vrī) || Jagad-īsam chalad-amka-Rāman=adatam vī-āīi-bhūp-āpaham negardam vīrutan=ādi-iāja-balavat-tējō-gamam Jōgamam negardam tat[u]-suta-
- 12 n=uddhat-ārī-balamam hen-mādi Heīmādi tām negardam tatu-sutan=īshita-<sup>4</sup> chātaka-nav-āmbhōbhrij jalam Bijjalām || [8\*] Para-nārī-sōdaram bhū-vīnutā-subha-
- 13 tar=āditya-dēvam pratāp ōddhura-Lamk-ādhīśvaram Gūrjjara-Magadha-Kalīng-Āmdhra Saurāshtra-Vēmg-īśvara-bāh ābhīla-sau(śau)ryya-prakata-kudha-



<sup>1</sup> From the ink impression

<sup>2</sup> Represented by an ornamental symbol formed of three *sanllas* one over the other, with a ring round the upper two

<sup>3</sup> Represented by a symbol similar to that used on l. 1.



- 14 ra-vīspā(sphā)ra-vajram narēmdī-ābharanam van-ibha-kamthīra-avan-atula-ye(ya)sam  
Bijjala-kshōnīpālam || [9\*] Lālam bāl-goṭṭa kōl-gott=ulīdan=ulīdan=ā
- 15 Chēramam biramam Nēpālam kād āle(la)yakk=eydīdan=atibhayadum sau(śau)ryya-  
sampattiyam Pāmechālam chāl=āda nālāl=e-
- 16 msi baidukidam bhīma-samgrāma-kālī-lōlam Chōlam dītam bamdapan=enal=  
adatam Bijjala-kshōnīpālam || [10\*] Amtum=alladeyam || Rā-
- 17 ja-mah-ābhīdhānamane chamdranol=apratīma-pratāpad=ā rājatēyam mīdāgha samay-  
ālakanol=ūjjita-sāibbhabhaumam=emb=i jasamam dīśī-
- 18 kariyol=allade vani-nrīpālarālī rāīāpsal=īyad=īmtu negaidam vibhu dōi bhal-  
chakrī Bijjalām || [11\*] Ka || Ātana tanayam lōka-khyātam kāmā-mikā-
- 19 ya-rājita-Lakshmi-jītam Rāya-Murārī sa-bhīt-ānata-bhūpa-kumuda-sōmam Sōmam ||  
[12\*] Nala-nītam Bahī-rāja-nītan=atulam Mā-
- 20 mdhāta-nītam prīmamjula-rūp-ōmnatayam sudāna-tatīyam mānatvadim nōrppad=  
emd=e(ī)le bamnippudu sōdas<sup>1</sup>-āvanīpa-chānīti-piabhāva-pra-
- 21 pēsa(śa)lanam śī-Giri-durgga-malla-vibhuvam Sōm-āvanīpālanam || [13\*]  
Amtum=alladeyam || Mālavānam tadam-gadīdu Chōlana pam-
- 22 dale-gomdu samda Nēpālana hemna bhīvan=īrad=ettī Kalīnganan=īkkī mettī  
Pāmechālana māleyam mūrīdhu(du) Gūrjjaranam tarīd=ottī Sōma-
- 23 bhūpālakan=amma bāppu bhalarēy=ene samdan=ilātāl-āgradol || [14\*] Enag=ina-  
Sōma-bhūpan=arī-bhūpa-jay-āmganeyolu nī-
- 24 ramtaram manav-clas-ūppan=ākey=īral=ātana sammdhīvalli nīpud=īmt=enīg=īdu  
dharmmav=allad<sup>2</sup>=adaṣum desey=amtadol=ūppen=enda dīg-vauit[e\*]ya-
- 25 rallī tam-nrīpa-ye(ya)sōmgane mānade mātāu=āduvalū || [15\*] Vinamita-Gaula-  
Pāmdya-Malayāla-Varāla-nrīpāla-jāla-mamdana-
- 26 manī-mālikā-ūchura-mamjariyūmdame pumjū=āgī ramjane-vaded=āgal=ēm sogayis-  
īrppudo tamna pad-āravūmdav=emd=enal=alav=am-
- 27 tat=īmtut=emp=amtute Sōma-dharādī(dhī)nāthānam<sup>3</sup> || [16\*] [☉] Svastī samasta-  
bhuvan-āśrayam Śrī-Prithvi-vallabbam mahārājādhuājam paramēśvaram Kā-
- 28 lāmjara-puravar-ādhiśvaram suvarnna-vrīshabha-dhvajam damaruke-tūryya-nīr-  
gghōshanam chalad=amka-Rāma śrīmat-Kalachuriya-
- 29 bhuja-bala-chakravartī Rāya-Murārī-Sōyī-dēva-vijaya-rājyam=uttarōttar-ābhīvrīddhī<sup>4</sup>-  
pravarddhamānav=ā-chamdr-ārka-tā-

- 30 ram salūttam-īro [1\*] tatu-pāda-padma-ōpajīvi ||  Ka  Nīrutam Tarīkād=

emb=i vara-dēśa-śrī-vīnūta-padma-kara-pamkaruham tān=ene lakshmi-

- 31 bharitam Mālige dhai-āhge=amt=adu rayyam || [17\*] Bālā(la)sīda namdan-  
āvalīgalūmd=ālardd(rd)=utukamal-ākaramgalīm vīlasita-vēda pāragara tīmtīnī-
- 32 yim Bhrīgu-vīdhey=ōjarīm nelasīda dēvatā-kalegalīm Bharat-āgama-yukta-gāyīnī-  
kulad=ulhīm dhar-āhge budh-āhge Mālige rayyav=ā-
- 33 galum || [18\*] Alakā-purīy=ene dhanad=āvalīyūmd=Amarāvatiy=ene vibudh-  
āśre(śra)yadīm vīlasad[u]-Bhōgāvatiy=ene re(sa)le bhōgīgalīm babā-
- 34 ppu Mālige rayyam || [19\*] Ā purad=adhipam prabhu dīg[u] hyāpaka-  
nīm(nī)rmala-ye(ya)sō-vītānam nūta-Lakshmi-patī parōpakāra-byāpāram Malla-  
Gaumdan=udhdha-

<sup>1</sup> Read *śōdas*

<sup>2</sup> Perhaps to be corrected to *nāthana*.

<sup>3</sup> The *d* is not quite clear we might also read *ālī=af*.

<sup>4</sup> Read *-ābhīvrīddhī-*.

- 35 ta-mallam || [20\*] Negardam tat-tanayam chāru-guṇam śrī-Balla-Gaundana-  
ātana tanayam jagati-jau aīka-hita-mamtra-guṇam prabhu Ma-  
36 lla-Gaundana-anupama charitam || [21\*] Ātana sata nute g[u]navati Sit-  
Ātandhati vivēka-vidyādhare bhū-pūte patibrate dāna-bhāt-ōmnate Muddi-  
37 yakkan=olpim negardalu<sup>1</sup> || [22\*] Vi(vri) || Vara-tad-dampatigalg=ndāttan=  
atulam śrī-Śāmbhugam Gaurigam Harigam Lakshmīgav=ā sur-ādhipatigam Pau-  
38 lōmīgam Shīpamukham Smara-rājam vilassa(saj)-Jayamtan-uditam sat-putran=ād=  
amt-u=ādaiadim Bij[j\*]aya-Nāyakam tanayan=ādam  
39 dhātri bāpp=embinam || [23\*] Vīdit-āsā gaja māloy=amt-ire sa-padmam cham-  
dian=amt=[u]tikalāpa-dalam Vāsagiy=amt[u] bhāsura-bhujamg-ādharan=ambhō-  
40 dhiy=amt=udita statya Sarasvati-gana-yutam sūhitya-vidyādharam vīditam Bijjaya-  
Nāyakam vitarana-byāpāta-kēli-vidam || [24\*] Dhanamam sam-  
41 varipalli chimte ripu-vargam tamnan=āmtali bhiti nitāmtam sakal-ārta(rtthi)  
bēdid=edeyolu lōbam ditam tamnol=ill=ene nīschimtate vi(vi)ra-vritti vip[u]-  
42 l-ōdāratav=emb=i gunakk=enasum Bijjaya-Nāyakam gaurav=enippam bhūtari<sup>2</sup>-bhū-  
bhāgadolu || [25\*] Tamn=ārjyasid=arttham nīmt=umn-umnām brāhma-  
43 narggav=ā dēvarggam mamnisi Bijjaya-Nāyakan=umnatan=ōi-ante kottu jasamam  
padedam || [26\*] Kalachuri-rāja-rājya-grīha-dīpakan=emba mabat[t\*]vad=ēlge  
44 tamnole(le) ripu-rāya-damduge padiggahan=emb=urn-vīrad=ēlge tamnole budhar-  
iye varnna-kavi Kamnada-jānan=enippa balme tamnol[e]  
45 nelasalk=udāttan=ene Bijjaya-Nāyakan=irdan=urbbiyolu || [27\*] Ātana vallabhe  
kāntā-brāta-śūōmanī sarōja-lōchane vasudhā-māte-  
46 j=enippal[u] vīditam māt=ōm Sāvitrī-dēvī mahimā-gunadim || [28\*] Jana-nute  
hamsa jāne vibhu-Bijjaya-Nāyaka chitta bhrimga-padmī-  
47 ni kala-hamsa-gāminī lat-ānga-vīlāsini Sāyiyakkan=olpina kanī dāna-śīle guṇa-  
śīle ye(ṛa)śō-dhike nitya-punya-bhāginī Ratī Gaurī Śi(Si)tey=e-  
48 nip=amnale(le) dēvi dhātātāl-āgradolu || [29\*] Vinut-ōrbbi-vanit-ot-kūritav=ene  
Dēvēmdr-ōdvimānam dal=emd=ene bhakta-braja-pumnya-pumja-mahibhrit[u]-  
śringam<sup>3</sup>  
49 ditam nōrppad=emd=ene Sāvitrīg=adhīśan=atyanupamam śrī-Sōmanāthamge bhū-  
vinutam Bijjaya-Nāyakam nīle(la)yamam sad-vistritam mēdi-  
50 dam || [30\*] Ad=amtam=alladeyum || Kramadim Rāya-Murāri-Sōma-vesaṇim  
śrī-Sōmanātha-pragēhaman=atyūrjītav=āge tanna pesarim Bijjē-  
51 śvar-āvāsamam vimalam Bijjaya-Nāyakam budha nutam śrī-Mālikā-paura-  
madhya-mahī-bhāgadol=oppe mādīsīdan=i vīśv-ōrbbi bāpp=em-  
52 binam || [31\*] Kūpa-sarōj-ākaramam bhū-pūt-āmbuvan=udāttan=agalīsīdam  
Lakshmi-pati Bijjaya-Nāyakan=ā pura-Bijjēśa-dēva-grī-

53 ha-paśchimadolū [||\* 32\*]   Svasti samasta guṇa-gaṇ-āṇamkṛit-

- ābhīdhāna Kalachuri-rāja-rājya-pramukha-pradhāna gōtra-jana-chimtāmanī sujana-  
54 vibudha-chūdāmanī varnna-kavitā-pravīna Kamnada-jāna ripu-rāya-damdu-padīgaha  
satya-samgraha śrī-Sōmanātha-Bijjēśvara-dēva-pād-ām-  
55 bhōja-bhrimga sāhas-ōttamga muni-vīpra-jana-pa(pha)la-pradāyakar=enippa śrīmat-  
Māhigeya prabhu Bijjaya-Nāyakaṛa mukhya

<sup>1</sup> Read *negardalu*

<sup>2</sup> Read *bhūri*. It is curious that the *ta* comes directly under the *rtti* of *sakal-ārta* in l. 41, possibly it belongs to it, in which case the scribe would have been guilty of writing *rtti*, an unusual offence.

<sup>3</sup> Read *mahibhrit chāṅgimam*.

- 56 samasta-prajegalu Saka-varṣam<sup>1</sup> sāśitāda tombhatta mūrenaya<sup>2</sup> Namdana-  
samvatsarada Phalguna(na)d-amāvāsyey=Ādivāra sūryya-graha-  
57 padamd=ā śrī-Rāya-Murāri-Sōmanātha-dēvara śrī-Bijjēvara-dēvar=amga-ramga-  
bhōga-khamda-sphuṭa-jirṇ-ōdhādhārakkam tapōdhanar=ūhā-  
58 ra-dānakkav=ā Māligeya temka volada Vāsumbigeya dāriy=ik-keladal=urdda kalla  
keyya sthālamuman=ā dēvālyadim mūdai=īśān-  
59 nyada kōṇa kēriyuman=alli gānav=omdumam Lōnārada dāriyim paduvana  
tōmtamumam sabhū-mamṭapadim temkanam(na) gadiyumam koḷa(la)-  
60 gad=āvatadalli visam kāriyumam sarbba-bādhā-parihāram sarbba-namaśya(sya)m  
dhārā-pūrbbakam mādi bittaru || Ā samayadal=ā Tarikāda nāda sumk-ādhi-  
61 kārīgalu kudure māridalli byavahārgalalli papav=omdu sumkadavaralli panav=  
omdu pāgam mūr[u] vokkalalli pāgay=omd=ā sthāladalli hēruva ye-  
62 ttu kattey=im-nūraṇa sumkamumam vomd=ok[k\*]ala yele-vēru hattara  
sumkamuman=ombhaynūrum bādad-olag=elli hēridadam sarbba-bādhā-parihā-  
63 ram sarbba-namaśya(sya)m dhārā-pūrbbakam mādi bittaru || Mattam  
sumk-ādhi-kāri Bijjaya-Nāyakan=ele-vēṇa sumkad-olage hērimge nūr=ele  
64 āy=adhikāri Gangana-Nāyakar=ayvatt=ele Meyya Nāyakarū nūr=eley=amtu  
hērimge=imnūr-ayvatt=el[e\*]yau=ā dēvargge dhārā-pū-  
65 rbbakam mādi bittaru || Śrīmadu-guna-sampan[n\*]an=enippa Padaval=Aggaladēva  
Māgavīsada Bira-vaniga Dūheya-Nāyaka Sārigeya Gōyi-Nāyakan=im-  
66 t=imbarum pratyēkam tam-tam=āyadalli varisam-prati gadyānav=eradan=ā  
dēvara gamdha-dū(dhū)pakkam dhārā-pūrbbakam mādi bittaru || Nela-mettana  
Bhā-  
67 yya-Nāyakan=ā dēvargg=ā sthālada nālkum kudur[e\*]ya nela-mettam bittan=  
Ā sthāladalli nālku kudur[e\*]ya simgavattigeyan=āy=adhikāri Kēsa(śa)va-  
68 vadēvan<sup>3</sup>=ā dēva[r\*]gge bittanu || Ā sthālada mantarike hērimge mōru pāgay=

ā dēvargge



Śrīmatu-Kalachuri-bhūja-bala-chakravartta





Samkama-dēvara nēma-

- 69 dūm śrī-Rāya-Murāri-Sōmanātha-dēvara Bijjēvara-dēvar=amga-bhōgakke Tarikāda  
nād=adhikāri Maidunara Valayyam Kolanūra māda volada Lō-  
70 nārada batt[e\*]yim mūda Chemdike-vettadim temkana kalla keyya sthālamam  
sarbba-bādhā-parihāram sarbba-namaśya(sya)m dhārā-pūrbbakam mādi bittanu ||  
Mattav=ā  
71 dēvar=amga-bhōgakke śrīmatu-Pattasāhanada Kambhaya-Nāyakam Domgarigāveya  
paduva volada Saṇambadeya batt[e]yim temkana  
72 tamma mūla-vrīttiya kammatamumam halladhi(di)m mūdana tōmtamumam  
man[e\*]ya nīvēsana(na)mumam sarbba-bādhā-parihāram sarbba-namaśya(sya)m  
dhārā-pū-  
73 rbbakam mādi bittanu || Svasti śrīmad-Ādava<sup>4</sup>-Nārāyana Bhullama-dēvan=  
adhikāri Māyidēva-damdanāyakara nēmadim Tarikāda nād=adhikāri  
Lakkhana-  
74 damdanāyakarūm rāj-ādhyaksham karanam Lakkhana-Nāyakaruv=ā dēvar=  
amga-bhōgakke Domgarigāveyal=ā dēvara Pattasāhani-gam-  
75 matadim temkaṇa hor[e]yalu Kamnēśvara-gōl=ayvattu mataru keyyam sarbba-  
bādhā-parihāram sarbba-namaśya(sya)m dhārā-pūrbbakam mādi

<sup>1</sup> Read *Śāka varṣam*<sup>2</sup> One *ra* is superfluous<sup>3</sup> Read *mūṇaṇya*<sup>4</sup> On the spelling of this name see above; p. 318.

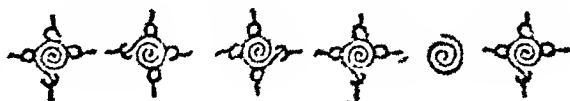




- 76 bittaru || Mattav=ā dēvargge samastī-nādugal=abhaya-nānādēsi(śi) samasta-  
munimur-damdangal=ā sthaladallī kraya-vikrayam-
- 77 gr'alli homge komdavaralli hatt=adake kottavaralli hatt=adakeyam bittaru ||  
Tarikāda nāda Vuppini(na) Kavutta-Gavuda Rēchaya-Nāyakamgal=ā
- 78 dē(do)vāra mathada tapōdhavar=āhūa-dānakke Māhigeya sthaladal=omd=uppina  
katt[e\*]yam bittar[u]   Charitam bhū-bhuvan-aka-pūvana-  
vālisam
- 79 kirtti dig-damti-bamdhura-damt-āritav=ātma-dibya-vadanam Vāg-dēvatū-na ttan-  
ēdhidhura-rangam hride(da)yam Sadāsiva-pada-dhyān-āspadam tān=enalu va-
- 80 ra-L kabbharana-bratimdran=atula-prakhyātyam tāldidam || [33\*] Smara-matt-ēbha-  
rangōmdiam Smara-k[u]mud-ākara-dinśa-bimbam Smara-
- 81 vā-d'bhara-pavanam śrī-Lōkābharanam yōgiśan=īśa-tat[t\*]v-ābharanam || [34\*]  
Ā muni-śīśya(shya)m vidyā-dhāmam su(śu)mbhach-charitā-Lakshmi-kāntā-prīmam  
da-
- 82 yf-g[']n-āraṇava-sōmam Kalyānadēva-ye(ya)tipam negādam || [35\*]  
'n aranam tamnaya tapadam hiridum bem-komdu Sa(śa)mbh[u]-tāt[t\*]v-  
tgamadho(do)lu parina-
- 83 ta=ene tanag=eragisi dhar[e\*]yam Kalyānadēva-yatipam negādam || [36\*]  
Śvasti ye(ya)ma-niyama-svādhyāya-dyā(dhyā)na-dhārana-mō(mau)n-ānushthāna(na)-  
m samādhi-śi-
- 84 la-guna-sampannai=appa śrīmatu-Kalyānadēvargge śrī-Rāja-Murāri-Somanātha-  
dēva śrī-Sudēsi(śi)-Bijjēvara-dēvara sthānamau=ā dēvara
- 85 samesta-vrī(vrī)tti-sahitav=ā dēvaram mādāsida ye(ya)jamāvam Māhigeya mahā-  
prabhu Bijjaya-Nāyakan=avara kū-
- 86 lam kaichchi dhūā-pūrbhakam mādī kottan=Amt[u] adu naishṭi(shtī)ka-sthāna-  
bhūmachārī-matha]v=ā sthānadāl=avālu niyamadam dēva-kūrya-tapōdhavar=  
bhura-dāvamam
- 87 na-l[t\*]yāsi naishṭi(shtī)kaī-āgi nadavar=allade ye(ya)th-ēshta-vrittīyam nadadar-  
pī id=ūr=ellam nradhu(du) matt=oribba naishṭi(shtī)kaī=appa dibya-  
tapōdhanaram
- 88 tamd=ā sthānadāl=urisuvaru ||   Sva-dattām para-dattām vā yō  
harēti(ta) vasumdhārām [l\*] shashtir=varśa(sha)-sahasrāni vishthāyām
- 89 jāyatī krīmī[h\*] || [37\*] Gām=ēkām ratnīkām=ākām bhūmau(mō)ī=apy=ēkam=  
amgulam | haram(n) narakam=āpnōti yāvad=ā-bhūta-samplavam || [38\*]  
Sāī amnyō=yam
- 90 dham(dha)mma-sētur=aripūpām kālē kālē pālanīyō bhavadbhūh [l\*] sarbbhān=ētān  
bhāvīnaḥ=pārthivēndiān[u] bhūyō bhūyō yāchatē Rāmachandra[h\*] || [39\*]
- 91 Vī(vrī) Paīamārttham Somanātha-prabhuvān=esava dharmmak[k\*]e bhū-chakra-  
pūmy-ōtākara-bijakk=āvan-ānum muliyal=avane bāl-ālī bāl-ālī vridhd-ālī(lī) ra-
- 92 sā-vipr-ālī vachchha-prayuta-kapila-dhēnv-ālī muny-āhiyam bhāsua-Gangā-tīradol-  
tām taridu rudī(dhī)ramam pīrdda pāpakke pōpam || [40\*] Vāīa-Bī-

93 jṛcṣāra-dēvan=olpu-vadaḍ=1 dharmmakke jñy-vatan=1 narak-ñv i-ṛdol-ṛdum<sup>1</sup>  
 bhāna-vīdhuv=ipp=amnam ker[ū]ti-ippan=ā vāra-dha[ī\*]mmakka-cdayam c olā  
 bayasu-

94 vām bhū-i-ṛdol=kūduvam hūidum tat-sukrit-ūtmakamge vijayam bhadrām  
 su(su)bham mangalam [|| 41\*]



### TRANSLATION.

(Verse 1) Homage to Śambhu beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation-column for the structure of the city of the triple world

(Verse 2) May the blest Gaṇḍśa, faultless child of blest Gaurī, the elder son, god, lord adorned with serpents, with affection give to us a place of security and happiness

(Verse 3) May he who is praised by endless blessed ascetics, to whom the King of Gods bows, destroyer of the proud Mind-born king [Kāma], wearing the radiant moon's orb, bearing the awful Elephant-demon's goodly hide, conqueror of the demon Andhaka, he who possesses the fane of Sōmanātha, lovingly grant protection everlastingly

(Verse 4) May the peerless god Bijjēsvara, the blest bright lotuses of whose twin feet are adored by the lady Fortune's lover [Vishnu] and the Lotus-born [Brahman], he to whom bow saints, *kimpurushas*, the multitude of gods and *vidyādharas*, he whose pile of high matted locks is radiant with the moon, supporter of great Himālaya's daughter, protect the world

(Verse 5) Jamū-dvīpa, which the brilliant ocean's tide thrice encompasses, is exceedingly beauteous In the midst of this continent Mandara appears in beauty rising on high up to the heaven The domain of Bharata, lying to the south of this Mandara is bright to the eyes of the world A sportive curl (*luntala*) growing on the head of the lady who is that domain is Kuntala

(Verse 6) The county of Tarkādu is called an ornament of that land (*above*) described Like the face of that province is Mangalivēda, delightful to men In the lineage of the lords of that city—

(Verse 7) There flourished Kannama He had a distinguished son king Rāja To this monarch were born, like the Three Males [Brahman, Vishnu, and Śiva], the fearless ones named Ammuḡi, Sankama, and Jōgama

(Lines 11-12) Of these —

(Verse 8) Jōgama flourished, lord of the world, a Rāma in the quality of courage, valiant, destroying brave hostile kings, renowned, attaining to the mighty splendour of primitive kings There flourished likewise his son Hemmādi, who turned into women (*hen-mādi*) hosts of haughty foemen There flourished his son Bijjala, who was as rain of new clouds to the *chātaka*-birds his friends

(Verse 9) A brother to others' wives, a Sun-god to world-renowned warriors, a splendid Lord of Lankā [Rāvaṇa] in majesty, a hurtling thunderbolt upon the conspicuous mountain of the terrible valour of the arms of the lords of the Gūrjaras, Magadha, Kalinga, the Āndhras, the Saurāshtras, and Vēngī, an ornament of monarchs, a lion to the elephants his foes, peerless in glory, was king Bijjala

(Verse 10) The Lāta was spared after giving up his sword, giving up his booty<sup>1</sup>, the Chēra lost his valour, the Nēpāla in great dread withdrew to a dwelling in the wilderness, in the abundance of his valour the Pāñchāla perished, as on a day of the dragon's head<sup>2</sup>, the Chōla, who was greedy for the sport of grim battle, forsooth went away thus valiant was king Bijjala

(Line 16) Moreover—

(Verse 11) Suffering not the great title of *rāja* [king, or moon] to shine in any rival monarchs except the moon, nor the kingly condition of peerless *pratāpa* [majesty, or bent] in any except the sun of the hot season nor the glory of being called a magnificent *sārabhauṇa* [emperor or the elephant of Kulāra] in any except the elephant of the (northern) sky-quarter, thus flourished the lord Bijjala, the emperor strong of arm

(Verse 12) His son is the world-famed Rāya-Murūri<sup>3</sup> Sōma, a radiant son of Lakshmi [Kāna] to multitudes of lovely women, a moon (*sōma*) to the water-lilies, the kings bowing in awe

(Verse 13) 'Following the course of Nala, following the course of king Bali, peerless, following the course of Māndhātā, he is conspicuous for high degree of charming beauty, for sequence of bounties, for dignity' in these terms does the earth praise the blest lord Giridurga-malla,<sup>4</sup> the monarch Sōma, who is right skilful in the power of the deeds of the sixteen (*legendary*) kings<sup>5</sup>

(Line 21) Moreover—

(Verse 14) Cutting the Mālava's banks taking the fresh head of the Chōla,<sup>6</sup> lifting at once the *blūṇ*<sup>7</sup> on the back of the valiant Nēpāla, smiting and trampling on the Kalinga, breaking up the Pāñchāla's guiland, cutting up and pressing down the Gūjara, king Soma has become illustrious at the head of the world so that they say "cho! bravo! hurrah!"

(Verse 15) 'My lord king Sōma is constantly wooing that lady the (*goddess of*) victory of hostile kings, while she is present, it is thus not right for me to abide in his neighbourhood, therefore I will stand at the ends of space' in these words that lady the fame of this king holds conversation with the damsels of the quarters of space<sup>8</sup>

(Verse 16) Being now reddened in a mass by charming flower-clusters composed of festoons of gems ornamenting the troop of obscure Gauda, Pāndya, Malayāla, and Varāla monarchs, the lotuses of his feet are radiant then is the king Sōma's power such that it may be said to be that much or thus much?<sup>9</sup>

(Lines 27-30) While the victorious reign of—hail!—the refuge of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, ruler of Kālāñjara best of cities, having a banner (*with the device*) of a golden bull, attended with sound of *damaru* drums and (*other*) musical instruments, a Rāma in the quality of courage, the Kalachuriya Emperor strong of arm, Rāya-Murāri Sōya dēva, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars—one who finds sustenance at his lotus-feet—

(Verse 17) As it is verily like a lotus in that fortune-famed lotus-pool the goodly land of Tārikādu, thus Māhge, richly endowed with fortune, is indeed a treasure to the whole earth.

<sup>1</sup> This may also be rendered "was left after he had given up his life," etc

<sup>2</sup> *Chāl*, the Sanskrit *Rāhu* the reference is to the eclipses occurring at the nodes of the moon

<sup>3</sup> Meaning "a Vishnu of kings"

<sup>4</sup> Meaning "athlete against mountain fastnesses"

<sup>5</sup> For the list of these see *Mahābhārata* XII (*Śānti parvan*), 29

<sup>6</sup> On this phrase see on the Sūdi inser above, p. 106

<sup>7</sup> The name of a utensil

<sup>8</sup> A hyperbolic conceit to convey the idea that the king's fame travels to the ends of the world.

<sup>9</sup> Sōma's power is unlimited.



(Verse 18) By its encompassing rows of parks, by its blooming pools of noble lotuses, by its multitudes of distinguished adepts in the Vēdas, by its masters of the science of Bhrigu,<sup>1</sup> by its established fanes<sup>2</sup> of the gods by the sound of troops of songstresses busied in the lore of Bharata, Māṇḍī is for ever a treasure to all sages throughout the whole earth

(Verse 19) Being like the city of Alakā in its abundance of wealth, like Amarāvati in being the residence of *vibudhas* [gods, or sages], like brilliant Bhāgavati forsooth because of its *bhōgis* [serpents, or voluptuaries], ho<sup>1</sup> Māṇḍī is a treasure

(Verse 20) The ruler of this city, a lord ennobled in stainless fame overspreading the sky-quarters, a husband of renowned Fortune, active in beneficence, was Malla Gaunda, an athlete (*malla*) against the arrogant

(Verse 21) There flourished his son, charming in virtue, the blest Balla Gaunda. His son was the lord Malla Gaunda, excellent in counsel for the sole welfare of mankind, peerless in conduct

(Verse 22) His good wife Muddiyakka, famed, virtuous, a Sītā and Arundhati, a mistress of the science of discretion, purifying the earth, devoted to her husband, exalted in multitude of bounties, flourished in excellence

(Verse 23) To this worthy couple was born, from respect (*to their merits*), a noble, peerless son Bijjaya Nāyaka, even as was born a goodly son to Śaṃbhu and Gaurī Shanmukha, to Hari and Lakṣmī king Smara [Kāma], and to the sovereign of the gods and Paulōmi the brilliant Jayanta, amidst the congratulations of the earth

(Verse 24) Like the line of famed elephants of the sky-quarters, like the moon united with the lotus (*and*) making her petals erect, like Vāsukī the lord of radiant serpents, like the Ocean, associate of the uprisen praise worthy Sarasvatī's troop, master of the art of literature, renowned, understanding the sport of activity in bounty, is Bijjaya Nāyaka

(Verse 25) He has no care for amassing wealth, no fear when foes meet him, no meanness forsooth in places where all manner of suitors make earnest entreaty hence indeed Bijjaya Nāyaka is known over the vast earth as a master of these virtues of unanxiousness, valorous conduct, (*and*) abounding generosity

(Verse 26) To the full extent of the wealth acquired by him the noble Bijjaya Nāyaka constantly has made bounteous gifts to Brāhmins and the gods and gained fame

(Verse 27) As in him are established the height of dignity indicated by the title of "Iamp of the house of the Kalachuri kings' empire," the height of full valour indicated by the title of "taker-over of hostile kings' armies," the power denoted by the titles of "imaginative poet, master of the Kannada language" given to him by scholars, hence Bijjaya Nāyaka stands on earth as one of noble degree

(Verse 28) His beloved (*wife*), crest-jewel of the multitude of lovely women lotus-eyed, Sāvitrī-dēvi, by the excellence of her distinction is known as a Mother-Earth. is it not a well-known theme of speech?

(Verse 29) Generally praised, having a swan's gait, a lotus-lake to the bee of lord Bijjaya Nāyaka's spirit, having the gait of a sweet-voiced swan, graceful with a frame like a creeping plant, a mine of excellence, practising bounty, practising virtues, extraordinary in fame, enjoying constant righteousness, Sāvīryakka is a goddess like Ratī, Gaurī, and Sītā in the forefront of the earth

(Verse 30) Sāvitrī's husband, Bijjaya Nāyaka, who is perfectly peerless, renowned on earth, celebrated by the good, has made for the blest Sōmanātha a dwelling whereof one may say that it is a high crown of the famed Lady Earth, that it is in truth a lofty palace of Dēvāndra, that it appears verily as a peak of the mountain of the amassed works of righteousness of pious men

<sup>1</sup> The science of polity

<sup>2</sup> This seems to be the sense of *śāle* here, but I can quote no authority for it

(Line 50) In addition to this—

(Verse 31) In due course the stainless Bijjaya Nāyaka, famed among sages, constructed a noble house for the blest Sōmanātha under the name of Rāya-Murāri-Sōma, (and) an abode of Bijjēśvara, (the same god) under his own name, with extreme magnificence, so that they were conspicuous in the midst of the land of the blest city of Mālīkā, amidst the congratulations of the whole earth

(Verse 32) A lotus-bed in a tank,<sup>1</sup> whose waters purify the earth, did the noble lord of Fortune Bijjaya Nāyaka cause to be dug on the west of the house of the god Bijjēśa in that city

(Lines 53-56) Hail! The whole population, headed by Bijjaya Nāyaka, sheriff of Māhge, who is known as one whose name is adorned with the whole series of virtues, principal minister of the Kalachuri monarchs' kingdom, wishing-jewel to the people of his *gōtra* crest-jewel to good men and sages, skilled in imaginative poetry, master of the Kannaḍa language, taker-over of hostile kings' armies, true to compact, bee to the lotus-feet of the god Sōmanātha-Bijjēśvara, exalted in valour bestower of benefits upon saintly men and Bhikkhus,—

(Lines 56-57) On Sunday, the last day of the dark fortnight of Phālguna in the cyclic year Nandana, the thousand and ninety-third (*yau*) of the Śaka era, during an eclipse of the sun,—

(Lines 57-60) Granted with pouring of water for the personal enjoyment, theatrical entertainment and restoration of broken busts, and worn-out (*parts of the temples*) of the god Rājā-Murāri-Sōmanātha and the god Bijjēśvara, and for the supply of food to ascetics, an estate consisting of a stone-field on both sides of the road of Vāsumbiḡe in the southern lands of Māhge, also the street in the north-eastern angle on the east of the temple, also one oil-mill there also a garden on the west of the road of Lonāra, also a building (?) to the south of the meeting-hall, also a share of one-sixteenth in the *zūla* of a *kolaga*,<sup>2</sup> free from all conflicting claims, on *sarva-nama na tenne*

(Lines 60-63) At the same time the fiscal officers of the county of Tarikāḍu granted with pouring of water on the sale of horses one *pana* from the traders, one *pana* (and) three *quarits* from the tax-collectors, one *quarite* from the farmstead, likewise a tax of two-hundred (<sup>2</sup> *betel-leaves*) on a bullock (or) ass loaded in this district, likewise a tax of ten loads of betel-leaf on each farmstead, wherever loads are carried within the nine-hundred towns, free from all conflicting claims, on *sarva-namasya tenne*

(Lines 63-65) Furthermore the fiscal officer Bijjaya Nāyaka granted with pouring of water to the god out of the tax on loads of betel-leaf one hundred leaves on each load, the officer Gangana Nāyaka fifty leaves, (and) Meṇṇiya Nāyaka one hundred leaves, thus (*making up*) two-hundred and fifty leaves on each load

(Lines 65-66) The Master of the Robes (?) Aggaladēva, known as possessor of virtues, the merchant Māgavisada Bira, Dūheya Nāyaka, (and) Sōrigēya Gōyī Nāyaka, these persons granted each out of his own revenue with pouring of water two *gadyānas* annually for scents and incense for the god

(Lines 66-68) Bhāyīya Nāyaka, (*collector*) of the ground-toll,<sup>3</sup> granted to the god the ground-toll on four horses of this district The officer Kēśavadēva granted to the god the

<sup>1</sup> [A well and a lotus tank appear to have been intended—H. K. S.]

<sup>2</sup> A *kolaga* is a dry measure of varying capacity, and the area on which that amount is sown "As a land-measure, a kolaga of seed requires 3,200 square yards of dry and 500 of wet land" (*Kisamōḍr Glossary*) *Asaḡa* is obscure. Possibly it is connected with the Telugu *āva*, flat or marshy glebe, low ground

<sup>3</sup> Such appears to be the literal meaning of *nela meḡḡu*. The word occurs in a Belgum inscription above, Vol. XIII, p. 21, l. 51, also in connection with tolls on horses. *Meḡḡu* in Tamil and Telugu means a custom house or toll station, cf. Marathi *meḡ*, "guard-house"

*singavattige*<sup>1</sup> on four horses in this district The *mantarika* of this district (granted) to the god on each load three quarters of a *pana*

(Lines 68-70) By command of the Kalachuri Emperor strong of arm, Sankama-dēva, the controller of the county of Tarikādu, Maidunara Valayya, granted with pouring of water for the personal enjoyment of the god Rāya-Murāri-Sōmanātha (and) the god Bijjēśvara an estate consisting of a stone-field east of the road of Lōnūra in the lands east of Kolanūrī (and) south of Chendike's hill, free from all conflicting claims, on *sarva-namasya* tenure

(Lines 70-73) Furthermore, Kambhaya Nāyaka, (*intendant*) of the Stables, granted with pouring of water for the god's personal enjoyment a *hammata*<sup>2</sup> held by him in perpetual tenure on the south of the road of Sanambade in the western lands of Dongarigāve, likewise a garden east of the river, likewise a dwelling-house, free from all conflicting claims, on *sarva-namasya* tenure

(Lines 73-76) By order of the General Māyidēva, officer of—hail!—the blest Nārāyana of the Ādivas,<sup>3</sup> king Bhīllama, the General Lakkhkhana, administering the county of Tarikādu, and the royal Superintendent (and) Recorder Lakkhkhana Nāyaka granted with pouring of water for the god's personal enjoyment a field of fifty *matṭar* by Kannēśvara's road on the site south of the Royal Groom's *hammata* belonging to the god in Dongarigāve, free from all conflicting claims, on *sarva-namasya* tenure

(Lines 76-77) Furthermore, all the natives of the county and the foreign (*traders*) from both sides and all the *mummuri-danḍas*<sup>4</sup> granted on all purchases and sales in this district for every gold piece, ten arcca-nuts from the purchasers (and) ten arcca-nuts from the vendors

(Lines 77-78) (*The controllers*) of salt in the county of Tarikādu, Kavutta Gavuda and Rēchaya Nāyaka, granted one salt-pan in the district of Mālige for the supply of food to the ascetics of the god's monastery

(Verse 33) As his conduct showed itself as uniquely hallowing the realms of earth, his fame overspread the massive tusks of the elephants of the sky-quarters, his godlike mouth was a splendid stage for the dance of the goddess Speech, his heart a seat of meditation upon Sadāśiva's sphere, that great ascetic the excellent Lōkābharana enjoyed peerless renown

(Verse 34) A lion to that furious elephant the Love-god a sun's orb to the lily-pool of the Love-god, a wind to the clouds of the Love-god, was the blest Lōkābharana, lord of Yōgis, adorned by the doctrines of Īsa

(Verse 35) There has flourished a disciple of this saint, a seat of lore, brilliant in conduct and the love (*borne for him*) by the lady Fortune, a moon to the ocean of the virtue of mercy, the noble ascetic Kalyānadēva

(Verse 36) Mightily putting to flight the Love-god by his austerities, on account of his skill in the traditions of the lore of Śambhu causing the world to bow before him, the noble ascetic Kalyānadēva has flourished

(Lines 83-86) Hail! The high sheriff of Mālige, Bijjaya Nāyaka, the gentleman who constructed (*the temple of*) the god with the whole endowment of the god, lavied the feet of Kalyānadēva, who possesses the merits of practice of the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of silence, prayer, and absorption, and presented to him with pouring of water the establishment of the god Rāya-Murāri-Sōmanātha (and) the god Sudēśi-Bijjēśvara

<sup>1</sup> Apparently some kind of toll

<sup>2</sup> An estate cultivated by a landowner with his own farming stock, but by the labour of others

<sup>3</sup> On the spelling of this name, see above, p. 318

<sup>4</sup> Cf. above, Vol. XIII, p. 16.

(Lines 86-88) Thus this monastery of godly established celibates (*shall be carried on*) In this establishment they shall according to rule maintain the offices of the god and the supply of food to ascetics and conduct themselves in godly fashion, otherwise, if they do not conduct themselves in a desirable course, the whole town in assembly shall bring some other varied ascetics who are godly, and shall set them in this establishment

(Verses 37-39 three common Sanskrit formulae)

(Verse 40) In supreme truth, if any one deal unkindly with the Lord Sōmanātha's splendid religious foundation, (*which is*) a seed of an abundance of holiness to the circle of earth, he shall incur the guilt of slaughtering on the bright Ganges' banks and shedding the blood of many boys, girls, old folk, Brāhmins of the earth, tawny cows accompanied by calves, (*and*) saintly men

(Verse 41) He who shall deal harshly with this noble religious foundation of the excellent Bījśvāta shall fall into the body of hell for as long as sun and moon endure. He who shall ever desire the weal of this excellent foundation shall obtain a kingdom on earth, to this door of righteous deeds verily (*shall accrue*) victory, good luck, welfare, happiness

## No 21 —KULENUR INSCRIPTION OF THE REIGN OF JAYASIMHA II SAKA 950

By LIONEL D. BAULTR

Kulēnūr is a village in the Karaṅgi tālukā of Dhārwā District, about 6 miles WSW from the town of Hiveri, in lat  $14^{\circ} 45\frac{1}{2}'$  and long  $75^{\circ} 21'$ . Whether it was anciently known by the same name is not clear: the present inscription speaks of a town named Sigunūi, and as no place of that name is traceable now, it is conceivable that Sigunūi was the former designation of Kulēnūr. The inscription is on a stone at the back of the temple of Hanumā in Kulēnūr, I here edit it from an ink-impression prepared for the late Dr. Fleet and now in the British Museum. The uppermost compartment of the stone, which has a slightly rounded top, is decorated with sculptures. These are as follows: in the centre, a shrine containing a *linga* and surmounted by a cupola with a finial (*kāṭaka*) on its summit, on each side of the cupola, a yak-tan-fan, to the proper right of the shrine, a squatting votary facing full front, above the latter two fishes in a circle, and over them the moon, to the proper left of the shrine, a cow with sucking calf, above her, a plough, and over it the sun. The inscribed area below this is about 3 ft  $9\frac{1}{2}$  in high and 3 ft wide. —The character is Kanarese of the period, slanting and somewhat sprawling. The letters vary approximately from  $\frac{1}{2}$  in to  $\frac{1}{4}$  in. They are in good preservation. The cursive *y* (above, Vol XII, p 335) appears in *tapasūyā*, l 34, and the palatal *ñ* in *pañcha*, ll 3, 31, 36, and *pañcham*, l 21. —The language is Old Kanarese except for the two formal Sanskrit verses on ll 31-33. The *upadharmāntya* is found in *antahpurā*° (ll 13, 18). The archaic *ḷ* is kept in *Chōḷana* (l 8), *negāḷḍu* (ll 11, 13), *negāḷla* (l 14), *kolage* (l 23), *gaḷḷu*° (ll 23, 25-27, 35), *uḷḷu* (l 35), *alūta* (l 36), and falsely written in *kolad-* (l 24), it is changed to *r* in *bāi-dalegalan* (l 10), *ēṛppalambaram* (l 35), and it has become *l* in *poḷal-udu* (l 14), *nāl*° (l 20), *gaḷeyalu* (l 23), *alūdam* (l 30), *alūdu* (l 31), *kolag-* (l 35), *alū-ātam* (l 36). On the reduplication in *kalliyān-* (l 14) see Pāṇini VIII iv 47 and *Siddhānta-kīmukhi* 48. On the spelling *mattal* for the usual *mattar* see above, Vol XIII, p 168, and *Ep. Carn.* VII 1, Sk 8, 61, 70, 71, 322, III 7, 11, etc. The words *chatta* (l 6) and *chammadike* (ll 11, 16) are of lexical interest. A striking instance of the use of genitive for nominative occurs in l 9, *wandilalāra* (read *mandalikāra*) *daṛppam=ōjadasi=āntu-bigurttar*, see my note in the *Journ. Royal Asiatic Soc.* 1918, p. 105.

The record begins by referring itself in ll 1-3 to the reign of Jagadēkamalla-Jayasimha (II), and then in ll 3-7 introduces with all his titles his cousin Kundarāja, or Kundiga, son of king Irivabedenga (Akalankacharita-Satyāśraya), who was ruling the Banavāsī Twelve-thousand and the Payve nādu (see *Dyn Kanar Distr*, p 437) Kundarāja among other titles bears that of "a *chatṭa* to Sattiga," i.e. to his father Satyāśraya; and his valour and success are glorified in two verses (ll 7-11), where he is said to have routed the elephant-squadrons of the Chōla, the Gāngēya (i.e. a Ganga king?), and Bhōjarāja (see *Dyn Kanar. Distr*, p 436), through him the golden doors of the Malepas were destroyed, and so forth. Next there appears on the scene Kundarāja's chief wife, Kundala-dēvi or Kundabbarasi, the daughter of Bāchi or Bāchayya; she is styled "a crest-jewel of the house of Thāni," which seems to mean that Bāchi was a prince of Thāne, the modern Thāna, and her ascendancy in the palace seems to have been enforced with a rod of iron, for our author twice styles her "a whip to the backs of rival wives," as well as "a lion to the elephants rival wives" and "one who buffets (literally, smacks<sup>1</sup>) rival wives" (ll 11-19). We then learn that on the given date, when Kannamma was *nāl-gāṇḍa* of the Bāsavura Hundred-and-forty and Bālguliyara Punuseyamma's son Kallayya was *gāṇḍa* over a part of Sigunūr, this lady conveyed to the Śaiva doctor Sankarāśi for the benefit of the temple certain lands in the neighbourhood (ll 19-34). The details of this endowment show that the *matṭar* or *matṭal* consisted of 100 *kamma*. A supplement records that the Seventy (burgesses) of Sigunūr granted for the maintenance of the tank a *bittu-ratta* or permanent right of sowing in certain lands (l 34 ff). The edict was drafted by Gurubhaktar-Āchārya,<sup>2</sup> and engraved by Dēmōja (ll 37-38). On l 28 there is mention of a stone-mason Sabbōja, who "made this" what is meant by "this" is not clear, for the whole inscription is by one and the same hand, possibly he was the mason who built the temple.

The date is given on ll 21-22 as Śaka 950, the cyclic year Vibhava, Pausṇa śuddha 5, a Monday, the *uttarāyana-samkrānti*. There is a slight irregularity in these details. The given *tithi* corresponded to Tuesday, 24 December, A.D. 1028, it ended on that day 1 h 9 m after mean sunrise, i.e. at 7.9 A.M., and it began at 6.45 A.M. on the preceding Monday. The *uttarāyana-samkrānti* occurred, according to the *Ārya-siddhānta*, 14 h 23 m after mean sunrise on the Monday, while the given *tithi* was current, and the 1st Makara was reckoned as corresponding to the Tuesday.<sup>3</sup>

The places mentioned are the Banavāsī Twelve-thousand (ll 6, 19), Banavāsī town (l 3), the Payve nādu (l 6), Thāni (l 16), the Bāsavura Hundred-and-forty (l 19), Sigunūr (ll 21, 35), Bālebbe (ll 23-24), Pāvani (l 24), Tāvaregere (ll 34-35), the *tīrthas* on ll 30 and 37, and some minor local names. Payve or Hayve is a well-known Five-hundred. Thāni is probably the same as Thāne, now Thāna District. The Bāsavura district included the towns of Dēvagūṇi and Kōlūr, as well as Kulēnūr. The name *Sigunūr* is practically identical with *Sūnūr* in the *Sūdinser F* (above, Vol. XV, p 87), and possibly may denote the same place, in spite of the distance between Kulēnūr and Sūdi. Pāvani is the modern Hāveri, the head-quarters of the Karagi *tāluka* in Dhārāvār District, lying in lat 14° 47' and long 75° 28'. The Tāvaregere seems to have been a local tank, and to have nothing to do with Tāvargeri near Kalghatgi.

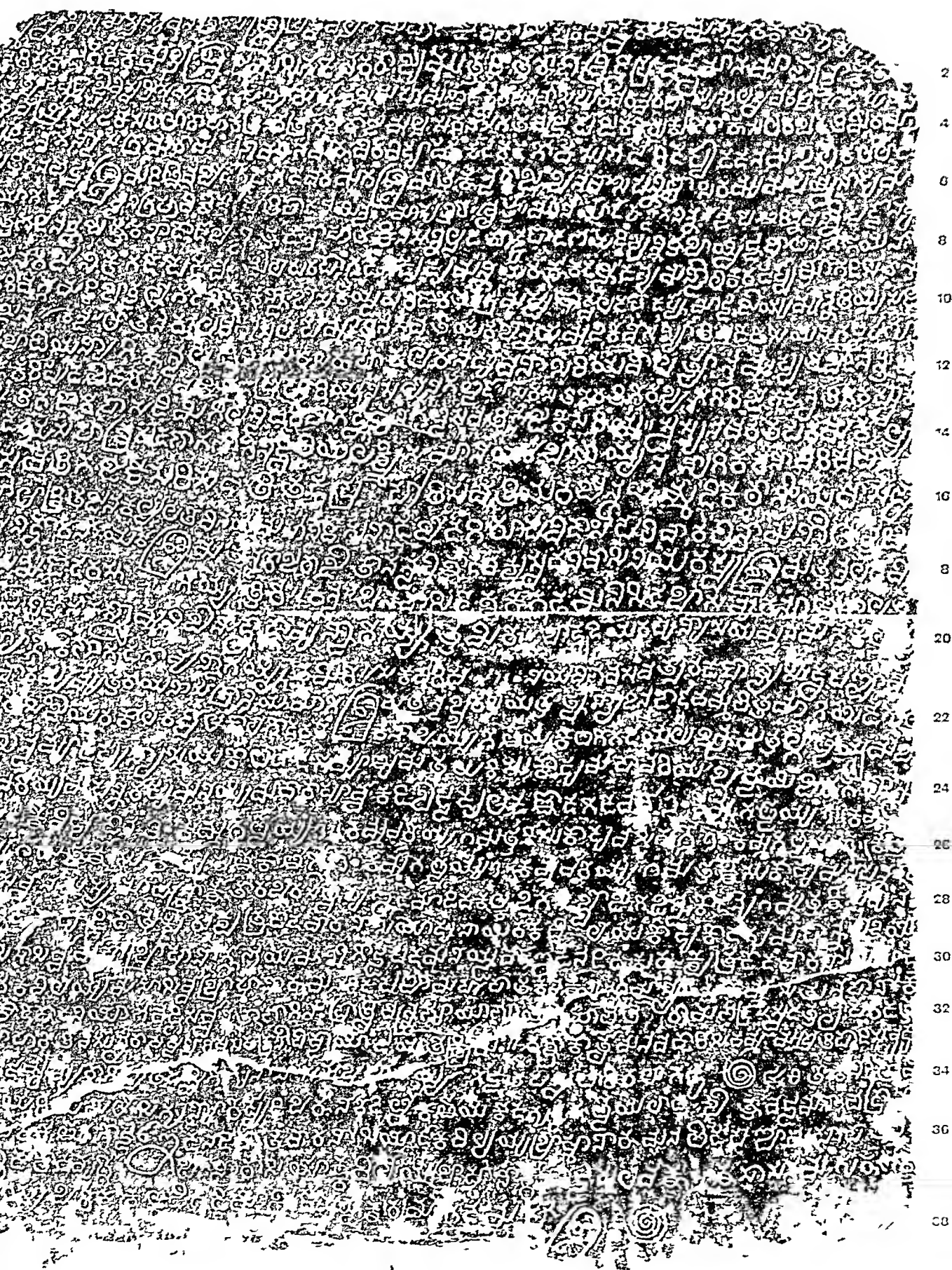
<sup>1</sup> *Taḷa prahāri*, on this term see especially, *Ep. Carn.* VI Kd 36.

<sup>2</sup> The length of *chā* and the *rēpha* of *ryya* are not seen on the Plate. I think the name has to be read Gurubhaktar Rāchayya.—H. K. S.]

<sup>3</sup> I have again to thank Mr. R. Sewell for verifying my calculations.







TEXT<sup>1</sup>

[Metres v 1, *Mattēbhavikrīḍita*, v 2, *Champakamālā*, vv. 3-6, *Kanda*, v 7, *Śālinī*, v 8, *Anuśtubh*]

- 1 Svasti Samasta-bhuvan āsraya Śri-Pri(pri)thvi-vallabha mahārājādhuājam  
paiaṁśvara paramabhattarakam Chālukhya(kya)-
- 2 kula-talakam Jagadēkamalla-śri-Jayasimha-dēvara rājyam=uttarōttar-ābhivri(vri)ddhi-  
pravaiddhamānam=ā-chamdr-āikka-tā[ram]
- 3 barām sale [1\*] tat-pāda-padm-ōpajivi<sup>2</sup>[1\*]Svasti samadhigata-pañcha-mahā-śabda-  
mahāmandalēsvaram Banavāsi-puravai-śva(sva)ram Chāmunda labdha-vara-  
prasādam sujana-
- 4 kay-vāram vayri-ghat[ā\*] kēsari ārōhaka-Trinētram gaja-rāja-mallam sa(śa)ran-  
āgata-vajra-pamjaram ripu-kumjar-āmkusa(śa)m ari-bala-timira-mā-
- 5 rttandam nudid=ante gandam samgrāma-Rāmam abhimāna-Mēru vira-vidyādharām  
katakada gōvam subhat āri-daippa-dalanam mandalika-lalāta-
- 6 pattam Sattigana chattam śrīmad-Irīvabedemga-dēvara<sup>3</sup> magam śīmat-  
Kundarājam Banavāsi-pannirchchāsīramumam Payve-nāduma[m ma\*]-<sup>4</sup>
- 7 ryyādey=āge dushṭa-nigīaha-viśiṣhta-piṭipālāneyindam=ālutt ire || Vṛttam  
Moneyol Kundiga ninnan=endu peṇar=inn=ē rannipar=ddāna-du-
- 8 iddina-matt-ēbhadin=attu pettu raṇadol benn-ittu dant-āhatakk=innisun=niḷlade  
tūldu pōda bhayadini benn-ittu bāy-viṭtu Chōlana Gāmgēyana Bhō-
- 9 jarājana gaj ānikamgal=ēm pēlavē || [1\*] Malepara pomg=adamgidadu  
manueyar=uikku kadaldud=anya-mandalakara<sup>5</sup> darppam=ōgadisi=āntu
- 10 biguttar=ivarggam=alki bār(ḷ)-dalegalan=ittu kandu besa-keydapai=i doret=ngiam=  
appa tōl-valada podarppum=ottaiyūm=unnatiyūm sale
- 11 Kundarājana || [2\*] Kanda || Ātana kula-vadhu sale per mmātina  
savatiyara benna chammadike-vesar=khyāti-vadedh(d)=eseyo negaldal bhū-
- 12 taladol Bāchiy-anugi Kundala-dēvi || [3\*] Sarasiruhad=alara naduvana Sūrya  
vol=atjā(tya)ntam=appi tējadin=antahpu-
- 13 ramau=alamkaripadaṇim dhare savati-tala-prahūiy=ene sale negaldal || [4\*]  
Sarasatige Raṅge Rāmbo(bho)ge Girjag=Arundhatige Raghu-ku-
- 14 l-ēsana satigam dore pāsati mīgil=end=i dhare pogalvadu negaldal savati-gaja-  
kēsariya || [5\*] Svasty=anavaiata-paama-kally[ā]-
- 15 n-ābhuyadaya-sahasīa(sra)-phala-bhōga-bhūgini dvitīya-Lakshmi-samāneyai Bāchayyan=  
anugi kamkana varishe<sup>6</sup> chāga-
- 16 vedamgi savati-gaja-kēsari savati-tala-pīahāri savatiyara benua chammadike  
Thāniya vāsa-chū-
- 17 dāmanī āsrita-jana-kalpa-late vinaya-mahā-nidhi gunada bedamgi iūpa-vilāsi  
paivāra-chintāmanī antahpu-
- 18 ra-dushṭa-nirddhāneyai śrīmat-Kundarāja-rājūt-ānanda-viśala-vaksha[s\*]-sthala-  
nivāsiniyar=appa śrīmat-Kundala-dēvi-
- 19 yar sukhadol=arasu-geyyutt-ire || Kanda || Banavāsi dēśak=aggalam=enisida  
Bāsavura-nūra-nālvatta-
- 20 rkkam vinaya-vilāsam Kannamman=imbiniol=nāl-gūvundu-geyyutta(ta)m-ire || [6\*]  
Bālguliyara Punuseyammana magam Kallayya[m]

<sup>1</sup> From the ink-impression<sup>2</sup> The *pa* has been omitted, and added under the line<sup>3</sup> Read *Irīvabedemga dēvara*<sup>4</sup> [The necessity for inserting [m ma\*] is not apparent, see below, p 333, note 2 —H K S]<sup>5</sup> Read *mandalākara*<sup>6</sup> Read *varishe*



- 21 Siguṇūrgg=ēka-bhāgāda gāvundu geyyntta(ta)m-ire || Saka-varīsha<sup>1</sup> 950neya  
Vibhava-samvatsarada Pauśya(shya)-su(śu)ddha-pañchamē
- 22 Sōmavāramum=uttarāyana-samkīānti,um=āge śrīmat-Kundabbarasīyar=ttat-punya-  
dinadol dharmma-chittam=āgiy=ī dēgula-
- 23 kke Samkarāsī(śī)-jīyara kālam kaichchi Amkōle-golada temkana Baysageṛeya  
kelage galayalu ondu mattal=galdeyumam Bā-
- 24 lebbeyindam mūda Punuseya-kola(la)ḍ=olage mūru mattalu kisu-kādumam  
Pāvarīya batteym badagal=ondu
- 25 mattar ereyumam panneradu(du) maneyumam dhārā-pūrvvakadim bittalu [||\*]  
Adaḥ=olage dēvargge 30 kamma galdeyum 25 kamma
- 26 ere mata(tha)kke vidyā-dānam 30 kamma galdeyum 25 kamma ereyum 1  
mattar=kkisu-kādu vamsigargge 20 kamma galdeyum 25 kamma
- 27 ereyum 1 mattar=kkisu-kādu paṛekāṛargge 20 kamma galdeyum 25 kamma  
ereyum 1 mattar=kkisu-kādum mane pannerad=o-
- 28 lag=āgi sarvva-namasyam=ā-chandr-ārka-tāram baram salūdu [||\*] Idam  
mādida kalkutiga Sābbōjamge ondu kolanum 1 matta=kkī-uvum nade-
- 29 vudu [||\*] Idam kād=ūdid-ātam Kurukshētradolam Vārapāsīyolu sūyira kavileya  
kōlu(dn)m kolagumam ponnum belhyo-
- 30 lam kattisi sāsuvvar=mmahā-bīāhmanargg=nbhayamukhi-gotta phalaman=eyduvar  
Idan=alidam Kurukshētradolam Vāranāsīyolam
- 31 sūyira kavileyumam sāsuvvai=bbrāhmanaiuman=alida pañcha-mahā-pātakan=akku ||  
Sāmānyō=yam dharmma-śctur=nnripānām kā-<sup>2</sup>
- 32 kālē kālē pālaniyō bhavadbhi[h\*] [||\*] sarvvān=ētām(n) bhāginah prā(pā)rtthivēndr  
[ān\*] bhūyō bhūyō yāchatō Rāmabhadra[h\*] || [7\*] Sva-datt[ū\*]m para-datt-  
[ā\*]m
- 33 vā yō harēti(ta) vasundharā[m\*] [||\*] shashtir=varīsha-sahaśrānī<sup>3</sup> vištī(shthā)yām  
jāyat kṛi(kṛi)mih || [8\*] Ī ślōk-ārththaman=avadhārisi dharmmamam  
pratipālīsuvudu
- 34 mata(tha)dol mukhyar=āg-irppa tapasvige guna-sā(śā)sanam brahma[cha]ryyam-getta  
tapasvīyar=ural=āgaḍu ☉ Ūrim temkana Tāva-
- 35 regerey=ēriya mēle Siguṇūr=ērpp(īpa)adimbaram nered=irld[u]<sup>4</sup> kerey kelag=ulla  
galdeyal=āda bittu-vattaman=ā-chandr-ārka-
- 36 tāram baram kerege gottar [||\*] Idan=alid-ātam Vāranāsīyol kavileyum  
brāhmanaruman=alida pañcha-mahā-pāta[ka\*]n=a-
- 37 kkn Idam kādavaigge Bānarāsīyol=kavileyam brāhmapargge gotta phalav  
akku || Ī sā(śā)sanamam Gurubhakta-
- 38 r-āchāryya baredam kalkutiga Dēmōjam poyd=akkaram mangala mahā-śī-☉

## TRANSLATION

(Lines 1-3) When the reign of—hail !—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, embellishment of the Chālukyas, king Jagadēkamalla-Jayasinga, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars —

(Lines 3-7) While one who finds sustenance at his lotus-feet,—hail !—the Mahāmandalēśvara who has obtained the five great musical sounds, lord of Banavāsī best of cities, receiving the grace of boons from Chāmunda, he who is a theme of good men's praise, a lion

<sup>1</sup> Read *Śaka-varsha*<sup>2</sup> Read *varsha sahasrānī*<sup>3</sup> This syllable is superfluous<sup>4</sup> Read *irldu* or *irddu*

to foemen's troops, a Trinētra [Śiva] to riders, an athlete to kings of elephants, an adamant-chamber to seekers of his protection, a goad to the elephants his foes, a sun to the darkness of his enemies' hosts, a man of might according to the word, a Rāma in battle, a Mēru in distinction, master of manly arts, guardian of the camp,<sup>1</sup> shatterer of valiant enemies' pride, frontal badge of viceroys, *chatta* to Sattiga, son of king Irivabedenga, Kundarāja, was constitutionally ruling the Banavāsī Twelve-thousand and the Payve<sup>2</sup> county so as to suppress the wicked and protect the eminent —

(Verse 1) O Kundiga, when they name thee in respect of courage, what further praise can others give? Is it not what is said by the troops of elephants of the Chōla, the Gangēya, (and) king Bhōja with open mouths as they flee away in the battle where they are pressed by (thy) elephants furious with storms of rutting ichor,<sup>3</sup> as they flee away in terror, through which they gallop off without waiting at all to charge with their tusks?

(Verse 2) The pride of Malepas is destroyed, noblemen's pride is shaken, other viceroys, speaking up their pride, when they confront (him) are terrified, presenting to him in fear their live heads,<sup>4</sup> looking on him, they perform his commands thus appears in sooth the splendour, the solidity, and the eminence of Kundarāja's terrible might of arm

(Verse 3) His noble wife, Kundala-dēvi, the daughter of Bāchi, has indeed become eminently distinguished on earth, being famous with the title of "a whip to the backs of rival wives of high repute"

(Verse 4) As she has adorned the seraglio with exceeding splendour, like Fortune in the centre of the lotus-flower, she has been indeed distinguished as buffeting her rival the Earth<sup>5</sup>

(Verse 5) In comparison with Sārasvatī, Ratī, Rāmbhā, the Mountain's Daughter [Pār-vatī], Arundhati, (and) the good wife of the lord of Raghu's race (Sitā), she surpasses them thus the earth praises the distinguished (lady who is a) lion to the elephants rival wives

(Lines 14-19) While—hail!—she who has for lot the enjoyment of a thousand fruits of ceaseless blessed success, equal to a second Fortune, Bāchayya's daughter, raining armlets, adorned with bounty, a lion to the elephants rival wives, buffeter of rival wives, whip to the back of rival wives, crest-jewel of the house of Thāni, creeping-plant of desire to dependents, great treasure of refinement, adorned with virtues, brilliant in beauty, wishing-gem to her household, she who marks out the evil in the seraglio, she who dwells upon Kundarāja's broad breast of radiant delight, Kundala-dēvi, was happily reigning —

(Verse 6) When Kannamma, brilliant in refinement, was pleasantly governing as county-sheriff the Bāsavura Hundred-and-forty, which is known as being the best in the Banavāsī district —

(Lines 20-21) While Bālguliyara Punuseyamma's son Kallayya was serving a *gāvunda* over a portion of Sigunūr —

(Lines 21-25) On Monday, the fifth of the bright fortnight of Pausa in the cyclic year Vibhava, the 950th (year) of the Śaka era, on the *uttarāyana-samkrānti*, Kundabbarasī, being inspired by godly thought on that holy day, laved the feet of Sankarāśī Jīyar and granted to this temple with pouring of water a paddy-field of one *mattar*, according to the measuring-

<sup>1</sup> Or possibly, "highland"

<sup>2</sup> [*Maryādey āge* is 'up to the limits of', so the sf of Kundarāja appears to have extended up to the Payve country and not included it—H K S]

<sup>3</sup> Cf Bāna's *Kādambarī*, Bombay edition, p 6

<sup>4</sup> *Bāl-dale*, lit "live head," is explained by Kittel to mean "living head, though being cut off" (sv *ḍāl* cf. the Sūti inscr above, Vol XV, p 108) Here however it seems to mean a head that is not cut off the conquered princes put their heads at the disposal of their conqueror

<sup>5</sup> Fortune (Śrī) and Earth are the two rival wives of Viṣṇu, Kundala dēvi is compared to Fortune.

- 18 ryyādeyam tappad=i dharmmamam nadeyisida[va\*]r Vāranāsi Kuru-  
 19 kshētram modal=āgyi=ulla puṇya-sthānamgalol sāsira kavile-  
 20 ya kōdum kolagumam ponnol=kattisi vēda-pāragar=appa mahā-brāhma-  
 21 nargge sū[r\*]yya-grahanadol=kotta puṇyavam padevar=Idan=aḥḍavam  
 22 Śrīparvvatadol=iapōda(dha)narumam Vāranāsi-Kurukshētramgalol=kavi-  
 23 leyum br[ā\*]hmaṇaruman=aḥḍha<sup>1</sup> mahā-pātakau=akkum || ☉  
 24 Sva-dattām para-dattām vā yō harēta vasundharām shashtir=vvarsha-sa-  
 25 hasrāni viṣṭā(shthā)yām jāyatō kri(kri)mih [|| 1\*] Sāmānyō=yam dharmma-  
 26 sētu[r\*]=nripānām kālē kālē pālaniyō bhavadbbih sarvvān=ētān=bhā-  
 27 vīna[h] pārt[th]ivēndrān=bhūyō bhūyō yāchatē Rāmachandrah || [2\*] Ma[m]-  
 gala

## TRANSLATION.

(Lines 1-4) While the reign of—hail!—the refuge of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, king Jagadēkamalla, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars —

(Ll 4-8) While he that finds sustenance at his lotus-feet—hail!—he who has obtained the five great musical sounds, scion of the Pallavas, favourite of Fortune and Earth, ornament of the Pallava race, uniform in speech, lord of Kāñchī best of cities, Jagadēkanirmadi Nolamba-Pallava Permānadi, was governing with enjoyment of pleasant conversations the Five Towns forming part of the Māsavādi Hundred-and-forty :—

(Ll 8-10) On Wednesday, the third (day) of the dark fortnight of Bhādrapada in the cyclic year Vikrama, the 983rd (year) of the centuries elapsed from the Śaka king's time —

(Ll 10-17) Āycha Gāvunda, Chanda Gāvunda, (and) Dāsa Gāvunda of Sīrivura, in the presence of the establishment of the Five Monasteries (and) of the two-hundred Mahājñas, headed by the mayor, of Jentevādi, having purchased from the kuñcharaduga<sup>2</sup> Dāsaiya, the sheriff Bibbayya, Ranniyabbe, (and) the pannasiya Tikimayya a field of twenty-four muttar in the pannasu<sup>3</sup> of Sīrivura, made it over with pouring of water to the feeding-house of twelve Brāhmins. Its ancient rule (is) a quit-rent of twelve panas. The Gāvundas and the establishment of the Five Monasteries shall protect and maintain this pious foundation.

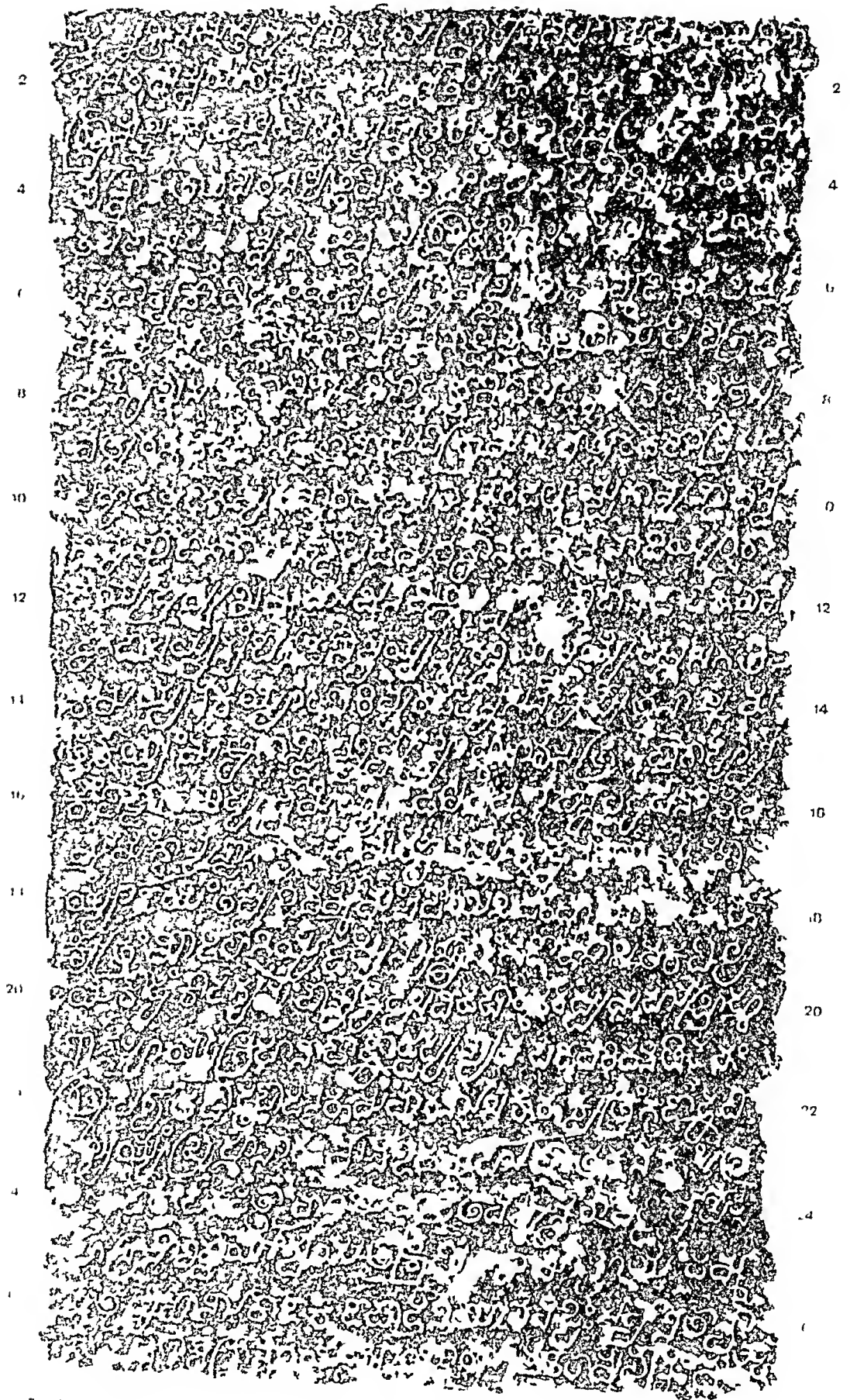
(Ll. 17-23 · a prose formula of usual type)

(Verses 1-2 two common Sanskrit stanzas)

<sup>1</sup> Read =aḥḍa

<sup>2</sup> This seems to be the same word as kuñcharaduga, which is explained by Kittel as "a man whose business it is to whisk off flies with the kuñca, etc."

<sup>3</sup> This seems to denote an estate under some particular conditions, hence pannasiya seems to mean a tenant of it. Perhaps it is connected with pannasa in Bhāṣāri-pannasa Ind Ant, Vol XIII, p. 250, l. 30 (cf. above Vol V, p. 141, n. 8).



F. W. THOMAS

SCALE ABOUT ONE FOURTH


WHITING M. CHILLI COLL.



## No 23 —TWO INSCRIPTIONS FROM GAWARWAD AND ANNIGERI, OF THE REIGN OF SOMESVARA II SAKA 993 AND 994

By LIONEL D. BARNETT.

## A —GAWARWAD INSCRIPTION OF SAKA 993 AND 994

Gāwarwād—the ancient spelling of the name was Gāvarivāda<sup>1</sup> (below, ll 19 and 50 of the present record)—is a village of Gadag taluka situated in lat 15° 34' and long 75° 41'. This inscription was found on a stone south of the front of the local temple of Nāyana, to the south of the Arastigil or Queen's Gate, and a transcript was made by Elliot's copyists and included in his collection (Vol 1, fol 137a, of the Royal Asiatic Society's copy). Ink-impressions were prepared for the late Dr Fleet, which are now in the British Museum, and from them I now edit the text. The slab is, or was, in fair condition, and contained in its upper compartment some sculptures viz in the centre the figure of a squatting Jina with a dagger to the proper right and a cow and calf to the left, surmounted by the sun (to left) and moon (to right). Under this is the inscribed area, which consists of two divisions the first, comprising ll 1-92, about 2 ft 1½ in broad and 5 ft 0½ in high, and the second, comprising ll 93-95, of the same width and of a height of 3 in. It is in the same hand throughout.—The character is Kanarese, a neat upright round hand, with a slight tendency to squareness, of a type suggesting something like A D 1150 as the date of copying, for, as we shall see, it is a composite record, and was probably copied out in its present form when the last item or items were added to the previous articles. The average height of the letters is about ½ in. The initial *ai*,  occurring on l 88 in *aiyātoleyum*, is worth notice.

Apart from two Sanskrit verses (Nos 1 and 24) and the formula *arddhalām Jina-sāsanam* (ll 89-90), the language is Old Kanarese. The *l* is preserved in *negalṭe* (l 9) and *biḷḷu* (l 39), elsewhere it has been changed to *l* (*tulil*, l 9, *pogal*<sup>2</sup>, ll 11, 33, *negal*<sup>2</sup>, ll 13-14, 18, 33, *nālḷ*, l 16, *Chōla*<sup>2</sup>, ll 27, 30, 41, *alṭ*<sup>2</sup>, ll 30, 91, *iḷḷa*, ll 30-31, *balḷḷ*, l 31, *bālṭṭya*, l 33, *ghule*, l 89). Initial *p* is changed to *h* in *heggaḍe* (ll 56-57), *hesa* (l 94), and a few names. A curious dialectal change appears in the later part of the record in the case of initial *a*, which is written with prothetic *y* in *yalliy* (l 51), *Yādinātha* (l 57), *yāchāryya*<sup>2</sup> (ll 58, 84, 87, 93, 94), *yaru-ianam* (l 59), *yashṭavāḷḷ*<sup>2</sup> (l 86), *yadu* (l 95). Some words are of lexical interest, viz *ṭrige* (l 12), *Tivula*, for the usual *Tiguḷa* (l 30), *biḷḷu* (l 39), *biya* (l 39) *umbala* (? l 39), and *suata* (l 50).

The record divides itself into four parts, followed by some supplements. The first section, extending from l 1 to l 43, chronicles the original endowment. The author, after dating the record in the reign of Bhuvanaikamalla, i.e. Sōmēśvara II (ll 2-4), introduces with all his titles his feudatory the Mahāmandalēśvara Lakshmarasa (Lakshma, or Lakshmana) as governing the Belvola Three-hundred and the Puligero Three-hundred (ll 4-8), and dwells in a series of verses upon his manifold virtues (ll 8-13). We then learn that by the order of Bhuvanaikamalla Lakshmarasa zealously promoted the welfare of the Jain Church (ll 13-14), and of this the present document records a particular instance. The Ganga prince Permādi, a governor of Belvala,<sup>3</sup> who greatly increased the importance of the city of Annigere, built there a Jain temple in honour of the famous Ganga prince Būtuga, the

<sup>1</sup> The word is spelt "Gurawadda" on the old Indian Atlas sheet 41, and "Gavarvād" on the Bombay Survey sheet 332.

<sup>2</sup> This seems to be Satyavākya Permānadi, the son of Būtuga, who succeeded to the throne in Saka 886 (*Dyn Kanar Distr*, p 306).

husband of Rēvakanirmadī<sup>1</sup>, and for the maintenance of this establishment he assigned some *śāla-śrīṭṭi* estates, making over the towns of Mūḍagēri, Gummungola, Ittagē, and Gāvarivāda, the trustee being Gunakīrtti Pandita (ll 14-21). From ll 21-27 we learn that Gunakīrtti belonged to the Valagāra (i.e. Balātkāra) Gana of the Nandi Sangha, a branch of the Mūla Sangha, and that the spiritual pedigree to which he belonged was as follows—Vardhamāna, the preceptor of the Ganga family, his disciple Vidyānanda Svāmi and the latter's junior colleague Mānikyanandi, styled Tārka-kārka, "Son of Logicians",<sup>2</sup> the latter's disciple Gunakīrtti, his disciple Vimalachandra, his disciple Gunachandra; his disciple Gandavimukta and Abhayanandi. Our inscription B. supplements this by adding that Abhayanandi's disciple was Sakalachandra Siddhāntika<sup>3</sup>; his disciple was Gandavimukta; and his disciple was Tribhuvanachandra, whom we shall meet anon in the present record. Our author next tells us that, when the Chōla king (Kō-Parakēśari-Rājēndra-dēva) invaded Belvala, he burned down many temples, and defiled and damaged the Jain sanctuaries erected by Permānadi (the Ganga Permādi mentioned above), but he paid the penalty of his crimes by being defeated and slain by Trailōkyamalla, i.e. Sōmēśvara I (ll 27-31).<sup>4</sup> After various governors of Belvala had neglected their duty towards religion Lakshma on his appointment to that office set himself to repair the ravages caused by this invasion, and when the Chālukya Emperor (Sōmēśvara II) was in his camp at Kakkaragonda, on the banks of the Tungibhadra, in Śaka 993, he gave a mandate to Lakshma, in pursuance of which the latter made out a new charter for the above mentioned Jain temple at Annigere, making Tribhuvanachandra the trustee, and providing for a complete restoration (ll 31-43).

The second part (ll 44-51) records that in the following year, Śaka 994, the Mahāsāmant Kātarasa, of the Kattale family, who among various other titles is styled "lord of Mayūrāvati best of cities," "warrior for Nerekāti," and "Sun of Belvala" (Belval-āditya), and who was now apparently governor of Belvala, granted to the same sanctuary an estate out of his own *śivata* in Gāvarivāda, Tribhuvanachandra again being the trustee.

The third section (ll 52-84) consists of a list of the leases of land which under the direction of Sakalachandra, disciple of Udayachandra, the Āchārya of the diocese comprising the towns administered for the benefit of the same temple, were assigned to thirty merchants styled "sons of human gods" (*manuṣhya-dēva-putra*) with their president.

The fourth section (ll 85-88) briefly records a gift of land for the cult of Kālī-dēva and the Jinas at Battakere by the General Rēchidēva. This is followed by a clause fixing the dimensions of the measuring-rod for lands in the diocese at 38 spans (ll. 88-89), a Sanskrit formula (ll 89-90), two comminatory verses (ll 91-92), and a supplementary grant, much mutilated (ll 93-95).

Our inscription contains two dates. The first of these is Śaka 993 (expressed by the chronogram *guna-labdhī-raṁdhra*), Virōdhakṛt; Chaitra, the *Vishuvat-samkrānti*, the

<sup>1</sup> On Satyavākya Būtaga II and his wife Rēvakanirmadī, the sister of the Rāshtrakūta Kṛṣṇa III, see above, Vol IV, p 352, Vol VI, p 71, and *Dyn Kanar Distr.*, p 304.

<sup>2</sup> One is tempted to identify this pair of scholars with the famous Vidyānanda-Pātrākṣari and the latter's disciple Mānikyanandi, who wrote the *Parīkṣhā-mukha* and its commentary *Pramēya-chandrikā*. But Mr Pathak has shown reasons for believing that Vidyānanda-Pātrākṣari is referred to in the preface of Jināsēna's *Ādi-purāṇa*, and that the former was an older contemporary of Mānikyanandi, the author of *Parīkṣhā-mukha*, and Jināsēna's latest date is Śaka 820 (*J B B R A S*, 1892, p 219 ff). Now the Mānikyanandi of our inscription must have been living shortly before Śaka 990, since his disciple Gunakīrtti was contemporary with the Ganga Permādi, hence the gap between the two dates cannot be bridged over. The *Ann Report Mysore Archaeol Department*, 1910-11, p 49, mentions a list of Jain divines in which occur some of the names found in the present pedigree, but the details are discrepant.

<sup>3</sup> An Abhayanandi and his disciple Sakalachandra, about this period, are mentioned in *Inscr. of Śravana Belgōla*, nos 47, 50.

<sup>4</sup> See *Dyn Kanar Distr.*, p 441. This battle took place shortly before 20 January, A D. 1060.



constellation Pushya, Pūrṇa-ṅgira, apparently meaning Thursday (ll. 35-36) Mr Robert Sewell, who has been so kind as to examine these two dates, has calculated that these details, with the exception of the *samkrānti*, point to Sunday, 13 March (corresponding to Chaitra śu 9), A.D. 1071, on which day the moon was in Pushyā at mean sunrise, whilst the *Vishuvat-samkrānti* seems to be the *Mēsha-samkrānti*, which in that year took place on Thursday, 24 March, according to the *Ārya-siūdhānta*. Hence it would seem that our author, as often happens, has mixed up two dates, Sunday, 13 March, and Thursday, 24 March.

The other date is given as Śaka 994, Paridhāvī, Pushya śu 5, a Thursday (ll. 48-49) This is irregular, for the given *tithi* corresponded to Monday, 17 December, A.D. 1072, on which day it ended about 16 h 34 m after mean sunrise.

The place-names mentioned are the Bolvala or Bolvola Three-hundred (ll. 7, 16, 28-31, 46-48), the Puligere Three-hundred (l. 7), Annigere (ll. 16, 50, 55), Mūḍagēri (l. 18), Gummungola (l. 18), Ittaga (ll. 18-19), Gāvarivāda (ll. 19, 50), the river Tungabhadra (ll. 33-34), Kakkaragonda (l. 34), Mayūrāvātī (l. 45), Hūligola (l. 59), the Kulu-palla (l. 59), Battakere (l. 87), Arakere (l. 87), Aiyāvole (l. 88), the *tirthas* (l. 91), and Holagere (l. 95) Bolvala and Puligere are here coupled together (l. 38), as often, in the phrase 'the two (*pro-venues together forming*) six-hundred towns'. Annigere is the modern Annigeri ("Anigeroe" on the Indian Atlas), in Navalgund taluka, in lat 15° 25', long 75° 29'. Gummungola is probably Gumgol, a village near Navalgund town, 22½ miles W.N.W. from Annigeri, in lat 15° 35', long 75° 11', there is another village of the same name near Mundargi, but it is rather too far away. As to Ittaga, there are several towns or villages of the name which would suit, one is the village whence come the inscriptions published above, Vol XIII, p. 36, and another is the "Kasbi Itgi" of the Bombay Survey sheet 332, in lat 15° 43' and long 75° 57½'. On Gāvarivāda see above. Hūligola is probably Hulgol, a village 4 miles nearly south from Gāvarivād, in lat 15° 31', long 75° 42'. Battakere must be the modern Batgere, on which see Dr Fleet's remarks above, Vol XIII, p. 180. Aiyāvole is now Aihole or Aivalli, a village in the Hingund taluka of Bijapur District, in lat. 16° 1' and long 75° 52'.

TEXT<sup>1</sup>

[Metres —vv 1, 24, *Anushtubh*, vv. 2, 10, 12, 13, 15, 17, *Mattēbhavikrīḍita*; vv 3, 4, 19, *Champalamālā*, vv 5, 6, 9, 14, 18, 21-23, *Kanda*, vv 7, 8, 16, *Uṭpalamālā*, v 11, *Sragdharā*, v 20, *Muhāsragdharā*.]





- 1 Śrīmat-parama-gambhīra syād-vād-āmōgha lāmohchhanam jīyā[6\*]=trilōkya nāthasya  
śāsanam Jina-śāsanam || [1\*]
- 2 Svastī samasta-bhuvan-āśrayam Śrī-Prithvi-vallabham mahārājādhīrājam paramē-  
śvara paramabhattacharakam Sa-
- 3 tyāśraya-kula-talakam Chālukya-ābharaṇam śrīmad-Bhuvanāikamallā-dēvara  
vijaya-rājyam=uttarōttar-ābhaviddhi-pravarddhamānam=ā cham-
- 4 dr ūrkka-tāram saluttam-ire [1\*] tat-pāda-padma-ōpajivī samadhigata-pamecha-mahā-  
śabda-mahāmamdalēśvaran=udāra-Mahēśvarām chalake balu-gamdam [śaurya-  
māitandam\*] patig=ē-
- 5 ka-dādam sangīṭma-Garudam manuṣa-Māndhātām kirtti-vikhyātām gōtra-māni-  
kyam vivēka-Chāpā(ṇa)kyam para-nāi sahōdaram vīra-Vrikōdaram kō-
- 6 damda-Pārthivī saujanya-tīrtham mamdalika-kamphiravam para-obakia-bhairavam  
rāja-damda-gōpālam Maleya mamdalika mṛiga śrīddōlāṇa śrīmad-Bhūva-
- 7 naikamallā-dēva-pāda-pamkaja-bhramaram śrīman-mahāmamdalēśvaram Lakshma-  
saru Bolvola-mūnūrumam Puligere-mūnūrum=ant=erad=arunūru-
- 8 mam dushta-nigraha śiṣṭa pratipālancayim pratipālisuttam-ire || Vṛ || Auṅg=āi=  
kāryyada śauryad=āi vijayad=āi Chālukya rājyakke kāra-

<sup>1</sup> From the ink impression



- 9 nam=ād=āl tulil-āltanakke neved=āl kaṭṭ-āyad=āl mikka mannaney=āl mūntanad=āl negalte-vaded=āl=vikrāntad=āl=mēlad=āl ranad=āl=āldane na-
- 10 enchuv=āv=odeyolam viśvāsadolū Lakshmana || [2\*] Kalitanam=illa enūgigo vad[ā\*]uyato meṃ-galiṃ=illa chāgi meṃ-galiy=enipaiṃge śaucha-guṇam=i-
- 11 lla karuṃ kaṭi chāgi śauchigam nīlo nudiv=ōjoy=illa kaṭi chāgi mahā-śuchi satya-vādi māmḍilī(li)karol=itan=endu pogalḡum budha-manda-
- 12 l Lakshma-bhūpana || [3\*] Kadureya mēlo bil parasu tirige sūlige pindivālam=uttidā karavālav=ārdḍ=iduva kaikkade pūruva chakiam=endod=ent=o-
- 13 dha(da)ruvū=entū pāyisuvā=entū tarūmbavar=entū nīpār=ent=odaruvā=entū Lakshmananōl=āntū bardumkuvi(va)r=anya-bhūbhujar || [1\*] Line ne-
- 14 galda Lakshma-bhūpati janapati-Bhuvanaykamalla-dēv-ādesam tanag=cfad ire māḍisidam [Jina-ś]āsana-vri(vri)ddhiyam pravarddhanam=āgalū || [5\*] Ā chaity-āla-
- 15 jada pūrb-āvatāim=ent=ene || Ka || Śrī vaśu(śa)dhēśana bhāvam Rēvakanir-mmaḍiṃya vallabham Būtugan=ātm-āragata-sakala-śāstran=ilā-viśrnta-kirtti
- 16 Gamga-mandalanātha || [6\*] Vri || Rūḍige rūḍi-vett=eseda Belvala dēśaman=ālda Gamga-Permmāḍigalindam=Annigere nālḡ=erc-vatt=enisittu nāda<sup>1</sup> nāḍā-
- 17 di(di)gal=umbam=embū[e\*]gam=ā puradolū jayad=uttarīṃga-Permmāḍiyin=āyṭu Būtuga-naiṇḍraninalli Jī-
- 18 nēmdia-mamḍira || [7\*] Vri || Saṃgatam=āge māḍi tāla-vri(vri)ttiyan=alḡge Mūdagēri Gummumgolan=āḍiy=āge negald=Itta-
- 19 ge Gāvarivādam=emba bāḍaṃgala śāsanam berasu sarvva-namaśya(śya)m=iv=emdu bittu koṭṭam Guṇakirtti-panditargge(rge) bhakti-
- 20 yin=uttama-dāna-śaktiyim || [8\*] Ka || Uḍit oḍitam=ene vibhav-āspadam=ene bhuvan-ayka-vandyam=ene samchalām=āgade Gamg-ā-
- 21 nvayam=ullinam=idu sarvva-namaśya(śya)r=āgi nadeyuttam-iralū || [9\*] Vri || Paṭama-śrī-Jina-śāsanakke modai=ād=i Mūla-samgham
- 22 nūntaram=opputt-iro Nandi-samgha-vesarimḍ=ād=anvayam pempu-vett-ire sandar=Vvalagāra-mukhya-ganadolū Gamg-ānvayakk=i-
- 23 nt=ivar=ggurugalū tām=ene Varddhamāna-munināthar=ddhārini-chakradolū || [10\*] Śrī-nāthar=Jina=maṛgg-ōṭṭamar=eniś tapa[h\*]-khyātiyam
- 24 tāldidar=ssa[j\*]-jūān-ātmar=Vvarddhamāna-pravarar=avara [śi]shyar=mmahā-vāḍigalū Vidyānanda-svāmigal tan-muni-patiḡ=anujar=Ttārkkik-ā-
- 25 rkk-ābhīdhān-ādhinar=Mmānikyanandi-vratipatiḡa[l=a]var=śśāsan-ōḍāṭṭa-bastaru || [11\*] Tad-apatyar=Gguṇakirtti-panditar=avar=ttach-chhāśa(sa)-
- 26 na-khyāt[i\*]-kōvidar=ā sūṃgal=ātmajai=Vvimalachandrar=ttat-pad-āmbhōja-shatpadar=ndyad-Guṇachandrar=ant=avara śiśhyaru nōḍi śāstr-ā-
- 27 rtthadolū viditārā(ru) Gandavimuktar=inn=Abhayanandy-āchāryyar=āry-ōttamaru || [12\*] Vri(vri) || Pole Chōlam nele-gettu tanna kula-
- 28 dharmm-āchāramam biṭṭu Belvala-dēśakk=āḍiy-itt dēva-gṛīha-samḍōhamḡalam suttu kayyale pāpam belede(da)tt=[e]-
- 29 nalke dhuradolū Trailōkyamallamge pam-daleyam kott=asuvam bisṇṭtu nija-vamś-ōchchittiyam māḍida || [13\*] Ka || Śrī-Permmā
- 30 nadi māḍisid=i parama-Jin-ālayamḡalam pole-vatt-irdd=ē Pāṇḍya-Chōlan=emba mahā-pātaka-Tivulau=alid=adhōgatig=ilī-
- 31 da || [14\*] Vri || Balik=i Belvala-dēśamam padeda damḍādhīśa-sāmanta-mamḡalikar=ddharmmada batte-gettu nadeyntt-irddalī ta[j\*]-jūam manam-

<sup>1</sup> The *nō* is not clear the scribe seems to have first made *ō*, and then prolonged it with the curve of an *ā*

- 32 gole Kāliya-gun-ētaram Kṛita-yug-āchūr-ānvitam Lakshma mamdalikam nirmala-  
dhamma-vattaleya<sup>1</sup> nasht-ōddhāramam mādi-
- 33 da || [15\*] Ī neladolu negaltea pogaltea bāltea punya-tirttha-santānadol-  
unnav=ill=enisi samdudu Dakshina-Gamge Tumgabha-
- 34 drā-nadī tan nadī-tatadol-oppuva Kakkaragondam=emb=adhiṣṭhāna(na)dol=urvvar-  
ādhipatī chakradharam nelas=idda bidinolu || [16\*]
- 35 Vṛi || Śaka kalam gwna-labdhī-ramdhra ganana-vikhyātam=āgal=Vīrōdhakṛid-  
abdam baro Chaitram=āge Viśhvat-samkrāntiyolu Pu-
- 36 shya-tārake Pūrṇa-āmgaram=āge chakradhara-datt-ādēśadim dēsapālaka chūdāmanī  
dhamma-vattaleyan=atyutsāhadim
- 37 mādida || [17\*] Ka || Tribhvanachandrapanīndran=abhivandisi bhaktiyānde  
kāḷ-gaicheli jagat prabhuvina besadim Lakshmana-vibhu
- 38 kottam hasta dhūreyim śāsanama || [18\*] Vṛi || Erad=arṇūra bādada=olag=i  
Jina-gēhave pūjyam=omd=adakk=arasana kām-
- 39 nke biḷdu-biyam=umbalim<sup>2</sup>=umbali<sup>3</sup>-dāyam=ādiy=āg=erad=aruvattu poun=aru=vanam  
sama katt=one mādi śāsanam
- 40 bareyisi kottī dharmma-guṇamam meredam nṛipa-Mēra Lakshmana || [19\*]  
Jina-nāth-āvāsamam Vāsava ritu<sup>4</sup>-nibhamam kashta-
- 41 Kālōya-duibhbhāvaneyim Chūndāla-Chōlam aḍisi kidiṣo vichehḥittiy=āg=irdduā=  
ēm nettane nasht-ōddhāramam sūsvatam<sup>5</sup>=atīśaya-
- 42 m=āyt=embinam mādi tach-chhāsanam=ā-chamdr-ārka-tāram nīlo nīhādan=ēm  
dhanyāṇo Lakshma bhūpam || [20\*] Arasarge sēsey=end=a-
- 43 rasara kāṇikey=anda dāya-dharmmaḍa teroy=end=aru<sup>6</sup>-vanadimḍ=aggalam=end=aro-  
visaman=akki komdavar=Chohāmdālaru || [21\*] ||    ||
- 44  Svasti samadhigata-pamcha-muhā-śabda-mahāsāmanta bhūja-bal-  
ōpārjita-vijaya-Lakshmi-kāntam samast-ūri-vijaya-
- 45 daksha-dakshina-dor-ddandam Kattale-kula kamala-mārttandam Mayūrāvati-puravar-  
ādhiśvaram Jvālīni-labdhā-vara-prasāda ka-
- 46 rppūta varsham Jina-dharmma-urmmalam Nerekātīy=amkakāra nām-ādi-samasta-  
prasa(śa)sti-sahitam śrīman-mahāsāmanta Be-
- 47 lval-ādhipatī bhūja-bala-Kātarasaru || Ka || Jagam=ellam dōsege kay-mugi=  
ema kott=ariyan=ondu kūginiyuma-
- 48 n=ā gaganadol=irpp=ādityam baged=udan=ittapane Belval-ādityana volu || [22\*]  
Int=enisida Belval-āditya[m\*] Sa(śa)ka-varsha 994ne-
- 49 ya Pamdhāvi-samvatsarada Pushya-su(śu)ddha pamchamī Brihaspativāradamd=  
Annigereya Gamga-Permmādīya basa-

<sup>1</sup> The Annigeri record here gives -*dharmma varmman=ene*

<sup>2</sup> Inscr B (below) reads *uḷbaḷam*, see note on translation

<sup>3</sup> Inscr B reads *unūzī*, which etymologically is more correct

<sup>4</sup> *Ritu* is apparently corrupt. *Ritu* will not suit the sense. Probably the true reading is *kṛiti*, as is suggested by *Ep Caru* VII 1, Sk 136, *Jina nāth āvāsamam Vāsava kṛitam=one*

<sup>5</sup> Read *śāstātam*

<sup>6</sup> The *prasa* in this word is irregular.

- 50 diya dāna-sā(śā)leg=alig=ālva Gāvarivādada tamma sivaṭada mattar=ayvattuman-  
Annigereyolu kraya-vikraya-
- 51 dim yalliy=āchāryyaru Tri(tri)bhuvanachamdra-pamditara kālam karchchi  
dhāiā-pūrvvakam mādi bittu kottaru || ॐ
- 52 Svasti samasta-vinamad-amara-makā(ka)ṭa-tata-ghatita-sōna-mānikya-mauktika-mayūkha-  
kumkā(ka)ma-malayaj-ābhjarchchi-
- 53 ta-śri(śri)mad-arhat-paramēśvara-praṇīta-param-āgama-viśāradarum=anavarata - p a r a m-  
āgam-opadīśa-prasamgarum=appa śrīmad-U-
- 54 dayachamdra-saiddhānta-dēvara divya-śri(śri)-pāda-padm-ārādhakarum śrīmat(d)  
Balātkāra-gaṇ-āmbuja-saiōvara-rāja-hamsarum=appa śri-
- 55 mat-Sakalachamdra-dēvaru śrīmad-rājadhāni-battanam=Aṇṇi(ṇṇi)gereya mahā-  
sthānam śrīmad-Gaṅga-Permmādiya basa-
- 56 dig=ālva giām-ādi vādadalū yāchāryyarum Chavumda-Gāvumda-mukhyav=āgi  
heggade sahita mūvattu mauushya-
- 57 dēva-putrargge kotta vri(vri)ṭtiya krama [||\*] Chamdavveya magam heggade  
Mallayyanu Yādūātha-śvā(śvā)migey=alliy=āchā-
- 58 nyarggo besa-keyd=umba vri(vri)tu mattar=[ppa]nneradu M\*ne\* Kēta-Gāvudu\*  
yāchāryyargge pāda-pūjeyam kottu
- 59 tamma Sōna-ganada basadiḡe Hūlgolāda sīme-[?vi]didu Kolu-palladim paduvālu  
mattar=emtu yaru-vanam gadyānam
- 60 nālkarund=adhika komdavar=Chchāmdālaru || Emmeya Kēti Settiya sāmyakke  
mattar=emtu mane vomdu bhōga-vādage gadyānam nā-
- 61 lku Ka(?)nabiya Settiya Bammi Settiya sāmyakke mattar=emtu mane vomdu  
bhōga-vādage gadyānam nālku Katte-
- 62 ya Dāri Settiya sāmyakke mattar=emtu mane vomdu bhōga-vādage gadyānam  
nālku Habbeya Dēvi Settiya
- 63 ya<sup>1</sup> sāmyakke mattar=emtu mane vomdu bhōga-vādage gadyānam nālku  
Golīya Chavudi Settiya sāmyakke matta-
- 64 r=emtu mane vomdu bhōga-vādage gadyānam nālku Ruddaliya Samki Settiya  
sāmyakke mattar=emtu mane
- 65 vomdu bhōga-vādage gadyānam nālku Kamdala Malli Settiya sāmyakke  
mattar=emtu mane vomdu bhōga-vādage gadyānam
- 66 nālku | Mallavveya putraru Chamdi Settiya sāmyakke mattar=emtu mane  
vomdu bhōga-vādage gadyānam nālku Mādha-
- 67 va Settiya sāmyakke mattar=emtu mane vomdu bhōga-vādage gadyānam  
nālku Baysara Boppi Settiya sāmya-
- 68 ke mattar=emtu mane vomdu bhōga-vādage gadyānam nālku Nēmi Settiya  
sāmyakke mattar=emtu mane vomdu
- 69 bhōga-vādage gadyānam nālku Goravara Bammi Settiya sāmyakke mattar-  
emtu mane vomdu bhōga-vādage gadyānam nālku
- 70 Mayili Settiya sāmyakke mattar=emtu mane vomdu bhōga-vādage gadyānam  
nālku Goravara Bōsi Settiya sāmyakke matta-
- 71 r=emtu mane vomdu bhōga-vādage gadyānam nālku Chamdi Settiya  
sāmyakke mattar=emtu mane vomdu bhōga-vādage gadyā-

<sup>1</sup> This syllable is superfluous.

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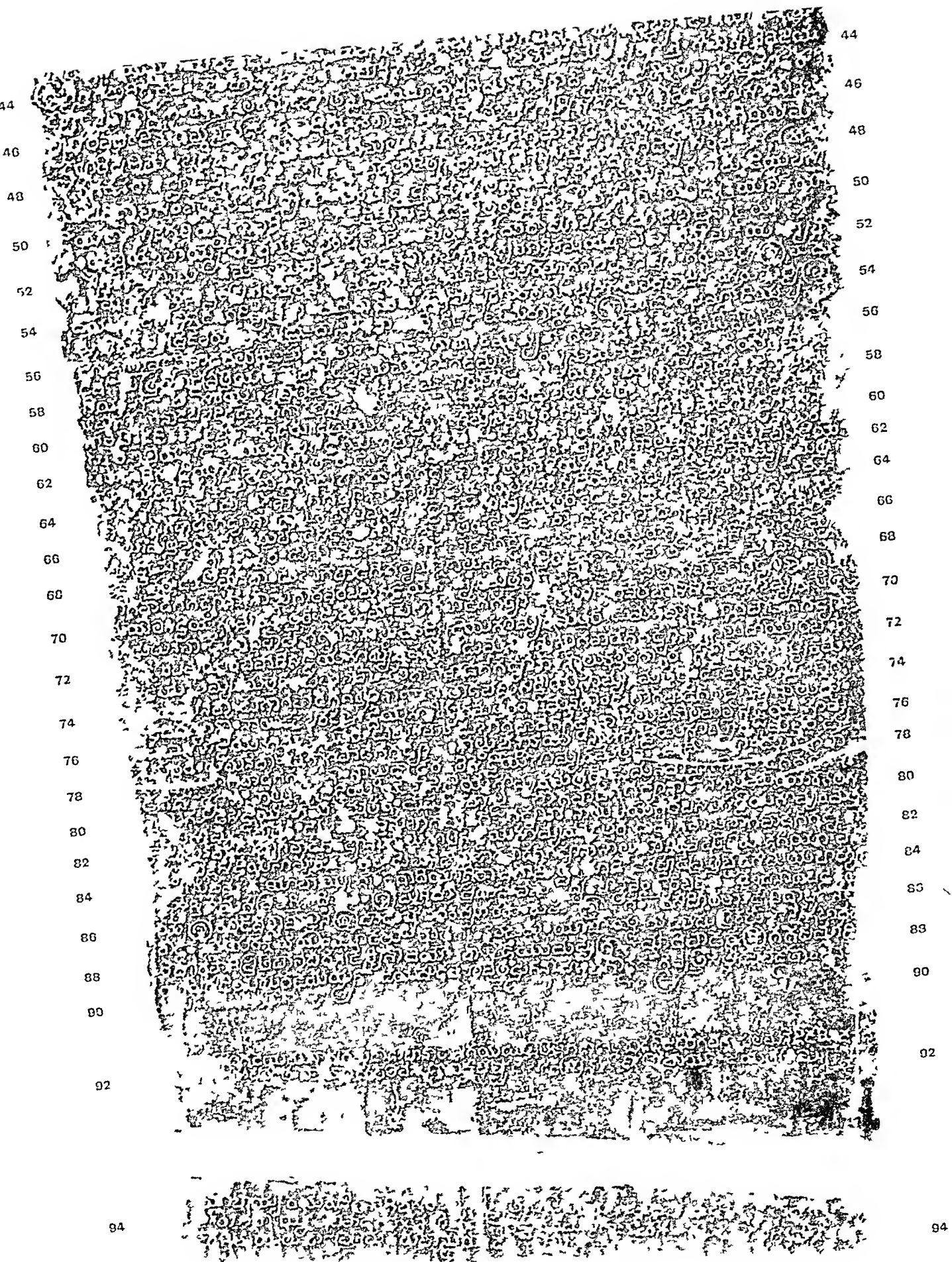
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- 72 nam nālku Emmeyara Chavā(vu)di Settiya sāmyakke mattar=emtu mano vomdu  
bhōga-vādage gadyānam nālku Hoysara Chavu-
- 73 di Settiya sāmyakke mattar=emtu mano vomdu bhōga-vādage gadyānam nālku  
Kellara Goravi Settiya sāmyakke mu-
- 74 ttar=emtu mano vomdu bhōga-vādage gadyānam nālku Tāla Bammī Settiya  
sāmyakke mattar=emtu mano vomdu bhōga-
- 75 vādage gadyānam nālku Kadabara Dēvi Settiya sāmyakke mattar=emtu mane  
vomdu bhōga-vādage gadyānam nālku Mam-
- 76 chala Bōsi Settiya sāmyakke mattar=emtu mane vomdu bhōga-vādage gadyānam  
nālku Benla Malli Settiya sāmya-
- 77 kke mattar=emtu mane vomdu bhōga-vādage gadyānam nālku Bonnoya Nāli  
Settiya sāmyakke mattar=emtu
- 78 mano vomdu bhōga-vādage gadyānam nālku Doddara Kūti Settiya sāmyakke  
mattar=emtu mane vomdu bhōga-vā-
- 79 dage gadyānam nālku Mamjadiya Yēchi Settiya sāmyakke mattar=emtu mane  
vomdu bhōga-vādage gadyānam
- 80 nālku Gamdi Settiya sāmyakke mattar=emtu mane vomdu bhōga-vādage  
gadyānam nālku Muriyara Kalī Se-
- 81 ttiya sāmyakke mattar=emtu mane vomdu bhōga-vādage gadyānam nālku  
Bayisala Basavi Settiya sāmyakke matta-
- 82 r=emtu mane vomdu bhōga-vādage gadyānam nālku Nūti Settiya sāmyakke  
mattar=emtu mane vomdu bhōga-vādage gadyānam
- 83 nālku Chikki<sup>1</sup> Settiya sāmyakke mattar=emtu mane vomdu bhōga vādage  
gadyānam nālku yint=i dēva-putrikai-olage yāva-
- 84 n=orvannu dharmamallam yāchāryyarggam virōdhīy=āgi rāja-gāmitram mūdādan=
- appado vri(vr')tti-chchhēda samaya-bāhya<sup>2</sup> ||
- 85  Svasti samasta-piastasti-sahitam śīman-mahāpradhānam vasudh-aika-  
bāndhavam śri(śrī)-Rēchidēva-damdanātha Battakere
- 86 ya śri-Kali-dēva-śvā(svā)mi-Jina śri-pād-āichchanega kaippūra-kumkuma śrigamdhā-  
sahita yashtavidh-āichchanega
- 87 kotta keyiy=Arakereyīm mūdalu mattar=ppamneradumam yāchāryyayum dēva-  
putrikarum sariv ābādha-pa-
- 88 rihālav=āgi piatipālipara || Dakshina-Aryāvoleyum=appa grām ādi vādakke  
śri-Gamga-Permmādi-
- 89 ya basadiya puada maryyādeya ghale mūvatt=emtu gēnu hastha(sta)  
bo[m\*]-golladamge vritti salladu [||\*] Varddhatām Jina-ś[ā]-
- 90 sana[m\*] ||
- 91  Gamgā-Sāgara-Yamunā-samgamadoti Bānai āsi Gayey=emb=i(j)  
ti(ti)rtthamgalol=ātina-kula dvija-pumgava-gōkulaman=ahidar=ant=īdan=ah(ī)-
- 92 dāru || [23\*] Sva-datt[ā\*]m para datt[ā\*]m vā yō harēti(ta) vasumdhārā[m\*]  
shashtir=vvarsha-sahasāni viśthāyām jāyatō kṛimī<sup>3</sup> || [24\*]

<sup>1</sup> Or possibly *Bikkī*<sup>2</sup> There is a mark on the right hand top of the ā which may be read as ā̄, but perhaps it is due only to a crack in the stone<sup>3</sup> Read *kṛimīh*.

- 93  Yāchāryyara yekkatigan=āgi besa-keyd=umba vritti kuribua keto \* \* \*  
 \* \* \* \* \*  
 94 ndu || Yāchāryyarn Chavuda Gavudana besar-ittudakke Mūgavāda(?) rana  
 \* \* \* \* \*  
 95 lada si(si)meyalu kotta vri(vri)tti mattaru vomdu yadu Holagere ||

## TRANSLATION

(Verse 1) Victorious be the teaching of the Lord of the Three Worlds, enjoined by the Jinas, which bears the infallible token of the blessed and supremely profound doctrine of possible predications !

(Lines 2-4) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, king Bhuvanaikamalla, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars —

(Lines 4-8) While one who finds sustenance at his lotus-feet, the Mahāmandalēśvara who has obtained the five great musical sounds, a Mahēśvara among the noble, a mighty man in courage, [a sign of heroism,] a peculiar rod of his lord, a Garuda in battle, a Māndhātā of mortals, renowned in fame, a ruby to his gōtra, a Chānakya in prudence, a brother to others' wives, a Vrikōdara [Bhīma] among warriors, a Pārtha [Arjuna] with the bow, a site of salvation by his nobility, a lion of feudatory princes, terrible to the dominions of foemen, a guardian of the king's rod, a tiger to the deer the princes of the Highlands, a bee to the lotus-feet of king Bhuvanaikamalla, the Mahāmandalēśvara Lakshmarasa, was protecting the Belvola Three-hundred and the Puligere Three-hundred—altogether two (provinces forming) a Six-hundred—so as to suppress the evil and protect the cultured —

(Verse 2) A man of kindness, a man of affairs (and) of valour, a man of victory, a man who was a cause of the Chālukyas' monarchy, a man perfect in heroic prowess, a man of firmness, a man of exceeding dignity, a man of high estate, a man possessed of fame, a man of heroism, a man of society, a man of battle, Lakshmana reigned in (the enjoyment of) confidence on every occasion of trust

(Verse 3) "The bountiful man may lack valour, the man of personal bravery may lack generosity, he who is both bountiful and personally brave may lack the virtue of purity, he indeed who is valiant, bountiful, and pure may nevertheless lack propriety of speech (But) this man is valiant, bountiful, exceedingly pure, and truthful among princes" in such terms does the company of sages praise king Lakshma

(Verse 4) If one would speak of the excellence of (his) horses, of (his) bow, axe, arrows (?), pike, and mace, of the sword he swings, of the dagger he wields with shouting, of (his) flying discs—how do other kings quake, how they stretch (their legs) in flight, how they halt, how they stand, how they shriek, how they perish on meeting with Lakshmana !

(Verse 5) Thus renowned, king Lakshma, when the mandate of his sovereign king Bhuvanaikamalla was made known to him, promoted the welfare of the Jain doctrine so that it should flourish

(Lines 14-15) As regards the previous history of this sanctuary —

(Verse 6) Brother-in-law of the blest sovereign of the land, dear husband of Rēvekanirmadi, was Būtuga, comprehending in himself all lore, having glory renowned over the earth, the Ganga feudatory prince

(Verse 7) Owing to Gaṅga-Permādi, ruler of the Belvala country which is brilliant with multiple fame, Annigere was known as a diadem of the province. There was (built) in that

city by the archway of victory Permādi in honour of king Būtuga a temple of the Lord Jina, to be known as a property of the natives of the province

(Verse 8) Having created in appropriate manner a *tala irithi* tenure and having granted for that place as *sarva-namasya* holdings the towns of famed Ittaga and Gāvarivāda, preceded by Mūdāgēri and Gummungola, together with charters,<sup>1</sup> he gave them to Gunakirtti Pandita with devotion, by the power of supreme bounty

(Verse 9) So long as shall abide unshaken the Ganga lineage so as to be known as perfect in fortune, a seat of majesty, uniquely worshipful in the world, the (state) shall continue on *sarva namasya* tenure

(Verse 10) While this Mūla Singha, which is first in the supremely blessed Jinās' church, was continuously glorious, while the lineage that goes by the name of the Nandi Singha was distinguished, there flourished in the circle of the earth the great saint Vardhamāna, who was the preceptor of the Ganga lineage, in the eminent Valagāra<sup>2</sup> Gana

(Verse 11) The eminent Vardhamāna, inspired by true knowledge, known as a lord of Fortune (and) supreme in the path of the Jain religion, enjoyed renown for his ascetic practices His disciple was the great controversialist Vidyānanda Svāmī The younger brother (in the faith) of the latter great saint was the great ascetic Māṇḍyanandi, styled "Sun of Logicians," a lofty aim of the faith

(Verse 12) His (spiritual) son was Gunakirtti Pandita, skilled in understanding of his doctrine That sage's (spiritual) son was Vimaleśanāra, a bee at his lotus-feet was the eminent Gunachandra, so his disciples, behold, were Gāṇḍavimukta, renowned for (knowledge of) the purport of books of instruction, and likewise Abhayānandi Āchārya, chief of the noble

(Verse 13) When the base Chōlā, failing in his position, deserting the religious practice of his own race, set foot upon the province of Belvala and burned down a multitude of temples, he gave his live head<sup>3</sup> in battle to Trailōkyamalla, suddenly gave up the ghost and brought about the destruction of his family, so that his guilt bore a harvest in his hand

(Verse 14) That deadly sinner the Triuḷa,<sup>4</sup> styled the Pāṇḍya-Chōlā, when he had polluted these temples of the supreme Jinās erected by the blessed Permānadi, sank into ruin

(Verse 15) Later, when the generals, barons, and feudatory princes who held this province of Belvala had continued to forsake the path of religion, the feudatory prince Lakshma, being devoid of the qualities of the Kali Age (and) following the practice of the Kṛta Age, inspired by intelligent thought, restored the damage suffered in the domain of the pure religion

(Verse 16) The river Tungabhadra, a Ganges of the South, has become famous, men saying that on this earth there is none like it in the series of holy sites of salvation enjoying renown, praise, (and) prosperity In the camp which the imperial Lord of the Land established at the place named Kaṭkaragonda, which is conspicuous on the banks of that river -

(Verse 17) When the Śaka era was known by the reckoning of "qualities" (3), "attainments" (9),<sup>5</sup> and "apertures" (9), while the cyclic year Virōdhakṛit was in

<sup>1</sup> Literally "having together with charters of the towns granted them" It is unnecessary to take *bādaṃgala* as an accusative

<sup>2</sup> Kittil (ε v pan) explains *pan dale* as "a newly decapitated head" This may be the meaning here but it may also signify that the Chōlā was caught alive Cf above, Vol XV, p 106

<sup>3</sup> Triuḷa is a bye-form of the commoner word *Tiṇḷa*, meaning "Tamil"

<sup>4</sup> The *labdhis* are the nine miraculous powers of healing possessed by the Jain saints of legend The leprosy was healed when rubbed with a drop of their spittle, the excrement of their ears, eyes, and limbs healed the body and made it fragrant, their touch dispelled disease, rain water and river water touched by them cured all maladies, the wind that had touched their bodies removed infection, poisoned food on entering their mouths or bowls became harmless, the remembrance of their speech healed the agony of persons suffering from poison, every relic of their bodies was curative



progress, during Chaitra, at the Vishuvat *samlānā* under the constellation Pushya, on (the day) Pūrṇāṅgira, on a mandate given by the Emperor, the chief-jewel of provincial governors fulfilled the province of religion with extreme magnificence

(Verse 18) Having adored the great saint Tribhuvanachandra (and) laved his feet with devotion, by command of the world-monarch, Lord Lakshmana gave a charter with pouring of water over the hands

(Verse 19) Saying that this dwelling of the Jinās is worshipful among the six-hundred towns (forming) the two (provinces of Belvala and Puligere), making provision for a quit-rent of sixty-two pieces of gold, so as to include kings' benevolences, festival expenses (?), internal properties (?), and gifts of free allotments,<sup>1</sup> etc. causing a charter to be written (and) giving it, Lakshmana, a Mēru of kings, brilliantly displayed religious merit

(Verse 20) As the Chāṇḍāla Chōla with wicked malignity worthy of the Kali Age had caused to be burnt down and destroyed the dwelling of the great Jinās, which was like the work (?) of Indra, it fell indeed into ruin King Lakshma, having repaired the damage in fitting wise, so that it is said to be an eternal wonder, established its charter so that it should stand as long as moon, sun, and stars: how fortunate is he!

(Verse 21) They who should take away a half-*visa* of rice as *śrī* for kings,<sup>2</sup> as benevolences for kings, as tax on a religious endowment, (or) as an addition to the quit-rent, are Chāṇḍālas

(Lines 44-47) The Mahāsāmānta who has obtained the five great musical sounds, possessing all titles of honour such as "beloved of the goddess of victory acquired by his might of arm, he whose long right arm is skilful (to win) victory over all foes, sun to the lotuses of the Kattale race, lord of Mayūrāvati best of cities receiving the grace of boons from Jvālīnī, raining camphor, stainless in the religion of the Jinās, warrior for Nerekātī," the Mahāsāmānta, Lord of Belvala, Kātarasa strong of arm:—

(Verse 22) O all (people of) the world, fittingly clasp your hands Yes, forsooth, the sun in the sky has not the sense to give a single farthing, does he give it consciously like the Sun of Belvala [Kātarasa]?<sup>3</sup>

(Lines 48-51.) The Sun of Belvala, thus described, on Thursday the fifth of the bright fortnight of Pushya in the cyclic year Paridhāvī, the 994th (year) of the Śaka era, granted and made over for the benefit of the charity-hall of the Ganga-Permādi temple at Annigere by purchase and sale in Annigere fifty *mattar* of his own *sivata*<sup>4</sup> in Gāvarivāda administered for the benefit of that place, laving the feet of Tribhuvanachandra Pandita, the Āchārya of the place, and performing the act with pouring of water

(Lines 52-57) The list of the leases granted to the thirty "sons of human gods" together with the president, with Chavvnda Gāvunda at their head, by Sakalachandra, an adorer of the divinely blest lotus-feet of Udayachandra Suddhānta-dēva, who is skilled in the supreme lore composed by the most high Lord Arhats who are worshipped with the rays of rubies and pearls studding the borders of the diadems of—hail!—all the bowing immortals and with

<sup>1</sup> These details are rather obscure *Kāṇḍe*, as the name shows, is a gift to a king on entering his presence *Biddu* seems to be the origin of the modern *biddu*, "feast" or "festival", of Tamil *riṭaru, viṭā* *Biya* with the meaning "expenditure" occurs in *Ep. Carn.* VII 1, Sk. 129, and I have joined it to *biddu*, on the analogy of *esage-utsāhangaḥ* in the Lakshmīshwar inscription, above, Vol. XIV, p. 191, though by strict grammar it should then become *esayan* *Umbaḷam* seems to be for *ul-baḷam*, which is the reading of rasor B, and to mean "internal special-allotment" *bala* being a bye-form of *baṇa*, on which cf. above, Vol. XIII, p. 178 and n. 3

<sup>2</sup> This must be some kind of offering to kings similar to the throwing of rice over the heads of brides and bridegrooms, or which see Kittel, s.v. *śrīṣṭe*

<sup>3</sup> Cf. *Mysore Inscriptions*, n. 313

This word occurs elsewhere, e.g., in the Sūṣi inscription (above Vol. XV, p. 105)

saffron and sandal, and who constantly holds instructive discourse upon the supreme lore— (*Saḥalāchandīa*), who is a royal swan in the lotus-lake of the Balātākara Gana, and the Āchārya in the villages and other towns administered for the benefit of the Ganga-Permādi temple which is the main sanctuary of the capital city Annigere —

(Lines 57-60) The lease enjoyed by the president Mallayya, son of Chandavve, following the directions of the local Āchārya of the Lord Ādinātha, (is) twelve *mattar* Kēta Gāvunda, having adored the Āchārya's feet, occupying his border of the Hūlgola (*belonging*) to the temple of the Sēna Gana, (*holds*) eight *mattar* west of the Kulu-palla, those who take more than four *gadyāna* quit-rent are Chāndālas

(Lines 60-84) For the estate of Emmeya Kēti Setti, eight *mattar*, one house, rental four *gadyāna*, the same in the case of Kanabīya (?) Setti's (son) Bammī Setti, of Katteya Dāri Setti, of Habbeya Dēvi Setti, of Goliya Chavudī Setti, of Ruddahya Saunkī Setti, of Kandala Mallī Setti, of Mallavī's (sons) Chandī Setti and Mādhava Setti, of Baysara Boppī Setti, of Nēmi Setti, of Gojavara Bammī Setti, of Mayilī Setti, of Gojavara Bōsī Setti, of Chandī Setti, of Emmeyara Chavudī Setti, of Hoysara Chavudī Setti, of Kellara Goravī Setti, of Tāla Bammī Setti, of Kadubara Dēvi Setti, of Mañchala Bōsī Setti, of Benila Mallī Setti, of Benneya Nālī Setti, of Doddara Kēti Setti, of Mañjadiya Echi Setti, of Gandī Setti, of Marīyara Kalī Setti, of Bayisara Basavī Setti, of Nūti Setti, of Chikkī (?) Setti<sup>1</sup> So, if any one of these "sons of gods" shall appeal to the king in opposition to the religion and to the Āchāryas, his lease shall be annulled and he shall be expelled from the church .

(Lines 85-90) The field bestowed by—hail!—the possessor of all titles of honour, the high minister, unique friend of earth, the Genoral Rēchidēva, for the eightfold<sup>2</sup> worship with camphor, saffron, and sandal of the cult of the blessed feet of the lord Kālī-dēva and the Jinas at Battakere (*comprises*) twelve *mattar* to the east of Arakere the Āchāryas and "sons of gods" shall maintain it so that it be immune from all conflicting claims For the villages and other towns forming indeed a Southern Aiyāvole, the measuring-rod according to the constitution of the city of the Ganga-Permādi temple (is) thirty-eight spans, the lease of one who does not follow (*measurement by*) arm's length shall not be valid

(Verse 23 a metrical Kanarese formula)

(Verse 24 a common Sanskrit verse-formula)

#### B—ANNIGERI INSCRIPTION OF SAKA 993 AND 994

Of Annigeri, where this record was found, I have spoken above, p 339 A transcript of the inscription is given in Elliot's collection, Vol I, fol 133a, of the Royal Asiatic Society's copy, it is there said to be in the local *basti* or Jain temple An ink-impression of it was made for Dr Fleet, and is now in the British Museum The stone is much worn, and in parts is illegible The uppermost compartment contains sculptures, viz in the centre a squatting Jina, surmounted by the sun (Elliot's copyist says nothing about the moon, which ought also to be there), and having on his proper right another squatting figure and on his left a cow and calf Below this is a narrow band containing ll 1-2, and under this is the bulk of the record, filling an area of about 1 ft 9 in broad and 4 ft 5½ in high The ending and much of the right side at the bottom are broken off—The character is good Kanarese of the period with somewhat angular slanting letters about ⅔ in high. The 𑌕 is often used.

The record is almost identical with the first two sections (ll 1-51) of inscription A, and as the character of the writing shews, was written in its present form in or shortly after Śaka

<sup>1</sup> I have slightly abridged in translation the wording of the details in this paragraph

<sup>2</sup> This comprises water, scents, flowers, grain, incense, lamps, food, and betel

604, the date of the second of them. It opens with the following Sanskrit *anuchitubh* verse—*Jagat-[1\*]jñāya-nāthāya namō janma-pramāthino | nāya-pramāna-vāg-rasmi-dhivasta-dhivāntīya Śāntavē ||* ‘reverence to Śānti, lord of the three worlds annihilator of rebirth, who dissipates darkness by the rays of his utterances of authority on logic?’ This is followed by a passage which corresponds word for word, except for slight differences of spelling, to ll 1-13, down to the end of verse 4, of inscription A. At this point (l 1\*) another stanza (a *Kanda*) in praise of Lakshmarasa is added. Malayam to[ttā]la-tulidun Malayol-mār-mmaleva Maleparam mag-gira am Maley=ēlum ko.pp-irddum-in-aledam jalaidhiyo<sup>1</sup>=ēm pritāpiyo Lakshma || ‘he crushed down the Highlands he made to vanish the warring Malepas in the Highlands, he smug the Seven Hills, for all their hugeness into the sea how majestic is Lakshma!’ After this comes another panegyric verse in more general terms. Then on l 21 the text goes on from the words *Ene neqal la Lakshma-bhāputi* (ll 13-14 of inser. A) to the middle of l 34 (end of verse 12, l 27, of inser. A), in almost complete correspondence, after which it adds two *Kanda* verses, extending on to ll 34-37. *Kṛit-kṛityar=Abhaya-nandigala tanūjir=Śaśakalachandra-siddhāntikar=apamānu=ssavi-īmga-mal āniti Gandavimukta-dēvar=ā munu-śishyar ||* *Enisida Gandavimuktara tanūbhavar charana-karana-pada-vidyā-pāva na manita vādado Tribhuvanachandra-munindrar=ite budha-jana-vandyar ||* The substance of this I have given above. Next comes on l 37 the verse beginning *Pole Chōlan* (v 13, l 27, of inser. A), from which the text continues in agreement with A down to the end of verse 21 of A, after which it passes on to verse 23 of A, beginning *Gumyā-sāgara*<sup>o</sup> (l 91 of A). After this is a passage referring to Annigere, with regulations for the cult and maintenance of the local Jain temple, it has no counterpart in inscription A. Then come the three Sanskrit verses beginning respectively *Sāmānyā=yam*, *Bahubhar=ras dhā*, and *Sia-dattām para-dattām iā*, with a concluding phrase. Finally comes the section recording the grant of Kātārasa, corresponding to ll 44-51 of inscription A, with which the stone breaks off.

## NO. 24.—GADAG INSCRIPTION OF VIKRAMADITYA VI. THE 23RD YEAR

By LIONEL D. BAINETT

The town of Gadag (spelt “Guduk” in the Indian Atlas), the headquarters of the *tāluka* of the same name in Dhārāvā District Bombay Presidency, is situated in lat 15° 25' and long 75° 10'. It contains a temple of Virā-Nāivara on a beam of which is engraved the following inscription, which was first brought to notice in the Elliot Collection, Vol 1, fol 235a of the Royal Asiatic Society's copy. From this transcript the late Dr Fleet published in *I A*, Vol VIII, p 187, the two verses on the establishment of the Chālukya-Vikrama era (lines 13-14), and in *I A*, Vol XXI, p 167 he gave, from a rubbing, a transcript of the passage on the initial date and length of the reign of Taila II (lines 1-4). A good ink-impression of the whole record was bequeathed by Dr Fleet to the British Museum, and from it I now edit the text. It is not quite complete, for it breaks off at the beginning of the formal statement of the grant, possibly the remainder is hidden under the enclosing masonry<sup>1</sup>. The inscribed area is about 3 ft 1½ in broad, the height of the ink-impression, without taking account of the part at the bottom omitted from it is 4 ft 1½ in.—The character is a singularly beautiful Old Kānarese hand, with letters between ⅞ in and ⅝ in high well rounded, with a moderate slant. At the beginning is the figure of a lotus.—The language is Sanskrit and Old Kānarese, both verse and prose. The verses (75 in all) are nearly equally divided between the two languages, Nos 1-5, 8, 9, 16-21, 28, 34-38, 50-55

<sup>1</sup> Elliot's transcriber was able to read a few fragments beyond the ink-impression, but what he has given is very scanty, and hardly intelligible.

and 67-73 are Kanarese, the remainder Sanskrit. The archaic *l* is correctly preserved in *negal*<sup>1</sup> (ll 5, 8, 23) and *ildapan* (l 29), it is changed to *r* in *hitt*= (l 3), *eittaravum* (l 28), *arkharim* (l 29), *mārpp*= (l 67), it appears as *l* in *Chōla*<sup>2</sup> (ll 7, 9), *negalchada* (l 14), *pogaliam* (l 46), and it is wrongly used in *ālda* (l 4), *āldan* (ll 5, 8), *kavāldu* (l 16), *tagūld*= (l 18), and *tāldi* (l 43). The *v* is changed to *b* after *r* and before *y* and *i* in *garibba*<sup>3</sup> (ll 3, 16), *agurbbam* (l 3), *diby*= (l 10), *dēby*= (l 11), *sārbabhauman* (l 15), *pūribba*<sup>4</sup> [ll 16, 22, 40], *ōribbarā* (l 19) *samsēbyan* (l 29), *Kuntal ōribbīśānanam* (l 30), *sēbyah* (l 39), *bhabya*<sup>5</sup> (l 40), *byōma* (l 51), *sarbbō* (l 56), *biātis* (l 56), *byōmni* (l 57), *byācharanada* (l 63), *byāksyāna*<sup>6</sup> (ll 63, 67). We find reduplication of a consonant before *y* in *Śāhallyan* (l 29), on which see Pāṇini VIII iv 47, *Siddhānta laumudī* 48, and a still bolder use occurs in *lumtāharadd-r*<sup>7</sup> (l 9). The *upadhmāniya* occurs in *lipīh=p*<sup>8</sup> (l 10), *nrīp-āntahpura*<sup>9</sup> (l 29), *taih=p*<sup>10</sup> (l 40). Lexically interesting are *jagadala* (l 15), *jhalappa* (l 15), *tyatia* (l 59), *byācharana* (l 63), and *pallisa* (l 64). In *sv-ārōkshyāmas* (l 42), we have the epic combination of *su* with finite verb.

The record opens with a Sanskrit paragraph in praise of the Chālukya race, as a branch of the Lunar dynasty (ll 1-2). Then comes a long section in Sanskrit and Kanarese, mostly metrical (ll 2-47), to the following effect: Taila II, son of Vikramāditya [IV] and Bonthā-dēvi, destroyed many Rattas (Rāshtrakūṭas), slew Muñja, took the head of Pañchala, and reigned for twenty-four years, beginning with the year Śrīmukha (ll 2-4)<sup>1</sup>. His son was S tyāśraya [Ak-l'ākacharita Irivabedanga] (l. 4), the latter had a younger brother, Dāsivarman, whose son was Vikr māditya [V, Tribhuvanamalla] (ll 4-5), and Vikramāditya had two younger brothers, Ayyana [II] and Jayasimha [II, Jagadēkamalla] (ll 5-7). Jayasimha's son was Trailōkyamalla-Āhavamalla [Sōmēśvara I], who was a lion to the elephant Rājendra-Chōla, and in the fire of whose wrath the Chōla was like a moth,<sup>2</sup> and whose queen was Bāchala-dēvi (ll 7-11). Their sons were Sōmēśvara [II] Bhuvanāikamalla and Vikramāditya [VI] Tribhuvanamalla (ll 11-12). The former, after pursuing for sometime the course of righteousness, became infatuated with pride, and neglected his subjects' burdens, whereupon he was removed by the virtuous Vikramāditya (ll 12-13)<sup>3</sup>. Vikramāditya, after establishing himself, superseded the Śaka era by an era called by his own name, the Vikramā-varsha (ll 13-14)<sup>4</sup>. General eulogies of his manifold virtues and glories follow (ll 14-21). He appointed as his *dharmaśikharin* or chief superintendent of religious affairs Sōmēśvara Bhatta, a learned and eminent Rīgvid Brahman of the Mauna gōtra, who was the grandson of Mahādēva and son of Vāmana Bhatta (ll 21-26). Sōmēśvara was also raised to the rank of High Minister, with all the tokens of royalty (l. 26), and our author is diffusely eloquent over his many virtues, his high rank in the royal palace, his mastery of sacred and secular learning, his pious practices, and his princely beneficence, especially in the foundation of charity-houses, Brāhmanic endowments, and monasteries for Vedic and other studies (ll 26-47). Then comes a prose section (ll 47-50), giving the full titles of Sōmēśvara as *Mahā-pradhāna Dandanāyaka*, and *arādhyā* of Vikramāditya, followed by 20 verses (ll 50-67) which tell us that he fixed upon Lokkigundi as a suitable site for the establishment of his religion, and after due praises of that town and the local Thousand Brāhmanas record that he founded there a school for the study of the Prābhākara doctrines of Pūrva-Mīmāṃsā. The prose is then resumed in a paragraph recording that on the given date in the reign of Vikramāditya VI Sōmēśvara made a grant to the Mahājanas of Lokkigundi, evidently for the above-mentioned purpose (ll 67-73), and in the middle of this the inscription breaks off.

<sup>1</sup> On these and the following statements see *Dyn Kanar Distr*, p. 426 ff.

<sup>2</sup> See *Dyn Kanar Distr*, p. 441.

<sup>3</sup> See *Dyn Kanar Distr*, p. 444.

<sup>4</sup> This is not quite correct. A considerable number of the inscriptions of his reign are dated in the Saka era.

The date is given as the 23rd year of the Chālukya-Vikrama era, the cyclic year Bahudhānya, the full-moon day of Jyeshtha, Sunday, an eclipse of the moon (ll 68-69). This is irregular, for the given *tithi* corresponded to Monday, 17 May, A.D. 1088, on which day it ended about 21 h 11 m after mean sunrise (for Ujjain), and there was no eclipse on that date<sup>1</sup>.

The only places mentioned are Kuntala (ll 30, 33), Lokkigundi (ll 51-53, 60, 62, 64-66, 73), and Belvala or Belvola (ll 53, 60). Lokkigundi is the modern Lakkundi ("Lakundi" on the Bombay Survey, "Lukoondē" on the Indian Atlas), in lat 15° 23' and long 75° 45½', about 6 miles south-east from Gadag.

### TEXT.<sup>2</sup>

[Metres —Verses 1, 3-5, 8, 16-18, 28, 37-8, 50-4, 67, 70-2, *Kanda*, verses 2, 19, 34-5, *Mahāsiṅgharā*, verses 6, 10, 33, 47, 74, *Vasantatilālā*, verses 7, 12-4, 26, 56, 75, *Anuśtubh*; verses 9, 46, 68-9, *Champaśalmālā*, verses 11, 31, 39-41, 43, 48, 55, 57-8, 60, 63, 65, *Sārdalanikāḍita*, verses 15, 27, 29, 30, 32, 42, 44-5, 61-2, 66, *Trishtubh*, verses 20-1, *Mattēbhaukīḍita*, verse 22, *Prithvi*; verse 23, *Mandākrantā*, verse 24, *Ruchirā*, verses 25, 59, *Āryā*, verse 35, *Utpalamālā*, verses 49, 73, *Sragdharā*, verse 64, *Sālinī*]

- 1 Svasti samasta-jagat-prasūtēr=blbbhagavato Brahmapah putrasy=Ātrī=nnūtra-samutpannasya Yāmini-kāmini=lalāma-bhūṭasya Sōmasy=ānīyē satya-tyāga-śauryy-ādi-guna-nīlayah kēvala-ni(n)ja-dhvajmī-jaya-ksha-
- 2 pita-pratipaksha-kṣhītīśa-vamśah śrīmūn=astī Chālukya-vamśah || Ā vamśādol || Kamda || Śrī-vallabhan=ahita-jaya-śrī-vallabhan=enisi Vikramādityaṅgam Śrī-radhū-vol=eseva Bonthū-dēvigav=ādam tanūbhavam Taila-nripa || [1\*] Vṛtta || Mo-
- 3 dalolu kīrti=ikki Rattar=ppalarūman=adatam Mumjanam komdu dōi-ggaibbad=aguibbim yuddhadolu Pamchalana taleyumam kondu Chālukya-rājya-āspadamam kai-kondu nishkamtakam=enisidan=ēk-āmgadim Śrīmukh-ābdam modal=ēg=1-
- 4 rppatta-nāikūm barisam=akhila-bhū-chakramam Taila-bhūpa || [2\*] Kamda || I vasumatīyam Tailapa-dēvana tanayanā Chālukya-rājya-vilāsa-śrī-vibhavam Satyāśraya-dēvam sukha-samkathā-vinōdadim=ālda(īda) || [3\*] Janapam Satyāśra-
- 5 ya-dēvanimde nēr-ggīryan=appa Daśavarṇma-nripālana sūnu Vikramāditya-nripēśvaran=ālda(īda)n=akhilā-vasudhā-talama || [4\*] Ene negalda Vikramāditya-nripālana tamman=Ayyana-kṣhīpan=avang=anujan=akhil-āvani-jana-vinutam śrī-Vishnu-
- 6 mūrthi Jayasīmha-nripa || [5\*] Vṛtta || Yasya pratāpī-śikhi-tāpa-bhayit=palāyya kv=āpy=āśrayam sucha-karam bhuvanēśhv=alabdhvā prāpy=anānam=ēva śīranam rīpavah sukhēla tasthuh sa bhūpatī=abhūj=Jayasīmha-dēvah || [6\*] Apī cha || Nij-ānva-
- 7 ya-pradīpō=pi Taila vamśa vivarddhanah | simhō-py=asau mṛga-drīśām pūya ity=adbhutam mahat || [7\*] Kamda || Ā Jayasīmha-nripaṅge tanūjam Chālukya-rājya-bhara-dhaurīyan. Rājendra-Chōla-gaja-mṛga-rājam Trailōkyamallan=Āhava-malla || [8\*] Vṛtta || ☉

<sup>1</sup> I have to thank Mr. R. Sewell for his kindness in verifying my calculations.

<sup>2</sup> From the ink impression.

- 8 Asṛdalam=ūge mādada mah-ādhyaram=ikkada satram=eyde kattisada tadāgam=ettisada dāra-grībam bidad=agrabāram=oddisuva virōdhi sādhisada dēsam=upā-rjy sad=arttham=ill-enālu vasudhejan=ālda(lda)n=ēm puriyauō negald=Āhavamalla-vallabha || [9\*]
- 9 ☉ Api cha || Lantikavadd(d)=ripu-purūshv=acharat=prātāpah kōp-ānalē=py=asala bhāyata yasya Chōlah | sa svīya bāndhava paugraha-kalpa-vrikshah śrīmān=abhū[n\*] nripatī-Āhavamalla-dēvah || [10\*] Kim cha || Śaunīyam śatīn nrip-ānganā=savanayōh patra-pra-
- 10 mōshi karah tyāgō yāchaka-yāchak-āhvaya-lipēh-prakshālan-ārttham jalani [1\*] satyam yasya jagad=vaś-ārttham=abhiavad=diby-anshadham kūn bahu bhūmas=tatra na santi kē kshīpatīu Traiḷōkyamallō gunāh || [11\*] Saundariyya-sampadas=simā kharāh kāntō-
- 11 r-ggun-āspadam [1\*] tasya priy=āgra-mahishi nāmū Bāchala-dēby=abhūt || [12\*] Tayōr=abhūt=sutah śrīmān sa Sōmēśvara bhūpatih | yah kāntā-jana-dra-nīla-nīraj-āmritadiditih || [13\*] Tayōr=abhūt=tunūjō=nyō Vikramāditya-bhū patih [1\*]
- 12 krāt-āri-bhūmih Śārng=iva Učvaki-Vasudēvayōh || [14\*] Tatas=tayōh kumārāyōr=jy=stihah || Vritta || Bhiti-pradō vani-mabipatīnīm pūti-pradah svīya-pari-grahānām | krāmō=yam=ity=ātma guru-pradātō rājyō sthītō=bhū-
- 13 d=Bhuvanaikamallah || [15\*] Tatas=tam kam-chit=kūlam=anubhūta-rājyam mad-onmattitay=anavēkshita-prajī-bādham nigrihya tad-anujō dharmma-ātmā || Kamda || Ball-ātanadam ripu-nripar-ellaran=ēk-ūmgadimdam=ēgagisi dhānani-vallabhan=adam Tribhuvanamallam Chālukya-
- 14 Vikramāditya-upipā || [16\*] Esava Śa(śa)ka-varshamam mānisi Vikrama-varsham=emdu tanaya pesaram vasumatige negalchida sāhasigam jagad=cka-dāni dharmma-vinōda || [17\*] Tribhuvanamallam ripu-rāja-bhāyamkaran=ubhaya-rāja-bem-kolvan=ilā-prabhu
- 15 rāja-jagadalam sārbbabhauman=anavarāta-dāni vira-jhalappa || [18\*] Vritta || Janam=ellam iṅgadim kay-mugiye daśa-diśā-chakiamam dhātriyam paibbe nij-ācharyya-pratāp-ōdayam-aluta-mahipāla-śuddhānta kāntā-jana-bhūsvad-vaktra-chandrad-ya-
- 16 ti masulo bhujā-garbbadam vira-simh-āsanam=omb=uttunga-pūrbh-ādriyol=ndi(da)jyisadam Vikramāditya=dēva || [19\*] Aii-bhūpālakar=artthavam kavaldu(rdu) kondamd-artthadimdam tulā-puush-ārōhanam=uddhata kshīpatīam bem-kondu kond-āmeyim
- 17 divrad-ārōhanam=ātma-bāhu-baladim simh-āsana-ārōhanam dore-vett-irppa nripēmdrar=ār-bbhūvazadolū Chālukya-Rāmam baram || [20\*] Kshītidēvar=taniv=annam=ittu divijar=asantushtar=āgalū Śatākratuvīng=āsana-kampām=āge rasog=eydal bem-
- 18 ko dhūm-ālī paibbe tagald(ld)=ambara-chakramam' vasudheg=atyāścharyyam=āgalū śata-kratuvam mādi pravitrar=āda nripar=ūr=Chchālukya-Rāmam baram [||\* 21\*] Sa bhāti prithuvīsvarah śrayati yatra simh-āsanam śrayanti ripavō=py=agam vrikā-varā-
- 19 hū-simh-āsanam | vrishtēna sakalan padai[s\*] sthitarat=ōrbharā pavitā prajā cha nikhilā mandam sadayam=ajvaiā pavī(yi)tā || [22\*] Api cha || Yad-dōr-ddandah pratibhavad=ari-kshamābhītām Kāla-dandō yasy=āpy=āsīt=kara=sarasjanī vāmchhatām kalpa-

- 20 vikshah | mrisht-ān-āsai=adhiḡa-mudām kōṭṭō brāhmanānām=āsai vāda-  
dhvamr=avratam yasya ch=āśiṭvī gchō || [23\*] Api cha || A-tad gunā api  
bata rāja-sabdanam grtū nripā dadhai=abluḡhām aita-dyut'h | amān=dhig-a-ṭi=  
iha
- 21 mayi s-ārtthakan=ad-ity=a-āy=abhiṭṭ=kuvalaya-samvith-ā-lrit || [24\*] Dcvas=  
Tribhuvanamallah sv jayati prithu-kritu=apritim-dhāmā | dūmmānavāna  
nashtam punar=udhūḡayātō jagad=jcna || [25\*] © || Rājñā tēna niyuktō=  
bhūdh(d)=dharmma-
- 22 kārycshu dharmma-vit | kaś-chud=vidvāj-jan-ādhiḡō yasy=ēmc pūbba-pūushah ||  
[26\*] Sa bhāti Maun-ānvaya-māra-malā-malhy istha-mānikya-mam=ggun-  
ādhyah [1\*] śimān=Mahādēva-kṛt=iha lōkō vikṣiṭi-kṛtiḥ śuta-vṛtta-dha-
- 23 immaih || [27\*] Kamda || Lne negādi Mahādēvana tanayam - Ru(r)g-vādi  
Mauna-kula-talakam Vāmana-bhatta=avam kulividhu vinayada kanī  
Dēkanabbe vamtā-ratna || [28\*] 'la. & sah-ābhāti sv Vāmanāryyō munu=  
Mmanu-khyāpita-
- 24 māṇḡga-vartti | jam vikshya nō visṛjyāt sua lōkaś-chutran=Vivasishṭhasya  
munēs=chaitraih || [29\*] Tayōh sūtō=abhiṭṭ=sa mah-anubhāvah Sōmēsvaraḥ  
sat-puushk-āgraganyah | dharmmān=Rig-āmnāya-pada-kramāms=cha nischuyāt  
jam kṛti-
- 25 nō=pi prishṭvā || [30\*] Api cha || Varnnyamtō kavibluh kum=ity=anupamā  
lōka-prasāddhā guṇō vidyas=ch=asya yad=ānam=ipta-puusham=ānāyā dūra-  
sthitam | pūśvāsthān=vidushō=py-āpisyā vidhivād-dharmma-kṛyā-piṇṣayā chakrō
- 26 Vikrama-chakravartty=adlukṛitam svō dharmma-kāryc=klilc || [31\*] Api cha ||  
Arth-ārjan-ōpāya-vichakshanatvam vilōkya śruchi-ādī-guṇāmś=cha tṛya | sv-  
rīya-chūmah sakalaih samcītam pīdān=mahāmātya-padam mahisah || [32\*]  
Rājñah pra-
- 27 sādā-śakalam sakpīd=āya labdhvā prāyō bhavanti purushē mada-māna-yuktāh |  
āryas=tv=ayam satata-labdhā-mahā-pīa=ādō=py-ālambitc vinayam=ēva vichitram=  
cītat || [33\*] Vṛtta || Dharejolu munu=ulla vṛpi-ōttamara charitadol
- 28 tanna chāitram=ettam para-bhāgam bett-iral vādaḡa parūṭiyum] [śāstra-vijñānad=  
ond=ettaravum<sup>1</sup> tanumde lōk-ōttaram=ene guruv=ādam jagakk=eyde  
Sōmēsvara-bhattam vṛpi-vamś-ōttaman=abhijana-samstōtra-pātram pavitra || [34\*]  
Dharanīsam bhaktiyam kar-mu-
- 29 giyut-ire nrip āntahpura-stīyar=ellam guruv=emd=ād=arkkarim<sup>2</sup> manise nripa-  
sutar=atvāptan=ārādhyan=emd=ādaisaku samśbyan=āg=ilapān=abhina, a-Sākalijan=  
ammamma Sōmēsvara-bhattam sat-pavitram sukar-kavi-jan-ō-
- 30 dyāna-lakshmi-vasanta || [35\*] Viśva-jagaj-janam bṛyasi bannisuv=antute mūrtti  
Kuntal-ōibbiśvaranam manam-gohsuv=antute pempu visuddha-kṛtiyam  
śāsvatam=āgi bittanuv=antute dānam=enalke<sup>3</sup> bāppu Sōmēsvara-bhattan=inn=ō-
- 31 rege varppue mattina vāsha-dhārigal || [36\*] Kamda || Nettane sach-  
charitadol=ila-vattam laukikadol=eseva vaidikadol nei-vvattam śi-Sōmēsvara-  
bhattōpādhyāyan=ātma-vamśa-pavitra || [37\*] Parāma-Brahma-sabhi-ābhyanaram-  
ganolu svarā pada-

<sup>1</sup> For *ettaravum*<sup>2</sup> For *arkkarim*<sup>3</sup> Written *divisim* scil. *śāla ke*

- 32 kramam sūma-vishamam baial=arid=ōdalu Sōmēśvara-bhattare ballar=alli kalt-are  
ballar || [38\*] Vṛitta || Tjagē kalpa-tarub pai opakarana-kridāsu sō=yam  
Śibū=Bhbbhishma[s\*]=stī-i-vishayē vidhuh sukha-vidhau satyē cha Kainnah  
svayam | sam-
- 33 jātō=yam=iti kshitu sumatibhūh Sōmēśvarāryyah sadā khyātah Kuntala-  
chakravartti-param-ārādhyō budha-grāmanih || [39\*] Vēdhā vēda-chatushtayō  
sa hi Guhah śabd-ānuyayō Śamkarah shattarkkayām kavītā-
- 34 vivēchana-vidhau Vālmiku=ēva svayam | sākshād=Byāsa-munih purāṇa-sarapau  
smṛity-atthi-sāttih Mīnūh śīi-Somēśvara-mīśra eva bhuvanō brāhmanya-  
puny-āinnavah || [40\*] Bhūā-kōtvām Kamalā babhau hridi Harir=bbā-
- 35 hau jaya-śīi-vidhūr=vaktiē Vāg=iti dēvatāmāya-tanur=yyah pīochyatē panditah |  
sa śīmān=satat-ātat-ādhyara-vāra-stōm-āgni-dhūman=ggahanān=kṛtv=antān=samay-  
ōchitām vitautē viśva-priyām prāvisham || [41\*] Pratyakshatah kām-
- 36 kshita-dāna-dakshō nidhū=bbudhānām bhuvī muddhanānām | gun-ōj[j\*]valā rājati  
dīpa-vaitih kṛitu=yyad-ālokana-liētn-bhūtā || [42\*] Pīāptānām śīranam  
sudhāma rāchitam vajrēna puny-āspadam vidyānām kula-mamdiram guna-  
nidhūh
- 37 kalpa-dīumaś=ch=ārthtinām | satyō Satyatipāh śrutau Kamalabhūr=bhbbhūri-  
kshamāyām kshamā nityām Jīva it=īrayanti bahudhā Sōmēśvarāryyam  
budhāh || [43\*] Śrīstīā munin=sapta mah-ānubhāvān=n-ātīpyad=ady=āpī Hī-
- 38 ranyagabbbhah [\*] Sōmēśvarāryyam śīi(śru)ti-sāstra-guptyai śrīstīv=āhtamam  
tushtim=agād=atīva || [44\*] Anka-sākshābhū=alamkṛit-ātmā sad-āli-sōbyah  
sumanō-vibhūtyā | vibhāti sarva-ōpasta-dāna-lakshah samaksha-Sōmēśvara-kalpa-
- 39 vrikshah || [45\*] Tri(tri)bhuvanamalla-dēva-paripūjita ēsha samasta-sampadā  
vidhu-ravi-vēda-sāstra-paīma(ma)-śīiānām bahūny=akārayat | puri puri ramya-  
harmyam=upakalpya nivāsyā chu tatra sa[d\*]-divyān=na hi sadrisō=sya kaś-  
chana
- 40 bhavēd=bhuvī vā divī v=āparah sukrit || [46\*] Km=taih=prthak-stuti-padar=
- vahubhir=ggun-aughas=tyāg-ādīr=atra na manāg=apī dōsha-jātam [\*] ēvam-  
vidhō bhuvī pumān=na hi bhūta-pūrbhō nō varttatē na cha bhavishyati  
bhabya-kālō || [47\*]
- 41 Ākāśān=nīpatēd=bhagō bhuvī tadā syāt=śīitalō<sup>1</sup> v=ānalas=tikshnō va=rksha-patīh  
kshūti pravichalēd=vā syāt=tamah(s)tūjasī | śīi-Sōmēśvara-sūri-vaktīa-kamalān=
- mīthyā-vachō nissaraty=ajūnād=apī chēt=kadā-chud=uchitam v=āsau ja-
- 42 hātī kva-chit || [48\*] Grihānīmas=triptam=āpam ghata-gatam=ahipam pānīnā  
tādayāmah sv-ārōkshyāmas=tulām vā param=apī vishamam sarvvam=apy-atra  
kurmmah [\*] tyāgi Sōmēśvarāryyah śāranam=upagatān=pā-
- 43 ti dāntah prāsāntah sad-grāhi satya-sandhah sakala-guna-gan-ālamkṛit n=āparō=
- [stī ||] [49\*] [Kāmda ||] Kāma-haram divja-pati-chūdāmani vīshī-samśritam  
jay-ānugatam śīi-Sōmēśvaran=īśvaran=abhūmāteyam tāldī(ldī) vibudharam
- 44 pāhsida || [50\*] Ksham-āmara-nikara-śikhāmani Sōmēśvara-dandanāthan=āsrita-juna-  
chintā[maṇi śā]ran-āgata-rakshāmāny=ene kīrtā parvvit=urvvī-talama || [51\*]  
Pariharī badavar=emb=i pīrid=app=upatāpamam śāran-buge Sōmē-

<sup>1</sup> Read *syāch=chhīta*ō



- 45 śvara-dandanāthanam budhar=irad=eyduvar=adhika-lakshmiyam niśchayaḍi || [52\*]  
Karadu budha-nikaramam kude puridam tat-kāmksit-ārtthadimdam Sōmēśvara-  
vismayadim kallum maran=ādavu kalpa-vitapi-chintāmanigal || [53\*] Kuvalaya-  
sa-
- 46 mridhdhikaran=atadhavala-yaśō rāsmi virahi-tāpakaram sat-kavi-budha-gana-parivritan-  
em=avaniyol=āyt=emdu kirtti Sōmēśvaranol || [54\*] Vritta || En ċnam  
pogalvēm dhar āmara-kula prakhyākaram dāna-Kāṇnam māḍida punya-sam-
- 47 kulaman=atyāścharyyamam satra-santānakkam dvija-bhūmi-dāna-vidhigam vēd-ādi-  
vidyā-matha sthānakkam terap=ēuum=illa vilasāḍ-viśvambharā bhāgadol || [55\*]  
Gadya || Svasti yama-niyama-svādhyāya-dhyāna-dhārana-maun-ānu-
- 48 sthāna-japa-samādhi-śīla-guna-sampannarū vidita-vēd-ūrittha-tat[t\*]var=abhinava-  
Śākalyarū Ru(r)g-vēda-ratnākara=ashtādaśa-dharmma-śāstra-kuśalar=āsrita jana-  
kalpa-vriksharu bandhu-jan-ādhararu śisht-ēshta-jan-ānamda-samdōha-
- 49 ru Mauna-gōtra-pavitrarū vēda-mitrarū dīn-ānāth ānukampā-parar=abhimāna-  
Mērugam(ga)l=ēka-vākyar=achalita-dhairyyarū śauch-Āmjanōyarū Manu-mārgga-  
charitarū pandita-pārijātar=nnām-ādi-samasta-praśa-
- 50 su-sahitam śrīma[t\*]-Tribhuvanamella-dēvar=ārādhyar=appa śrīman-mahāpradhānam  
dha(da)ndanāyakam śrīmad-Ayyamgalu Sōmēśvara-bhattōpādhyāyarū || Ślōka ||  
Sōmēśvarāryyah sa svīyam dharmmam=ā-chandra-tārakam [l\*] dhā-
- 51 tryām sthāpayitum dhīmām(n) Lokkigundyām manō dadhē || [56\*] Vritta ||  
Grāmō rājati Lokkigundir=iti yō bhūḍeva-puny-ākaraḥ kshōṇi-mandala-  
mandanam Kalī-bala-chhēda-kriyā-kōvidah | yatra byōma samāvṛitam sura-  
griha-
- 52 śrēṇi-patāk-ōtkaraiḥ samkirnā prithivī makh-āli-vilasad-yūpair=apārai=api || [57\*]  
Sad-dharmm-ārttha-sukh-ātma-samgati-jushō vēd-ādi-vidyā-vidas=tasthur=yyatra par-  
ārttha-sādhana-parāḥ śrī-Lokkigundyām dvijāḥ | yēshām kumda-parā-
- 53 ga-pāndura-yaśō rāsir=ddisām bhittishu jyōtsnā-jyōtir-adhah-kritan kritā-ghan-ārambhah  
samuj[j\*]rimbbatē || [58\*] Śrī-Lokkigundi-nāmā grāmah sa jayaty=alam  
mahī-vadhyāḥ | Beluvala-dēśa-mukhē yas=tilaka-śrīyam=uj[j\*]valām
- 54 dhattē || [59\*] Vēd-ādya(dhyai)r=ddharanīsuraiḥ suoharitar=yyō Brahmālōkāyatē  
bhōg ādyai(dhyai)r=vvividh-āmar ālaya-chayair=yya[s\*] svarggalōkāyatē | yō=rtth-  
ādyai(dhyai)r=vvahu dātṛibhir=vvipanihbhiḥ Kaubēralōkāyatē tasy=āsyām bhuvī  
driśya-
- 55 tē na sadpśō grāmō na cha śrūyatē || [60\*] Śrīkhandā-karppūra-vichitra-  
vastra-mānikya-mukt-ādi tad-amga-bhōgyam | vast=ūpanāyāyam yata ēva  
rājñām tat-tat-prasādāt=saphalas-tad-aritthah || [61\*] Pum-arttha-varggasya  
susādhanaṁ yat=santi
- 56 tatr=ātibahūni tasmāt [l\*] hrīstah sad=ābhishhta-pum-arttha-siddhēḥ sarbbō janō  
vētti na jātu dukkham || [62\*] Yat-kirttyā dhavalikritā dāśa dīśō yad-  
dhūyamān-ābūtī-brātis=triptum=itā makhēshu vibudhā yad-vēda-pātha=svanaiḥ |
- 57 jātām sarvva-jagat=pavitram=atulām tēshām dvijānām sabhām tatra drashtum=  
upāsītum cha labhatē kah svalpa-punyō janah || [63\*] Śrāśhtā srishtvā  
byōmni lōkūn=sva-ādīn=sva-prāvīnyam khyāpayān=grāma-srishtau | ētat=srishtv=  
ēhānya-
- 58 srishtāv=udāstē nūnam grāmās=tēna n=śrīk=samastā || [64\*] Yō=śrāśhtid=guna-  
sampadō=sya sa pumān=syād=darśanē=bhuyatsukō yō=drākshīt=sukha-lipsayā sa  
yatatē tatr=aiva vastum janah | yō=vātāt=sa na hātu-

- 59 m=akshamata tam daivād=ahāsīd=yadī smṛitvā tyatra sukhāny=asāv=asukha-bhān=nūnam sadā khidyatā || [65\*] Tasy=āgrahāra-pravarasya ramyam prithak-prithak=chitra-padārttha-jātam | kaś=śaknuyād=varṇanayitum Śahasra-vaktro=pi sāksbhā-
- 60 d=Vachasām Patir=vvā || [66\*] Kamda || Pala<sup>1</sup> teṇa dhānya-vaiggaḍe belasung=ol-volan=enippa Belvolam=emb=ā lalaneya lalāta-chandana-tilakam=id=emisuvudu Lokkigundi-grāma || [67\*] Vṛtta || Enisida Lokkigundi param-ēśvara-datti Chālukya-rājya-
- 61 varddhanam=Amarēndran=oppuv=Amarāvati mēn=Alakāpuram phanindrana neley=appa Bhōgavati tāt=ene ramjusugum gaṇendra-lāṃchchhana-karav=agrahāra-tilakam śaran-āgata-vajra-pamjara || [68\*] Sarasajayōnī binpan=ariyak=Amarā-
- 62 vati Lokkigundi=emb=eraduman=eyde tūgal=Amarāvati muttadud=ūrdhva-lōkamam dhareyole Lokkigundi nelasitt=ene baṇṇipar=ār=jjagakk=alamkarisuva Lokkigundiya mahat[t\*]vamumam dore-yetta bippuma || [69\*] Sama-
- 63 yam nālkakkam tat=samar=ēśrita-kalpa-vṛkshar=uchita-vachah-śrī-ramanar=śāp-ānugraha-samarthhar=alīya mahājanam sāsuvvaru || [70\*] Varuṇa dorey=enisuvu paradarimday=amgaḍiya pamcha-ratnadadi<sup>2</sup> byāḍharanada<sup>3</sup> pasaradin=imb=ā-
- 64 g-ire pōlkum Lokkigundi ratnākarama || [71\*] Sāram samasta-vibudh-ādharāram Chālukya-chakṛig=akshaya-nidhi-cha(bha)ndārada mane pattisa-bhandāram=id=emisuvudu Lokkigundi-grāma || [72\*] Vṛtta || Ē māt=ammamma mūrum jagam=amtaṇolam dēva-
- 65 rolu Viṣṇu-dēvam śrīmach-chakrēśarolu Vikrama-nripati mahā-grāmadolu Lokkigundi-grāmam vidvāmsarum mānyarum=enisida dandēśarolu Mauna-gotr-oddāmam Sōmēśvaram mēl=enisida=avaram baṇṇisalu ballan=āva || [73\*] Vidvat-saha-
- 66 sram=upalabhya hi Lokkigundiām bhāsvat-sahasram=idam=ity=anumāya bhāsū | Prābhākaram prahitavān=iha vṛttim=arhām Sōmēśvarāryya itī sarvva-jana-prasiddhah || [74\*] Prābhākarsya byākhyāna-śālām tatra vidhāya sah | chakīṇ sampū-
- 67 inna-nirvvāham gurūh chhātra-ganasya cha || [75\*] Ā byākhyāna-śāleyolu Prābhākaramam byākhyānamam mēpp<sup>3</sup>=upādhyāyarggav=alī kēluva pravāśiga-chchhātrara grāsakkam || Svasti samasta-bhuvan-āśraya Śrī-Prithvi-vallabha mahārājādhirāja para-
- 68 mēśvara paramabhatṭāraka Satyēśraya-kula-tilaka Chālukya-ābharanam śrīmat-Tribhuvanamalla-dēvara vijaya-rājyam=uttarōttar-ābhivṛddhi-pravarddhamānam=ā-chandr-ārka-tālam baram saluttam-ire || @ || Svasti śrī-Chālukya-Vikrama-varshada<sup>4</sup> 23noya Bahu-
- 69 dhānya-samvatsarada Jyēsthada punname Ādityavāra sōma-grahapadamdu śrīmat-Tribhuvanamalla-dēvar=ārādhyar=appa śrīman-mahāpradhānam dandanāya-kani śrīmad-Ayyamgaḷu Sōmēśvara-bhatṭōpādhyāyaru || Svasti yama-niyama-svā-

<sup>1</sup> The *pīṣa* in this verse is irregular *pala*, *belasung*, *lalaneya*, *tilakam*

<sup>2</sup> See remarks on translation, below

<sup>3</sup> For *malp*

<sup>4</sup> The *va* was first accidentally omitted by the engraver, and then added by him in a smaller hand above the line

- 20 dhyāya-dhyāna-dhāraṇa-maun-ānushṭhāna-japa-samādhi-śīla-sampannarū samasta-guṇa-  
gan-ālamkṛitarū vidita-vēd-ārttha-vidyā-pāragarū śat-karṇma-niratarū sapta-sōma-  
samsth-ā-abhrith-āvagāhana-pavitrikṛita-śarīrarū chatur-vvēda-pāragar-āshṭā-
- 71 [daśa-dharmma-śāstra-kuśalar-achal]īta-dhairyayarū dhairyya-parākramaḥ=āśrita-jana-  
kalpa-vṛkshar-abhita-paksha-kshayakararū Kali-yuga-Gāmgūyarū parama-parōpakārigal  
=āhava-dhurandhararū śāp-ānugraha-
- 72 [samarthharū . manōharū] pāpa-bhīrugalu para-nārī-  
dūrarū duṣṭa-vidhiamsakarū viśiṣṭa-jan-āśrayarū kāma-krodha-lōbha-mōha-  
vivarjji-
- 73 [tarū] . . . . . Lokkigundiya-  
ūr-odeya pramukha

## TRANSLATION.

(Lines 1-2) Hail ! In the lineage of the Moon, ornament of the lady Night, who arose from the eye of Atri the son of the Lord Brahman, the origin of all the worlds, there is the blest race of the Chālukyas, a seat of truthfulness, bounty, valour, and other virtues, which destroys the races of hostile sovereigns by the mere speed of its armies

(Line 2) In this race —

(Verse 1) Of Vikramāditya, who was a favourite of Fortune, a favourite of the genius of victory of foes, and of Bonthā-dēvi, who was fair as Lady Fortune, the son was king Taila

(Verse 2) Having at the beginning extirpated many Rattas, slain the valiant Muñja, taken the head of Pañchala by the terror of his pride of arm in battle, (and) taken over the office of the Chālukya kingdom, king Taila rendered the whole circuit of the earth absolutely thornless for twenty-four years, beginning with the year Śrimukha.

(Verse 3) King Tailapa's son, king Satyāśraya, splendid in the brilliant fortunes of the Chālukya kingdom, ruled this earth with enjoyment of pleasant conversations

(Verse 4) The lord of kings Vikramāditya, son of king Daśavarman the full younger brother of the monarch king Satyāśraya, ruled the whole earth

(Verse 5) Of king Vikramāditya, who was thus illustrious, the younger brother was Ayyana lord of earth His younger brother was king Jayasimha, renowned among the peoples of the whole earth, having the form of the blest Vishnu

(Verse 6) This was the monarch king Jayasimha, from fear of the fiery heat of whose majesty foemen fled away and found nowhere in the worlds a pleasant asylum, until they came to him as their refuge and dwelt in happiness

(Line 6) Moreover —

(Verse 7) A great marvel although a lamp to his own lineage, he increased the race of Taila<sup>1</sup>, although a lion, he was dear to deer-eyed (ladies)

(Verse 8) The son of this king Jayasimha was Trailōkyamalla-Āhavamalla, chief bearer of the burden of the Chālukya kingdom, a lion to the elephant Rājendra Chōla

(Verse 9) He ruled the earth so that it was said that there was no great sacrifice beyond possibility (of other men) unperformed (by him), no charity-house unfounded, no tank unbuilt in due wise, no temple unraised, no Brāhmaṇa fief ungranted, no adversary unchecked, no land unsubdued, no wealth ungotten how great was the illustrious Āhavamalla-vallabha !

<sup>1</sup> A play on the word *taila*, meaning both the king Taila and "oil" Jayasimha was a lamp to his race, i.e. he cast lustre upon it, but he was a lamp which did not exhaust the oil (*taila*), but on the contrary increased the race of Taila





(Verse 10) A tree of desire for possessions of his kinsfolk was that blessed sovereign king **Āhavamalla**, whose majesty ranged like a bandit in foemen's cities, (*and*) in the fire of whose wrath the **Chōla** fell like a moth

(Line 9) Moreover —

(Verse 11) Whose valour was a hand stealing away the leaves in the ears of the wives of hostile kings, whose bounty was water for the purpose of washing away the writing of the names of beggar after beggar, whose truthfulness was a divine drug for the enchantment of the world — why should we say much? what virtues are there not in that king **Trailōkyamalla**?

(Verse 12) He had a beloved chief queen, a bound of wealth of beauty, a mine of loveliness, a set of virtues, by name **Bāchala-dēvi**

(Verse 13) To this pair was born a son, that blest king **Sōmēśvara** who was a moon to the blue lotuses the eyes of lovely women

(Verse 14) Another son born to this couple was king **Vikramāditya**, traversing the lands of foes, as Śārngan [Krishna] (*was born*) to Dēvakī and Vasudēva

(Line 12) Now the elder of these two princes —

(Verse 15) **Bhuvanaikamalla** occupied the kingdom bestowed upon him by his father, (*holding to*) that course which inspired dread in hostile kings and gave delight to his own adherents

(Line 13) Then, when he had enjoyed the kingdom for some time and became neglectful of his subjects' burdens because of his being infatuated by pride, his younger brother, who was righteous of soul, putting him under restraint —

(Verse 16) Making all hostile monarchs entirely to bow down because of his mighty prowess, **Tribhuvanamalla**, the **Chālukyan** king **Vikramāditya**, became a darling of the earth

(Verse 17) (*He is*) the hero who put an end to the famous Śāka era and by setting up the **Vikrama** era made his own name illustrious on earth, a unique giver of bounty to the world, delighting in righteousness

(Verse 18) **Tribhuvanamalla** is terrible to hostile kings, putting to flight kings of both sides<sup>1</sup> lord of earth, illustrious among monarchs, world-emperor, ceaseless in bounty, magnificent among men of valour

(Verse 19) Whilst all folk clasped their hands in delight, while the display of his marvellous majesty filled the circle of the ten divisions of space (*and*) the earth, while the radiance of the moons which were the bright faces of the lovely women of hostile sovereigns' seraglios grew dim, by the pride of his arm king **Vikramāditya** rose (*like the sun*) on the lofty Eastern Mount which is (*his*) heroic lion-throne

(Verse 20) What monarchs in the world whose mounting of (*their own*) persons into the balance<sup>2</sup> with wealth (*won*) after ravishing the riches of enemy kings, whose riding of elephants with animals obtained in the pursuit of haughty monarchs, whose ascent of lion-thrones by the might of their own arms have become famous, are equal to the **Chālukyan Rāma**?

<sup>1</sup> I am doubtful of the meaning of this phrase. It may mean "kings of the east and the west"

<sup>2</sup> This refers to the custom of kings weighing themselves in a balance against gold, etc., and distributing the latter in charity

(Verse 21) What kings that are holy through gifts of food whereby Brāhmanas are satisfied (and) by performance of a hundred sacrifices such that the celestials are delighted the throne of (the God of) a Hundred Sacrifices [Indra] quakes, fire unites on earth, columns of smoke swell out blending into the circuit of the sky, (and) exceeding condiment falls upon earth, are like the Chālukyan Rāma?

(Verse 22) Splendid is this sovereign, to whom belongs the hon-throne, (and under whom) foes flee to the mountain that is the lair of vultures, bears, and lions, the earth is purified with righteousness established in all domains, and all the people is graciously made to drink joy (so as to become) free from fever

(Line 19) Moreover —

(Verse 23) (It is he) whose long arm is a rod of Doom to enemy kings that would rival him, whose lotus-hand likewise is a tree of desire for the needy, and in whose house has constantly been heard the sound of blessings of Brāhmanas in tens of millions, who are delighted by feeding on savoury food

(Line 20) Moreover —

(Verse 24) He has caused the *kuṇḍalaya* [lotuses, or circuit of earth] to burst into bloom (as though he said) "the monarchs who have taken the title of *rāja* [king, or moon] have forthwith assumed the name of the Moon without having its qualities<sup>1</sup>, fie on them! this (title) has its true significance in me here"

(Verse 25) Victorious is this king Tribhuvanamalla, vast of fame, incomparable of splendour, by whom is restored once more the world ruined by evil men

(Verse 26) By this king there was appointed to the offices of religion a certain man learned in religion, a supporter of scholars, whose forefathers are these

(Verse 27) Radiant is that ruby set in the centre of the jewel-string of the Mauna lineage, wealthy in virtues, the blest master Mahādēva, whose fame is renowned in this world because of (his) lore, conduct, and righteousness

(Verse 28) Of Mahādēva, who was thus illustrious, the son was Vāmana Bhatta, a master of the Rīg-veda, an ornament of the Mauna race. His noble spouse was Dēkanabbe, a mine of refinement, a gem of women

(Verse 29) With her this saintly man Vāmanārya is illustrious, following the course enjoined by Manu, and on beholding him the world was not astonished at the brilliant career of the saint Vasishtha

(Verse 30) The son of this pair was this noble-minded Sōmēśvara, pre-eminent among good men, of whom even masters make inquiry in order to decide upon laws and the textual courses of the tradition of the Rik

(Line 25) Furthermore —

(Verse 31) Why are his peerless world-renowned virtues and knowledge of the arts extolled by poets? Because the Emperor Vikrama, from a desire to obtain the proper practice of religion, caused him to be brought by trusty men from a distance, dismissed those who were at his side, learned as they were, and appointed him superintendent over the whole of his religious administration

(Line 26) Furthermore —

(Verse 32) Observing his skill in the means for acquiring wealth and his purity and other virtues, the sovereign bestowed on him the rank of High Minister attended with all the tokens of his own kingship

<sup>1</sup> They were *rājās*, kings, but not *saumya*, gracious, like the moon (*sōma*, *rāja*)

(Verse 33) When men have once obtained a morsel of a king's favour, they commonly become inspired with conceit and arrogance, but this gentleman, though constantly obtaining high favour, maintains his modesty this is singular

(Verse 34.) As in comparison with the history of the pre-eminent sages who have formerly been on the earth his career in every respect is superior, and his mastery of the Vēda and the uniquely high degree of his understanding of the books of instruction are superhuman, Sōmēśvara Bhatta has justly become a preceptor of the world, pre-eminent in the Brāhman race, a subject of praise for noble birth, holy

(Verse 35) As the sovereign devoutly clasps his hands (*before him*), as all the ladies of the king's seraglio affectionately revere him with the title of preceptor, as the king's sons do honour to him by calling him a most trusty chaplain,<sup>1</sup> ho! Sōmēśvara Bhatta is right venerable, a modern Śākalya,<sup>2</sup> truly holy, a springtime for the goddess of the gardens of skilful poets

(Verse 36) His form is such that all the folk of the world affectionately praise it, his dignity such that it delights the mind of the sovereign of Kuntala, his bounty such that it everlastingly spreads abroad pure fame then, bravo! can other wearers of (*the same*) garb now come into comparison with Sōmēśvara Bhatta?

(Verse 37) Only established in right conduct, perfect in secular (*and*) brilliant Vedic knowledge, the blest Sōmēśvara Bhattōpādhyāya purifies his own race

(Verse 38) When in the heart of the assembly of the Supreme Brahman<sup>3</sup> Sōmēśvara Bhatta recites (*the Vēda*) so that the course of the accentuation and the verbal text proceeds (*according to rule*) in even and uneven cadence, accomplished men as they learn there (*become truly*) accomplished

(Verse 39) He has arisen as a tree of desire in respect of generosity, as a Śibi<sup>4</sup> in sports of beneficence, as a Bhishma in regard to women, as a moon in respect of pleasantness, and as a very Kaiṇa in truthfulness thus is Sōmēśvarārya, the chief chaplain of the Emperor of Kuntala, a prince of sages, always celebrated on earth by the wise-hearted

(Verse 40) A Creator [Brahman] in the Four Vēdas, a very Guha [Kumāra] in the sequence of grammar, a Śankara in the six courses of logic, Vālmiki himself in the manner of discriminating poetry, a Vyāsa Muni manifest in the series of Purāṇas, a Manu in the multitude of the matters of religious law, the blest Sōmēśvara Miśra indeed is an ocean of the holiness of the Brāhmaṇic race in the world.

(Verse 41) Lakshmi shines on his brow-tip, Hari in his heart, the Goddess of Victory on his arm, Speech in his mouth thus described by scholars as having a body composed of (*divers*) deities, this blest man, making these clouds by the fire and smoke from the multitudes of goodly sacrifices that he constantly performs, creates a seasonable rain-time that is agreeable to all

(Verse 42) Patently skilful in desired bounty, a treasure to wealthless sages on earth (*is he*), his fame, which leads men to behold him, shines as a lamp-wick, lustrous from his virtues

(Verse 43) A well-established refuge for those who seek him, fashioned out of adamant,<sup>5</sup> a seat of holiness, a family-house of the arts, a treasure of virtues, and a tree of desire to the needy, in truthfulness a Satyatapas,<sup>6</sup> a Lotus-born [Brahman] in scripture, in immense fortitude an Earth, in polity a Jiva [Bṛhaspati], thus do sages in various terms describe Sōmēśvarārya

<sup>1</sup> Literally, "worshipful one", *ārādhyā* is the title of a certain class of Śaiva Brāhmins

<sup>2</sup> A famous ancient scholar, the traditional author of the Pāda text of the Rāg-vēda, he is quoted in Pāṇini's grammar

<sup>3</sup> Namely, in the meetings of learned Vedic students

<sup>4</sup> See on the Śūda ms. No. E (2) above, Vol. XV, p. 83

<sup>5</sup> This is a variation of the common phrase *śaran āgata vajra-paṇḍara*

<sup>6</sup> Apparently the converted hunter mentioned in *Varāha Purāṇa*, xxxvii-xxxviii and xcvi



(Verse 44) After creating the noble-minded Seven Sages Hiranyagarbha [Brahman] was still not satisfied, on creating as eighth Sōmēśvara for the maintenance of scriptural lore, he became perfectly satisfied

(Verse 45) The patent tree of desire Sōmēśvara, adorned with many branches (*of Vedic study*), honoured by troops of good men [*or, constantly haunted by bees*], skilful in bestowing all things desired, is brilliant with the splendour of the sage [*or, of flowers*]

(Verse 46) Adored by king Tribhuvanamalla with his entire fortunes, he caused many lectures on the lore of the moon, the sun, and the Vēdas to be held, constructing delightful palaces in town after town and settling good Brāhmanas therein, truly there can be no other man of skill like to him either on earth or in heaven

(Verse 47) What is the use of these many verses of praise in detail? In him is a multitude of virtues, bounty and the rest, (*and*) not in the least degree a number of faults, truly such a man there has never been hitherto, there is not now, and there will not be in time to come

(Verse 48) The sun may fall from the sky upon the earth, or fire then may be cold, or the moon hot, or the earth may stagger about, there may be darkness in light, if ever even from ignorance false speech should issue from the blest sage Sōmēśvara's lotus-mouth, or he should ever neglect propriety

(Verse 49) We handle boiling water, we strike with the hand a great snake placed in a jar, or we may well mount the balance<sup>1</sup>, everything else that is difficult here we do. The bountiful Sōmēśvarārya protects those who seek his protection being self-controlled calm, appreciative of good, true to his truth there is no other man who is adorned with the series of all virtues

(Verse 50) Winning desires [*or, destroying Cupid*], crest-jewel of eminent Brāhmanas [*or, bearing as crest-jewel the moon*] associated with righteousness [*or, riding a bull*] followed by victory [*or by Jayā<sup>2</sup>*], the blest Sōmēśvara, possessing the charm of Īśvara<sup>3</sup>, has protected sages

(Verse 51) The General Sōmēśvara is a crest-jewel of the congregations of Brāhmanas, a wishing-gem to dependents, a protective jewel to seekers of refuge such is his fame that has overspread the earth

(Verse 52) When sages escaping in miserable plight from this great distress, come for refuge to the General Sōmēśvara, they immediately attain exceeding prosperity, of a surety

(Verse 53) As he invites congregations of sages and gives them more than the wealth desired by them, in their admiration of Sōmēśvara the tree of desire and the wishing-gem have become (*merely*) a stone and a tree (*in comparison with him*)

(Verse 54) (*He is, like the moon,*) a cause of prosperity to the circle of earth [*or, a cause of the blooming of lotuses*], possessing exceeding white rays of fame, arousing longing in the lorn, surrounded by a troop of good poets and sages [*or, by the company of the goodly Jupiter and Mercury*]<sup>3</sup>, hence where on earth has there been fame like that of Sōmēśvara?

(Verse 55) What indeed should I praise? the multitude of holy deeds done by (*this*) creator of honour for the Brāhman race, a Kāṇina [Karna] in bounty, (*or their*) exceeding

<sup>1</sup> These are specimens of o-deals, on which see Jolly, *Recht und Sitt* (Bühler's *Grundriss*), pp 144-6. The present passage proves that my explanation of *vijita-ghṛta-sarpa-made* in the Belgaum inser B, 1 13 (above, Vol. XIII, pp 29, 32) is incorrect. The idea of the verse is that ordinary mortals can do wonderful things at a pinch, but Sōmēśvara habitually practises virtues that are beyond their power.

<sup>2</sup> One of the attendants of Umā.

<sup>3</sup> The double meanings of the epithets are intended to convey the idea of this likeness.

wondrousness ? In (*his*) extension of charity-houses, in (*his*) practice of bestowing lands on Brāhmans, in (*his foundation of*) monastic establishments for Vedic and other studies there is no intermission whatever on the bright earth

(Lines 47-50) Hail ! He who is observant of the major and minor disciplines, scriptural study, meditation, spiritual concentration, practice of silence, prayer, and absorption, possessing all titles of honour such as "knowing the principles of the matters of the Vēda, a modern Śākalya, a mine of the gems of the Rig-vēda, skilled in the eighteen books of religious lore, a wishing tree to dependents, a support to kinsfolk, an abundance of joy to cultured and agreeable persons, purifying the Mauna *gōtra*, friend of the Vēdas, full of compassion for the wretched and unprotected, a Mēru in dignity, uniform in speech, immovable in firmness, an Āñjanēya [Hanumān] in purity, walking in the path of Manu, a coral-tree to scholars," the High Minister (*and*) General who is king Tribhuvanamalla's chaplain, the Reverend Sōmēśvara Bhaṭṭōpādhyāya —

(Verse 56) This wise Sōmēśvarārya, in order to establish his own religion on earth for as long as the moon and stars (*endure*), turned his attention to Lōkkigundi

(Verse 57) The town which is glorious with the name of Lōkkigundi is a holy mine of Brāhman, an ornament of the provinces of earth, skilful in the work of undoing the powers of Kālī, and in it the sky is encompassed by multitudes of banners on lines of temples and the earth crowded with boundless posts radiant in ranks of sacrifices

(Verse 58) In this blessed Lōkkigundi dwell Brāhmans enjoying the combination of the essentials of good religion, wealth, and pleasure, learned in the Vēdas and other lore, devoted to the attainment of the supreme end, the 'rays' of whose fame, pale yellow like jasmine-pollen, swell forth, assuming the form of clouds, upon the walls of space, so as to eclipse the radiance of moonshine

(Verse 59) Right victorious is this town known as the blessed Lōkkigundi, which wears the brilliant splendour of a beauty-spot of the Lady Earth upon her face, the Belvala land

(Verse 60) On this earth is seen or known by repute no town equal to this, which because of its righteous Brāhmans is like the world of Brahman, which because of its pleasurable multitudes of dwellings of diverse gods is like the realm of Paradise, which by reason of its bazaars, rich in wealth and full of chapmen, is like the realm of Kubēra

(Verse 61) Inasmuch as there is brought thence for their bodily enjoyment treasure of sandal-wood, camphor, various garments, rubies, pearls, and so forth, its purpose is consummated by the several graces of kings

(Verse 62) As there are in it exceedingly many means for attaining the various objects of mankind,<sup>1</sup> the whole population is therefore gladdened ever by the accomplishment of the objects of mankind, and knows forsooth no sorrow

(Verse 63) What man of small merit wins the right to behold and adore there the peerless assembly of those Brāhmans by whose fame the ten regions of space are whitened, by the multitudes of whose oblations cast into the fire in sacrifices the gods are satiated, by the sounds of whose recital of the Vēdas the whole world has been purified ?

(Verse 64) After he had created in the heavens the worlds of Paradise and the rest, the Creator, displaying his skill in the creation of towns, created here this one, and does not trouble himself to create any other verily there exists no equal town (*made*) by him

(Verse 65) The man who has heard of the wealth of its excellences will be right eager to see it, the person who has seen it endeavours in his desire for happiness to dwell therein, he

<sup>1</sup> Namely religion, wealth, earthly desire, and spiritual salvation.

who has dwelt there has not been able to bear leaving it ; if he has left it through mischance of fate, verily he is for ever sorrowful and vexed by the remembrance of joys there

(Verse 66 ) Who—even though he be the Thousand-mouthed [Śōṣha] or the Lord of Speech [Brahman] in person—is able to describe in detail the delightful combination of interesting objects belonging to this excellent Brāhmanic fief ?

(Verse 67 ) The town of Lokkigundi may be called a beauty-spot of sandal-paste upon the brow of the lady Belvola, who is a goodly field for tillage by reason of her manifold varieties of grain.

(Verse 68 ) Lokkigundi, which is thus described, a gift of a supreme lord, a support of the Chalukya realm, is splendid as if it were Dēvēndra's brilliant Amarāvati, or again Alakāpura, or else the Serpent-king's seat Bhōgavati, a beauty-spot of Brāhmanic fiefs, which bears as device lordly elephants,<sup>1</sup> an adamant chamber to refuge-seekers

(Verse 69.) When the Lotus-born [Brahman], in order to know (*their relative*) massiveness, duly weighed in the balance the two (*cities of*) Amarāvati and Lokkigundi, Amarāvati rose so as to touch the upper world, Lokkigundi sank down upon the earth. hence who can (*fitly*) describe the greatness and eminent massiveness of Lokkigundi, which is an ornament of the world ?

(Verse 70 ) Uniform towards the four churches,<sup>2</sup> trees of desire to their dependents, favourites of the goddess of becoming speech, potent to curse and bless, are the Thousand Mahājanas of that place

(Verse 71 ) Lokkigundi resembles the Ocean, as it is agreeable by reason of its merchants who may be said to be equal to Varuṇa, of the five kinds of gems in its bazaars, of the shops of commerce (?)<sup>3</sup>

(Verse 72.) The town of Lokkigundi may be said to be a solid support of all sages, a store house of inexhaustible treasure for the Chalukyan Emperor, a magazine of *paṭṭisās* <sup>4</sup>

(Verse 73 ) What needs to be said ? Ho ! in the whole three worlds, among gods the god Viṣṇu, among blest emperors king Vikrama, among great towns the town of Lokkigundi, among generals known to be men of learning and distinction Sōmēśvara, eminent in the Mauna *gṛītra*, are accounted the chief who is able (*fitly*) to describe them ?

(Verse 74.) Finding in Lokkigundi a thousand learned men, inferring from their brilliance that they were a thousand suns, Sōmēśvarārāja founded here a worthy Prābhākara<sup>5</sup> endowment, and thus became universally famous.

(Verse 75 ) Having established there a lecture-hall for Prābhākara doctrine, he made full provision for a master and a company of students

(Line 67.) For the teachers holding lectures on Prābhākara doctrine in this lecture-hall and for the food of the foreign students listening there —

(Lines 67-68 ) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of

<sup>1</sup> This seems to mean the presence of Śrī, Fortune, who is attended by elephants.

<sup>2</sup> Saivas, Vaishnavas, Jains, and Buddhists

<sup>3</sup> The word *byācharana* (in correct Sanskrit it would be *vyācharana*) is obscure. Possibly it is a mistake ; we might, for example, emend it to *vyābharana* or *vyāparana*, but neither of these words has any authority.

<sup>4</sup> *Paṭṭisa* is explained by Kittel as a spear with a sharp edge and a certain feat of wrestlers, but neither sense seems to suit the context here

<sup>5</sup> There is a play on words, *prābhākara* meaning both "belonging to the Prābhākara school (of Pūrva-Mīmāṃsā)" and "belonging to the sun"

Satyāśraya's race, embellishment of the Chālukyas, king Tribhuvanamalla, was proceeding in a course of constantly increasing prosperity, (to endure) as long as moon, sun, and stars —

(Lines 68-69) Hail! on Sunday, the full-moon day of Jyēsthā in the cyclic year Bahudhānya, the 23rd (year) of the Chalukya-Vikrama era, during an eclipse of the moon, the High Minister, the General, the Reverend Sōmēśvara Bhattōpādhyāya, who is the chaplain of king Tribhuvanamalla —

(Lines 69-73) Hail! [The Thousand Mahājanas,] headed by the sherriff, of Lokkigundi who are observant of the major and minor disciplines, scriptural study, meditation, spiritual concentration, practice of silence, prayer, and absorption, adorned with the series of all virtues versed in the known matters of the Vēdas, devoted to the six practices,<sup>1</sup> having their bodies purified by plunging in the baths of the seven sōma-samsthās,<sup>2</sup> fully versed in the Four Vēdas, [skilled] in the eighteen [books of religious law, immovable in] firmness, valiant in their firmness, trees of desire to dependents, destructive to hostile factions, Gāngēyas of the Kali Age, supremely philanthropic, leaders in battle, [potent] in curse and blessing, [agreeable] dreading sin, remote from others' wives dissipating the evil, refuges for men of refinement, free from lust, wrath, greed, and infatuation

#### NO 25.—KING SUBHAKARA OF ORISSA.

By PROFESSOR SILVAIN LÉVL, PARIS

Mr R. D Banerji publishes in the last Part of the *Epigraphia Indica* (Vol XV, Part I, p 1) a grant by a king of Orissa, Śubhākara-dēva, a professed Buddhist (*parama-saṅgata*), whose father, king Śivakata-dēva, and his grandfather, Kshēmamkara dēva, had done the like. Relying upon the character of the script, Mr Banerji assigns the document to the second half of the eighth century A D.

Now at the end of the eighth century, in 795 A D., that is the eleventh year of the period Cheng-yuan (785-805), the Chinese emperor Te-tsung received as a token of homage, on the eighteenth day of the eleventh month, an autograph manuscript addressed to him by 'the king of the realm Wu-ch'a (Giles 12721+208=Uda=Orissa) in Southern India, who had a deep faith in the Sovereign Law, and who followed the practice of the Sovereign Mahāyāna, 'the fortunate monarch who does what is pure, the lion'. It is not doubtful that the last words are a translation of the king's name 'fortunate' (Giles 909+4277) is the regular equivalent of Śrī, 'monarch, (Giles 12365+11481) is the regular equivalent of īśvara, 'lion' (Giles 9909+12317) is the translation of a word such as *simha*, here perhaps *keśarin*, which seems to have been recognized in the local usage of Orissa, lastly, 'who does what is pure' (Giles 11742+2177+2188) translates a name such as *Suddhakara*, *Śubhakara*, etc

The manuscript presented to the Chinese emperor contained the last section of the *Avatamsaka*, the section treating of the practice and the vow of the Bodhisattva Samantabhadra in other words, it was the *Gandavyūha*, of which the original is preserved among the Nepalese collections. The whole of the *Avatamsaka* had already been translated twice into Chinese, first

<sup>1</sup> See Mann, i 88.

<sup>2</sup> For a list of those rites see *Epigr. Carn.*, VII : Sk 74.

by Buddhābhadrā, between 398 and 421, then by Śikṣhānanda, between 695 and 699. The new text as well as the accompanying letter, were entrusted to the monk Prājña, who was instructed to supply a translation. Prājña was a native of the country of Kī-pin, i.e., Kāpiśā. The *Song lao seng choan* devotes to him a short notice (ch. III, Tokyo, xxv, 4, 80a, coll. 6-10), but we find a more extensive biography in a long memoir on the new translation inserted by Yuan-chao in his 'Catalogue of the New Translations made during the Period Cheng-yuan' (*Cheng yuan sin ting shet kao mou lou*, c. xi, Tokyo, xxxviii, 7, 7a, 8b). This catalogue is dated in the year 800 ('year 16 of the period Cheng-yuan,' date given at the outset of the work, c. i, p. 1a, col. 9). Yuan-chao is a contemporary of Prājña himself and his continuator. His catalogue was not included among the Chinese *Tripitaka* collections; it is preserved only in the Korean collection, whence it has passed into the Japanese edition. We learn from Yuan-chao that Prājña was born in Kāpiśā, on the western verge of the Indian world, had commenced his studies in northern India, had continued them in mid-India (*madhya-dēśa*), that he had resided in Nālandā, visited the sacred places, had thus passed eighteen years in learning, afterwards he had settled in 'the monastery of the king of Wu-ch'a (Uda, Orissa), of Southern India' to study Yōga there. He had next moved to China, and made his debut there in 788 by a translation of the (*Mahāyāna budhī*)-*Śat-pāramitā-sūtra*.

We should be glad to know whether Prājña's journey to China after his stay in the monastery of the King of Orissa and the despatch of the Buddhist MS. autographed by the king are two directly connected occurrences, whether they express the continuity of a religious policy pursued by the Orissan king. The letter of presentation gives unfortunately nothing precise, the translation of it is preserved at the end of the text as translated by Prājña, after the fortieth and last chapter of the *Ta fang hoang fou hoa yen king* (Tokyo I, 6, 77b-78a), and also in the note of Yuan-chao concerning that translation (Tokyo, xxxviii, 7, 7a, col. 4599).

It is very probable that this king of Orissa "who does what is pure" is identical with the king Śubhākara revealed by the inscription published by Mr. Banerji. I observe that the name of the translator Śubhākara-simha, who came to China in 716 and died in 735, is translated by 'the pure lion' (Giles 2177+909+4277). *Song lao seng choan*, (c. 11 inf.), an expression wherein *she-tse* is a translation of *simha*, and the word *tsing* 'pure' represents by itself the Sanskrit compound *subha-kara*. It is therefore very natural that Prājña should have chosen the double expression *tsing tsing* (Giles 2177+2188) 'pure-pure', to render *subha* in the name Śubhākara.

The Chinese testimony proves that for the name of the king we must read Śubhākara and not Subhākara, as Mr. Banerji (or rather his editor, who was in fault—F. W. T.) has done. For the rest, the names of the ancestors whom he records, Kshēmamkara and Śivakara, prove that the princes of that dynasty formed their names with *lāra*, and not *ākara*, as last member.

## NO. 26—A NOTE ON THE BEZWADA PILLAR INSCRIPTION OF YUDDHAMALLA.

By C. R. KRISHNAMACHARI, B.A., MADRAS

The translation of verse 1 of this inscription, given above, Vol. XV, p. 159, has to undergo, I think, some modifications. The correction of *ratyaksha[m]bayannan*=*ichcha* of the text (ll. 26 and 27) into *bratyakshamar* (i.e., *pratyakshamar*) *yunnan*=*ichcha* (*ibid.*, p. 158, foot-note 3) is unnecessary. The expression must be analysed as *pratyakshamba yannan* (= *pratyakshambā*

ana), i e (people) having told (ana) (that the god) was certainly manifest (*pratyakshambē*) The whole verse, then, has to be rendered thus —

Having come to the festival at Bejavāda from Chēbrōlu, (which was) praised by people, and (people) having told (ana) (him, i e Malla) that the sunless Son of Trinayana (i e God Kumāra) not appreciating any other place, has purposely (*tiviri*) taken just this (for his) abode and is certainly manifest here (*yindu pratyakshambē*), Malla with pleasure erected a temple and a monastery to Kārttikēya (i e Kumāra)

The interpretation that the God Kumāra went to attend a festival at Bejavāda (which is some miles away) from Chēbrōlu (*ibid*, p 153 and foot-note 1) is not possible from the verse as explained above. That it was the donor king Malla (i e Yuddhamalla) who came from Chēbrōlu and that he was the lord of that city is also borne out by the injunction laid down in ll 29 ff, that the charity must be under the protection and management of the rulers of 'Chēbrōlu'. It has ever been the practice for royal donors visiting sacred spots from distant places and founding charities there to entrust the authorities at their own capital towns with the duty of administering them.

The prose passage contained in ll 29 to 36, following the above-discussed verse, which has been left as unintelligible (*ibid* p 159), may be restored thus —

Dīnim Jēmbrolu yēledu[vāra tiram]b=ēlu[vā]r=ondu-sōti goiaga[lū]nu bettuv=eruganu ja[nu][i\*]yī stiti sēkonī kāchuvāiā dīnin-dāru nilpinavāru [sti]ti dappi yaliputa vā[pa]mbn gā[na] [i\*] This passage may again be rendered in modern Telugu and arranged as given below —

Dīnim Chēbrōlu yēleduvāiē tirambu ēluvāru [i\*] ondu-sōti goiaga[lū]nu bettuvu eruganu ja[nu] [i\*] stiti dappi yaliputa pā[pa]mbu gāna yī stiti sēkonī kāchuvāiē dīnini dāru (i e tūru, vāru=) nilpinavāru [i\*]

The above may be translated thus —

'Those same (people) that rule over Chēbrōlu shall permanently manage this (charity). And the mendicants of another place shall know (i e not disregard) authority (*bettuvu* or *bettu*). Since (it) is a sin to destroy (a charity) violating (its original) institution (*stiti*), those who, recognising this provision, protect this (charity) will be (as good as) those that founded it (*nilpinavāru*).'

The interpretation of verse 5 of this inscription also needs modification (*ibid*, p 159). The translation states that Mallaparāju had built a 'temple' at Bejavāda and does not take notice of the expression *vēreṇu* in line 39 f. Mr K V Lakshmana Rao, M A, has attempted in the *Journal of the Telugu Academy* (Vol VIII, Pt 4, p 263), an explanation of this verse which is also not possible. Here the expression *vēreṇu* has been misread as *vēraṇu*, though the *c* sign of *re*, the first letter in l 40, is clearly visible below *nda*, the first letter in l 39. So the reading *vēraṇu* (= *pēr=aru*) and the translation of it into 'big charity', suggested by Mr Lakshmana Rao, are out of question. On the other hand, the expression has to be taken as *Mallaparājuvēr-eru* (*Mallaparāju-vēra*=*Mallaparāju-pēra* + *eru*<sup>2</sup>). The verse must be understood to state that 'the highly glorious Yuddhamalla with pleasure (originally) caused (the temple) to be built with elegance completely (*eru*), in the name of his grandfather Mallaparāju, as an ornament and protection to the whole of Bejavāda, and in course of time suitably raised (to it) a front-tower (*mogamādu*<sup>3</sup>), as though (he) placed a pinnacle pot on the same (temple)'

<sup>1</sup> I e *erugin janu* is equal to *erugan=oppu*

<sup>2</sup> This is a Kanarese word and means 'completely'. See Kittel's *Kanarese-English Dictionary*

<sup>3</sup> This is probably the same as *mogamādu*, given in the Telugu vocabulary *Andhra-bhāṣā-ārṇava* and meaning 'the staff of the banner'. See Brown's *Telugu-English Dictionary* (old edition), Appendix



We have therefore to infer that Yuddhamalla first built the main body of the temple completely in the name of his grandfather Mallapārāju<sup>1</sup> and later on added as an ornament to it the tower, on which occasion must have been engraved independently the part of the inscription contained in lines 37 to 46, the foregoing portion of the record having been engraved when the body of the temple was first built. Here I think Mr. Ramayya Pantulu is correct in his surmise that verse 5 and the passage coming after it form a separate inscription. But I do not believe with him that what follows this verse is the fragment of a sixth verse. It is extremely improbable that a verse would have been left unfinished as soon as it had been begun. On the contrary it is a prose passage<sup>2</sup> conveying a message of the donor to later kings. It says (This) pillar (*hunda*)<sup>3</sup> (is meant) for kings that recognise (*odambadi*) and maintain his (*tana*, viz. Yuddhamalla's) charity.

#### No. 27.—A NOTE ON THE BEZWADA PILLAR INSCRIPTION OF YUDDHAMALLA.

By K. V. LAKSHMANA RAO, M. A., MADRAS

This inscription in Telugu poetry has been recently published in *Epigraphia Indica*, Vol. XV, Part IV, pp. 150—159, and is a very important contribution to the history of the Telugu language and literature. The earliest Telugu work hitherto known, Nannaya Bhatta's *Mahābhārata*, belongs only to the middle of the 11th century A. D. Thus the Bezvada Pillar inscription takes the history of the Telugu literature at least two centuries back. That is a decided gain.

But more than this it has supplied a unique link that connects the various Dravidian languages. It was not hitherto known that the Telugu language ever possessed the sound *ḷ*, which is now claimed as the sole property of the Tamil and Malayalam languages and which is found in the Kanarese literature prior to the 12th century of the Christian era. The present inscription uses three words containing the sound *ḷ* and employs for it the same symbol as is found in the Kanarese inscriptions of that and the previous periods. We find the words *ḷuṣṣi* in l. 14, *-aḷisina* in l. 20 f, and *yaḷiputa* in l. 35 of this inscription. The letter *ḷ* in these words was first read as *d* by Mr. Ramayya Pantulu when he published the inscription in the *Telugu Academy Journal* in 1916. But in the transcription of this inscription in the *Epigraphia Indica* he has assigned to it its proper value of *ḷ*. [This was a proof correction by the Editor. „ F. W. T.]

There can be no doubt that during the period when this inscription came into existence the Telugu-Kanarese character  had its value as *ḷ* and not as *d*. Numbers of Kanarese and Sanskrit inscriptions of the Western and Eastern Chalukyas can be quoted in support of this view. In Yuddhamalla's inscription itself we find a symbol, the value of which is indisputably *d* used more than eleven times in its full form and seventeen times as a subscript letter in conjunct consonants showing only half of its form. We can therefore safely infer that the writer of the inscription never intended the symbol  to represent the sound *d*. Again the root *aḷi* of the words *aḷisina* and *aḷipusa* appears in the present Tamil and the old Kanarese with a similar sound and a similar meaning. It is therefore certain that the Telugus of the 9th century knew the sound *ḷ*, which was distinct from, and in no way confounded with, *ḍ* and *ḷ*. It is also clear from the inscriptions of that period that a common symbol was used to represent this sound in both the Telugu and the Kanarese alphabets. We hitherto knew that several Dravidian languages had in common the peculiar consonant *ṛ*, unknown to the classical Sanskrit.

<sup>1</sup> It is very probable that the temple built in the name of Mallapārāju is the Mallēśvara temple of Bejavāda.

<sup>2</sup> *Ṣodabadi* of line 45 must be read '*ṣodambadi*,' according to the original.

<sup>3</sup> See Kittel's *Kanarese-English Dictionary* and Brown's *Telugu-English Dictionary*.

and the Gaudian languages derived from it. This inscription has added to our knowledge one more common Dravidian consonant which is not found in other groups of Indian languages<sup>1</sup>

Mr. Ramayya Pantulu has left a portion of the inscription (ll 29-36) as an "unintelligible, prose passage." I would like to suggest the following reading and translation of that passage. My reading is the same as that of Mr. Ramayya's with the exception of two corrected letters and three letters substituted for the lost ones.

29 . . . . . [ || 4\* ] Dīnam Jāmbrō-  
30 lu yēledu[vāra tīram]b=ēlu-  
31 [vā]r=ondu-sōti goraga-  
32 [lā]nu [be]ttu vēruganu ja-  
33 [na] yī stiti sēkonī kāehu-  
34 [vā]ra dīnin=dāru nīpina-vānu  
35 [nī]ti dappi yaḥputa vā-  
36 [pa]mbu gā[na] [||\*]

In this passage the word *tīram* must be read as *tīram* and means the sea-coast; *beṭṭu* means glory, fame, and *vēru* is *pēru*, which means a name. *Beṭṭu-vēruganu* therefore means 'with name and fame', 'with glory'. *Stiti* is Sanskrit *sthitī*, which means a residence, a decree, an ordinance (Āpte). If the first meaning is to be taken *yī stiti sēkonī* would mean the taking over the charge of this residence, rest-house, if the second meaning is to be taken, this clause would mean, 'following this ordinance,' (of the king), i.e. the order contained in this inscription. I prefer the second interpretation.

The passage on the whole may be translated as follows — Let the rulers of Chōbrōlu, the rulers of the sea-coast and the Śaiva mendicants of other places maintain (this institution) with glory following this ordinance. (If they do so) they are the real founders (of it and not those who have actually founded it). As it is an act of sin to destroy (this institution) transgressing the duties of a ruler (*nīti dappi*) . . . . .

This passage is incomplete. It seems to contain a request to the contemporary and future rulers to protect the charity.

<sup>1</sup> Though the classical Sanskrit has rejected the sound *ḷ*, as it did most arbitrarily the short vowels *e* and *o* and the consonant *ḷ*, I suspect that the Vedic *ḷ* represented the same sound as the Dravidian *ḷ* originally. We know that the Tamil *ḷ* has subsequently changed into *d* in Tolu and into *ḷ* in Kanarese (Dr. Kittel in his *Kanarada Grammar*, pp 190 to 193, shows that *ḷ* proceeds from *ḍa*). This may be compared with the rule that Vedic *ḷ* is changed into *ḍ* in classical Sanskrit, e.g. *Agnim iḷe purōhitam* becomes *Agnim iḍe purōhitam*.

It is certain that the classical Sanskrit as fashioned by Pāṇini and his followers deliberately rejects certain sounds which were current in the Vedic Sanskrit and also in Prākṛits. For example, the sound *ḷ* is very common in the R̥gveda and in the Pāśācī Prākṛit, but Pāṇini has not included it in his *Māheśvara sūtras*. Then again the Sāmaveda, many Prākṛits and many of the Gaudian languages recognise the short *e* and *o*, like the Dravidian languages, but Patañjali rejected them contemptuously. I here quote the passage from the *Mahābhāṣya* which contains this discussion.

यदि प्रत्याख्यानपच इदमपि प्रत्याख्यायते सिद्धमेकः सख्यानत्वादिति । ननु चैव सख्यानतरोर्ध्व एकारोर्ध्व ओकारय । न ती स । यदि हि यो साता तापवायमुधेदिशेत् । ननु च ओम्बन्दीगानां सात्यसुयिराषायनीया अर्धमेकारमर्धमोकार आधीयते । सुजाते ए अथसुते । अथयो ओ अदमि सुतम् । सुकृते ए अन्ययजन्ते ए अन्यदिति च । पार्थदक्षतिदिषा तत्र भवतां नैव हि लोके नान्यखिवेदेऽर्ध एकारोर्ध्व ओकारो वास्ति ॥ (commentary on एओउ ॥३॥ ऐओच ॥ ४ ॥)

We also know that some voiced sibilants of the pre-Vedic period were lost though they have left traces of their former existence (see Macdonell's *Vedic Grammar for Students*, pp 17-18). I am therefore inclined to think that this peculiar sound *ḷ*, which is now the sole property of the Dravidian languages, was not unknown to the ancient Sanskrit language either in the form of *ḷ* or as one of the lost voiced sibilants of the pre-Vedic period. Though we cannot deny the fact that the Aryan and Dravidian languages belong to radically different groups so far as their present forms are concerned, we need not deny the possibility of these two branches having sprung from the same trunk and roots which are not visible to us, hidden as they are in the depths of pre-historic ages.





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<sup>1</sup> The figures refer to pages, n. after a figure to footnotes, and add to Additions and Corrections. The following other abbreviations are used — *ch* = chief, *co* = country, *di* = district, *div* = divinity, *do* = the same, *ditto*, *dy* = dynasty, *E* = Eastern, *feud* = feudatory, *k* = king, *m* = man, *mt* = mountain, *ri* = river, *s* = see also, *sur* = surname, *vi* = village, town, *W.* = Western *wc.* = woman

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